

THE
REFORMED PRESBYTERIAN,

EDITED BY

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NEWBURGH.

VOL. VI.

"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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THE
REFORMED PRESBYTERIAN.

VOL. VI.

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No. I.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

As heretofore intimated, we commence the publication of that valuable and scarce work, *Brown on Toleration*. It is written in "letters to a friend." in which the author says, "The doctrine of the Westminster Confession of Faith relative to toleration of a false religion, and the power of the civil magistrate about sacred matters are candidly represented and defended." Probably no subject of equal importance is so little understood, or so greatly misunderstood, in this land, as that which is treated in these pages. We ask a careful study of the author's views; assured that the attentive reader will be abundantly gratified and rewarded.—ED.

Sir,—

How God himself connected religion and the civil welfare of nations, in his ancient laws, almost the whole of the Old Testament doth bear witness. That religion is the great basis of civil happiness, was the common, the avowed belief of every sensible Heathen: It was, for ought I know, the infamous monster Tiberius, who first pretended, *that the Gods alone ought to regard or resent the injuries done to them*. Before the happy Reformation, the Popish clergy had reduced civil rulers into mere tools for executing their pleasure in religious matters; and pretended that they *had no power of judging* in them. To free these rulers from such Antichristian claims, the Protestant reformers, every where, as their Confessions of faith and other writings make evident, loudly maintained, that to magistrates themselves, independent of clergymen, be-
longs a distinguished power in the *reformation and preservation*

of religion. Not long after, Erastus, a German physician, and his followers, to curry favor with their respective princes, pretended, that magistrates are the proper lords of the Christian church, from whom her ministers and other rulers derive their whole power, and to whom they must be accountable. This notion, exceedingly flattering their ambition, was too greedily embraced by most of the Protestant princes; nor do I know of one Protestant church, which hath not suffered by means of it. Meanwhile, the German Anabaptists, having experienced the frowns, and sometimes the improper severities of magistrates, copied after the ancient Donatists in the like circumstances, and warmly contended, that magistrates have no more power about religious matters than any private person, and ought to punish none for different sentiments in doctrine or forms of worship. The Socinians and remonstrant Arminians, except when magistrates favored themselves, and promoted their cause, zealously contended for the same notion, at least in the case of ministers and worship, which were not maintained at the public expense. Many, if not most of the English Independents in the last century were much of the same mind; and hence, by their influence, some passages in the Westminster Confession of Faith could never obtain a ratification by the English Parliament, or a place in their own *Savoy Confession*. Part of these passages relative to the magistrate's power, are also dropt from the Confession of Faith agreed to by the Independents of New England in 1682. Most of the English Dissenters of this century seem to be much of the same mind; especially such as might otherwise have been exposed to danger on account of their open maintenance of Arian, Socinian and Quakerish blasphemies.—Locke and Bishop Hoadly, and some others of the Episcopalian party, warmly espoused the same cause.

This notion never received much countenance in Scotland till Mr. Glass of Tealing commenced a furious new-fashioned Independent. He mightily contended, that the Jewish nation was an ecclesiastical one, and their kings ecclesiastical rulers; that Christian magistrates have no more power in religious matters than private Christians, and ought not to employ their power in advancing the true religion, or in making laws with penalties in favor of it; or in restraining or punishing heretics or false teachers, nor ought they to give more encouragement to good Christians than to other peaceable subjects;—that the example of the reforming kings of Judah in

punishing idolatry and false worship, and in promoting the true religion, is not now to be imitated; and that our fathers' national covenanting against Popery and other wickedness, in favor of the true religion was *unwarrantable*, and is *not binding* upon us. *Dr. Wisheart, Principal of the college of Edinburgh*, in his sermons contended, that magistrates have only a right to punish such crimes as strike immediately against the persons or property of men; but not to punish any thing which strikes immediately against the honor of God, as blasphemy or heresy; that all men ought to have civil liberty to think and speak as they please, providing they make no attack upon the welfare of civil society; that none ought to be hampered in their search after truth by any requirement of their subscriptions to *Formulas* or *Confessions of Faith*; that children in their education, ought never to be biassed to a side by learning catechisms which maintain the peculiar principles of a party. These or the like notions have been adopted by not a few of the pretenders to modern illumination.

In her *public Standards*, the Church of Scotland hath renounced, and in her solemn covenants hath abjured both these extremes. In her *Old Confession of Faith*, which is expressly sworn to in the national covenant of 1581, &c. *as in all points the undoubted truth of God*, (Art. xxiv.) she asserts, that "the power and authority of magistrates is God's *holy ordinance*, ordained for manifestation of his own glory, and for the singular profit of mankind—they are the *lieutenants of God*, in whose sessions God himself doth sit and judge—to whom by God is given the sword to the praise and defence of good men, and to punish all open malefactors. To kings, princes, rulers and magistrates chiefly, and most principally, the conservation and purgation of religion appertain; so that not only are they appointed for civil policy, but also for maintenance of the true religion, and for suppression of all idolatry and superstition whatsoever." This doctrine is further asserted and explained in her second book of discipline, chap. ix; the doctrine of her *Westminster Confession of Faith*, the *WHOLE* of which is solemnly espoused and engaged to, by every Presbyterian minister and elder in Scotland in his ordination vows, is that "for their publishing opinions or maintaining practices contrary to the light of nature and the known principles of Christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices, as either in their own nature, or in

the manner of publishing and maintaining them, are destructive to the external peace and order, which Christ hath established in the Church, they may be lawfully called to account, and proceeded against by—the power of the civil magistrate,*—that “God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good—they ought especially, (in managing their office) to maintain **PIETY**, justice and peace, according to the *wholesome* laws of each commonwealth.—That the civil magistrate—**HATH** authority, and it is his duty to take order that unity and peace be preserved in the Church, and that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented and reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting of which, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.”† “The duties required in the second commandment are—the disapproving, detesting, opposing all false worship, and according to each one’s place and calling, removing it, and all monuments of idolatry;—the sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any ways approving any religious worship not instituted by God himself, tolerating a false religion.”‡ These declarations are an authentic explication of the power of the magistrate in *maintaining and preserving the true religion*, the defence of which is expressly sworn in their solemn covenants with God. If therefore, sir, you discredit this doctrine, and plead the toleration of idolatry, blasphemy, heresy, and that magistrates ought to meddle with nothing in religion, be so honest, as openly to renounce your ordination vows and the Confession of Faith and Catechisms, as well as the National Covenant and Solemn League.

To illustrate the above doctrine of our excellent standards, it is proper to observe, 1. God alone is the necessarily existent, and absolutely independent Creator and Preserver, and therefore original and supreme proprietor and governor of all things in heaven or earth.|| 2. All right, civil, natural or spiritual, whether of conscience, or of persons, or

* Chapt. xx. 4. † Chapt. xxiii. 1, 2, 3. ‡ Lar. Cat. Q. 108, 109.

|| Exod. iii. 4. Gen. i. Ps. cxiv. & xiv. 1, 2, xxxiii. 6, lxxxiii. 18, xlvii. 2, 7, 9. Ezek. i. 11, Col. i. 16—18. Dan. iv. 34, 35.

of husbands, parents, masters, magistrates, ministers, or even of Christ as mediator, must therefore wholly originate from God alone.* To suppose any real right or being whatsoever unoriginating from him, is to give up with the necessary excellence of God, and to plunge into the very *depths of Atheism.*

3. All right and authority of conscience, persons, husbands, parents, magistrates, ministers, or even of Christ as mediator, being wholly derived from God, ought, necessarily ought, wholly to be improved, or exercised in his name, in conformity and subordination to his law, as the supreme rule, and in order to promote his declarative glory as the chief end of it.†

4. No right or authority derived from God can therefore be lawfully improved or exercised, in protecting, encouraging, allowing or commanding any thing which God himself, on account of his infinite perfection in holiness, justice, goodness and truth, cannot command;—or in discouraging, disallowing, or prohibiting any thing which God in his law requires.

It is absurd to suppose that God can give men a power which he hath not himself; and shocking blasphemy to suppose him capable of giving men a right and authority to contemn or counteract his own law as their rule, or his own glory as their chief end, in every thing they do.‡

5. All the diversified forms of right and authority in conscience, husbands, parents, masters, magistrates, ministers, and even in Christ as mediator, being derived from the *same God of infinite wisdom and order*, each of them may, and ought to be wholly exercised within its proper department, and in a manner answerable to its nature, and never in the way of invading the place or interrupting the exercise of any other right or authority. No right of conscience can be exercised to the interruption of the due exercise of marital, parental, magisterial, magistratical, ministerial, or Christ's mediatorial authority; nor can any regular exercise of these powers interrupt the due exercise of the power of conscience, or of one another.¶

6. All these different forms of power and authority being derived from the *same God*, may have the same things for their object, but viewed in different respects. The same man may be subject to the power of his conscience as he is a rational creature—subject

* Ps. cxv. 16. Rom. ii. 36. Heb. ii. 10. Acts x. 25, 28. 2 Cor. v. 18. Ps. lxxv. 7. Dan. ii. 21. iv. 32, 35. Matt. xxviii. 18, ii. 27. John v. 35.

† Prov. xvi. 4. Rom. ii. 30. 1 Pet. iv. 11. 1 Cor. x. 31. John v. 30, viii. 29, vii. 18. Eph. iii. 21.

‡ 2 Tim. ii. 13. Hab. i. 12, 13. Exod. xv. 11. Deut. xxxii. 4. Zeph. iii. 5. James i. 13.

¶ 1 Cor. xiv. 33, 40, vii. 20, 24.

to the power of parents as a child—subject to the power of masters as a servant—subject to the power of magistrates as a member of the commonwealth—subject to the power of church rulers as a member of an organized visible church—subject to the mediatorial power of Christ, as a member of his mystical body, or an agent for promoting the welfare of it. The same good work of piety or virtue may, or ought to be required by conscience, masters, magistrates, ministers, and even by Christ as mediator, in different respects, as calculated to promote the welfare of the persons, families, nations, and churches concerned—in subordination to the glory of God as their respective proprietor and superior. The performance of the same good work may be encouraged by rewards from all these different powers, answerable to their respective forms. The same vices of idolatry, blasphemy, calumny, treason, theft, murder, &c. as in different respects hurtful to persons, families, civil societies, and churches, may, and ought to be prohibited by all these different powers, and resented by each, as hurtful to itself, as subordinated to God—in a manner answerable to its particular nature and department—by conscience with stinging rebukes—by parents with correction, disinheriting, or the like—by masters with frowns, stripes, abridgment of wages, or the like—by magistrates with public dishonor, fining, imprisonment, or death—by church rulers with ecclesiastical rebuke, excommunication—by Christ with temporal, spiritual, or eternal judgment.* 7. All these powers of conscience, husbands, parents, masters, magistrates, church rulers, and of Christ as mediator, proceeding from an infinitely wise, powerful and good God, are each of them, in its own place, altogether sufficient to gain its own end. Nevertheless, it mightily tends to the advantage of each, that all of them be rightly exercised at once; and to the hurt of all the rest, if any of them be not. If conscience act faithfully, this promotes the regular and comfortable exercise of the power of husbands, parents, masters, magistrates or ministers, &c. And it is to the advantage of conscience, if they regularly exercise their power, and especially if Christ exercise his, in a remarkable manner. It is much to the advantage of Church and State, if husbands, parents and masters, faithfully exercise their power in their respective departments; and much to their hurt if they do not. If the rulers in Church and State faithfully discharge their trust, it will tend much to

* Acts xxiv. 16. Josh. xxiv. 15. Ps. ci. Matt. v. vi. vii. &c.

promote the welfare of families. The more faithfully ministers labor in winning souls to Christ, and teaching men to live soberly, righteously and godly in view of Christ's second coming, the more easy will the work of magistrates, and the greater the happiness of the commonwealth be. The more faithfully magistrates act in curbing of crimes, and promoting obedience to God the King of nations, as a means of securing his felicitating blessing to the commonwealth, the more delightfully will church power be exercised, and the more abundantly it will tend to the welfare of the church.—Nay, though the mediatorial power of Christ be infinitely sufficient in its own place, to answer its own ends, yet the delightful exercise and success of it is not a little promoted by the faithful exercise of the powers of conscience, husbands, parents, masters, magistrates and church rulers.* 8. Though the marital, parental, magisterial, magistratical, and ministerial powers, be altogether distinct from, and independent of one another, and each of them have its own particular exercises pertaining to it alone ;—yet the same person in respect of different relations, may be at once superior or inferior to another person—and so may be required to fulfil the particular duties of his station, by one who hath not any lawful right to perform them himself. Thus magistrates and ministers as such, may require husbands to perform their duties to their wives, parents to perform theirs to their children, or masters theirs to their servants, as a means of promoting the welfare of the commonwealth and of the church, in obedience to God, and aiming at his glory. An uncrowned husband of a queen may command her, faithfully to exercise her magistratical power, as a means of honor and happiness to his family ; and she as queen may command him in every thing relating to the welfare of the state, as her officer or subject. A parent may require his son as such, faithfully to exercise his ministerial, magistratical, or magisterial power as a means of honor and happiness to his family. A son may command his father, who is his servant, in every thing pertaining to the service due from him, and even to order his family aright, in so far as it tends to promote that service. Ministers, as the ambassadors of Christ, have power to require magistrates, *as church members*, faithfully to exercise their magistratical power, so as may best promote the honor of Christ, and the welfare of his

* Acts xxiv. 16. 1 Tim. i. 5. Eph. iv.—vi. Col. iii. iv. 1 & 2 Tim. Titus i.—iii. 1 Peter ii.—v. Psalm ii. 10, 12. Rev. ii. 15, xvii. 14, 16. xxi. 24. Isa. xlix. 23, lx. 3, 4, 10, 16.

church. And on the other hand, magistrates have power to require ministers, *as their subjects*, faithfully to exercise their ministerial power, as a means of rendering the nation pious and virtuous, in order to promote its happiness—and all this in subordination to the law and to promote the glory of God as the supreme governor of families, churches, or nations.

9. Though the marital, parental, magisterial, magistratical and ministerial powers, have, each of them, something for its peculiar and distinguishing object, in which no other power can interfere with it;—thus it is always unlawful for husbands, parents, masters, or ministers, *as such*, to assume the power of civil magistrates in levying taxes, adjudging criminals to death—always unlawful for parents, masters, or magistrates, *as such*, to preach the gospel, dispense sacraments, or church-censures; yet if the exercise of some of these powers be fearfully neglected or abused, the other powers may be exercised, in order to rectify the disorders occasioned, further than would be proper if there were no such neglect, abuse or disorder. Thus if husbands, parents, or masters, fearfully abuse their power, relative to wives, children or servants, the rulers of church or state, for the benefit of these societies, may interfere more with their family concerns, than would be proper in other circumstances. If church rulers be notoriously negligent or wicked, magistrates *as church members*, and to *promote the welfare of the state*, may do more in the reformation of the church, than would be proper for them, if church rulers were diligent and faithful. And, if through the indolence or wickedness of magistrates, the affairs of the nation be thrown into terrible confusion, ministers *as members of the commonwealth*, and to *promote the welfare of the church*, may do more in the rectification of affairs, than would be proper, if the magistrates were faithful.*

10. All governing authority empowers the possessors of it, to issue forth laws or commandments, binding on the subject of it. But these laws or commandments can extend their binding force no farther than the particular department belonging to that power, as by that, every particular form of authority, derived from God is limited. The laws or commandments of parents, masters, magistrates, and church rulers, extend only to external things in the family, commonwealth or church.—Those of conscience and of Christ extend also to that which is inward in the heart. And as all human superiors are im-

* 2 Kings xi. 2 Chron. xxiii.

perfect in knowledge themselves, and cannot enable their subjects perfectly to understand their whole duty, it is necessary that laws of families or nations, or constitutions of churches require *nothing but what is plainly agreeable to the law of God*, and nothing in religion but what is *plainly required by the word of God*, that so nothing may be contrary to these laws but what is not only *really*, but *plainly* contrary to the word of God. And the weaker the subjects are, the more condescension ought to be exercised towards them in this matter.†

11. As men cannot bow the hearts of their inferiors into subjection, they ought always to issue forth their commandments in the most prudent, mild and gaining manner. It is very improper to issue forth any law doubtful or obscure, or which most of the subjects are not likely to be got peaceably to comply with. This ought especially to be attended to, in the framing and imposing of *laws and constitutions relative to religion*, which ought to be a *reasonable and voluntary* service.—

12. As nothing, particularly in religion, ought to be contrary to any law of church or state but what is plainly contrary to the law of God; and nothing ought to be held *censurable* by the laws of the church, or *punishable* by the laws of the state, but what is *plainly contrary* to these laws, and hath become *duly public*, in the providence of God, without acquiring the party concerned to be his own accuser. So, on account of the weakness or number of the offenders, or the disordered state of the society, *many real scandals* in the church must be forborne without censure, and *many real crimes* against the state forborne without punishment; notwithstanding it would be extremely wicked, *authoritatively* to license or tolerate them in either. If your children be very young, raving in a fever, delirious, or apt to fall into convulsive fits, it might be very prudent and dutiful for you to forbear severe chastisement of them for playing on the Lord's day; repeating some wicked expressions, they had heard from their fellow children or the like. But would it be lawful in you to give them a parental license to profane the Sabbath or name of God, and promise them protection in so doing? You dare not pretend it. God himself wisely forbears the punishment of many things which his law forbids. 13. As it is never errors or corruptions *of the heart*, but wicked words and deeds, sufficiently and regularly manifested, which are to be corrected in families, punished in commonwealths, or censured

† Rom. xv. 1, 2.

in churches.* So even in punishing manifest crimes, especially in matters of religion, all proper mildness ought to be exercised, never proceeding to extremities, where there is any hope of reformation, or where, as in the case of heresy or blasphemy, confession and repentance can make any kind of restitution.† Among the Hebrews, not one appears to have been punished for idolatry, if he professed repentance and reformation. The princes of Israel first attempted to bring the Reubenites and Gadites, whom they supposed guilty of it, to repentance.‡ Never in the reformation by Asa, Hezekiah, or Josiah, have we one instance of a penitent idolator slain.—The idolators condemned to death,§ are represented as *men of Belial*, presumptuous and obstinate in their wickedness. The prophets of Baal whom Elijah caused to be put to death,|| and Mattan the priest, who was slain by Jehoiada's orders,* were no doubt of this sort; and probably also guilty of promoting the murder of the Lord's prophets and people. The man put to death for profanation of the Sabbath, appears to have acted presumptuously.†† Asa and his subjects covenanted to put to death such as obstinately adhered to idolatry.‡‡ 14. Magistrates ought never to attempt *forcing* men to believe with their hearts, even the most fundamental truths of religion, or to practice any religious duty—that being no means appointed by God for convincing them of the truth, or inducing them to a cordial performance of religious duties.|||| But it would be highly absurd, hence to infer, That magistrates *may not restrain* men from robbing nations or churches of those divine truths, which God hath graciously entrusted to them, and which are inexpressibly profitable to them—or *restrain* them from propagating gross heresies, blasphemies, idolatries which undermine and exclude the true religion, provoke God to destroy nations, and are the fruitful seeds of contention, confusion, and every evil work. No magistrate can compel me to love my neighbor as myself, or can justly compel me to divide my inheritance with him; but he may lawfully punish me for calumniating or robbing him.

It is, therefore, extremely uncandid in the advocates for magistratical tolerations of heresy, blasphemy and idolatry, always to attempt blending or placing on an equal level, *true* and *false* religion—*mere neglect* of some positive duties of reli-

* Deut. xiii. 1—14. xvii. 46. Heb. x. 28. 1 Tim. v. 1.

† Matt. xviii. 14—18.

‡ Josh. 22. § Deut. xiii. xvii. || 1 Kings xviii. 40.

* 2 Kings xi. 18. †† Num. xv. 30—36. ‡‡ 2 Chron. xv. 12, 13. ||| 2 Cor. x. 4, 5.

gion, and *shocking insults* upon, and *opposition* to the duties of religion—*lesser* and *secret mistakes* in religion, and the *most damnable* heresies, blasphemies and idolatries, openly and obstinately professed and practised, as if these were equally objects of toleration, restraint, or punishment—or, to confound a *mere forbearance* to punish, with an *authoritative license*, openly to profess and practice what is criminal respecting religion. The true religion ought never to need a toleration.—It ought always to have an establishment. Whereas a false one ought never to be established, magistrates having no power against the truth but for the truth. There are *many mere neglects* or *lesser mistakes* in religion, against which it would not be proper for magistrates to enact civil laws, in this present state of imperfection. And, if there be no civil law against them, they cannot be punishable as crimes. “Where no law is, there can be no transgression.” Mere forbearance to punish, what is plainly contrary to law, is, in some cases, necessary, and in imitation of God himself; and gives no positive encouragement to wickedness. Whereas a *positive* or *authoritative* toleration, proclaims to men, a liberty to sin, and promises them protection in so doing. If the provider of an army deliver to them fine flour mixed with some particles of bran, and a large quantity of arsenic, is his delivery of the fine flour, or even the mixture of the bran, as criminal or punishable, as that of the mixture of the arsenic? No man that is not mad will pretend it. For the fine flour he deserves the highest *encouragement*; for the bran he may justly be *forborne*; but for the arsenic he deserves to be *hanged*.

The toleration, which I mean to oppose, if plainly and candidly expressed, would run thus: “We, the King and Parliament of ———, as *powers ordained of God—ministers of God for good* to men—as the *ordinance of God for the terror and punishment of evil doers*, and the *praise of them that do well*—as *nursing fathers* to the church of Christ—in order that all our subjects may *come to the knowledge of the truth*, and *lead a quiet and peaceable life in all godliness and honesty*—do hereby in the *name and authority* of the Most High GOD, from whom we have derived all that governing power, which we possess, that we, *ruling in his fear*, may exercise it wholly in obedience to his law, and to promote his declarative glory in the world—Grant to all and every one of you, our said subjects, an *authoritative toleration* or legal license,—openly and obstinately to pervert, contradict and revile the declarations of

God contained in his word—and in the most insolent and abusive manner to blaspheme his nature, perfections, purposes and works, particularly of the redemption of mankind—and to corrupt his worship, represent him in it, in the most absurd and abominable forms—or rob him of it, giving it to devils, monsters of wickedness, brutes, stocks, or stones, in his stead—and with all your might to exert yourselves, in making your fellow subjects do the like. And, we hereby do, in the *same name and authority* of God, the King of nations, promise you every kind and degree of civil protection in all such behavior, as you can profess or pretend, your consciences do dictate or allow—providing always, that you commit your outrage only against God, your, and our Maker and Sovereign—but do not disturb the external peace of the nation, in reviling the civil character, seizing or hurting the civil property, or any way abusing the body of any of your fellow sinners of mankind.” The correspondent warrant of conscience which we mean to impugn, if honestly expressed, would run thus: “I, Conscience, as the *great deputy* of the Most High GOD, Lord, and Lawgiver of the world, implanted in every man’s breast, for his temporal, spiritual and eternal advantage, do hereby, *in God’s name and authority*, and in the exercise of my power which is wholly derived from him, and to be exercised for his glory, in *trying all things by his law*, and *approving and holding fast that which is good*,—Warrant and authorise all and every one of you, sons and daughters of men, to devise, believe, openly and obstinately profess, and zealously propagate every damnable heresy, and blasphemous opinion, and to practise and propagate every absurd and abominable form of idolatry, which Satan, who deceiveth the world, and a heart deceitful above all things and desperately wicked, and given up of God to strong delusion, belief of lies, vile affections, and a reprobate sense, can make you think innocent or proper. And I do hereby, in the *same name and authority*,—Grant you my *sucred claim of right* to all manner of liberty and protection from the civil magistrate in so doing—providing always, that you commit such injury and outrage only against God, your infinitely excellent, high and gracious Proprietor and Superior, and do no civil injury to the body, character, or property of your fellow creatures.”—Such is indeed the toleration which many praise or plead for; and this I proceed to impugn by the following arguments.

(To be continued.)

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

(Continued from Vol. V. p. 264.)

V. 24. "This do in remembrance of me." This holy institution is eminently commemorative. That such is its peculiar character, may be gathered not only from its nature, and most obvious features, but the very distinct declaration contained in these words, reiterated in the following verse in connection with the administration of the cup, constituting the seal and symbol of the New Testament—"this do ye as oft as ye drink it in remembrance of me." As it is therefore a commemoration, its nearest approach to what it commemorates can only be a representation: and this at once evinces the absurdity, impiety, and blasphemy of the pretended sacrifice of the Mass, an invention of Satan, either to supersede or to obscure the true and only sacrifice of Christ, once offered for the sins of many, which is both commemorated and represented in this holy ordinance, administered according to divine institution. It is designed to exhibit in full and strong outlines, in characters ample and distinct, the true, only and imperishable foundation of the Church of God, and of the faith of the pious; and to preserve, extend, and perpetuate the memory of it in the world, even to the end of time. "As often as ye eat this bread and drink this cup, *ye do shew the Lord's death till he come.*" As the words of our Lord are addressed to the pious, they furnish a most instructive and consolatory guide as to the principal matter of meditation in this whole service, which is Christ himself in his Person and Mediation, here designedly set before them in his sufferings and death for their redemption. Not the remembrance of former miscarriages, or temptations, or sins, is to absorb and overwhelm the soul:—no complacent view of past or present attainments—but mainly, only that precious death which affords the assurance, "that where sin abounded, grace hath much more abounded," and that that "grace reigns" to the prostration and abasement of all human merit, and to the annihilation of all guilt in the person of the believer, and "reigns through righteousness, unto life by Jesus Christ our Lord."

V. 25. "After the same manner also he took the cup." In like manner, with like solemnity, and in action equally sig-

nificant, "the cup;" the words "he took," are perhaps significantly omitted in the original, (as is intimated to the English reader by their being printed in italics,) to represent that as the blessing is imparted inseparably, and as one to the two elements of bread and wine, so the *act of taking* is alike proper, significant, and one in nature and import, expressing that one act of the Eternal Word and Son of God, wherein he took our nature into union with Himself in one person, as has already been explained.

"When he had supped," an expression which may serve to recall here to view what is more distinctly asserted in the several gospels that this whole service followed the last supper of the passover.

"Saying, this cup is the New Testament in my blood."—The connection between sacramental symbols or signs, and the thing signified whereby the name of the one is applied to the other is here too plainly expressed to need prolonged argument, and has already been considered. We ought to observe however, that the cup is here not the contents, and that not the wine it contained is called the New Testament, but the cup itself and that cup filled with wine, the emblem of the blood in which the New Testament is confirmed. Often the emblem of the saints' portion in the sacred writings, the cup is here appropriately and significantly used to represent the ample inheritance of the New Testament actually made over to them and put into their possession, as the cup itself is placed in their hands. "The Lord is the portion of my inheritance and *my cup*; thou maintainest my lot." "Thou anointest my head, *my cup* runneth over." "I will *take the cup of salvation*, (i. e. take the full and entire portion and inheritance of salvation offered in the promise of the covenant, "I will be thy God," embraced by faith,) and call upon the name of the Lord."* But this inheritance is here ratified by the death of the testator, represented in the wine, the symbol of his blood. The grace of God in its original plan and counsel, and in its application to elect sinners, has the names of Covenant and of Testament, each equally significant in their several uses of its perfection, excellence and immutability. As a Covenant it is ratified in the death of the Mediator and Surety, whose blood is therefore "the blood of the everlasting covenant." That blood once admitted as satisfaction, as has been clearly displayed in the exaltation of

* Psalms 16: 5. 23: 5. 116: 13.

the Surety into the highest heavens, gives confirmation of the certain fulfilling to all represented, of all its provisions. The testamentary exhibition of the same grace, is perhaps, if possible, a more lucid and conclusive evidence of the infallible nature of its promises and provisions, confirmed as they are by the death of the Testator, his resurrection and ascension into heaven, and his investiture with all dominion and authority to communicate and apply as Administrator all that is there bequeathed.

“This do ye as oft as ye drink it in remembrance of me.” A charge peculiar in its form giving special emphasis to the use of the cup. In one of the gospels the command is still more explicit, “drink ye all of it,” the adjective *all* relating not to the quantity of wine, but to the persons of the communicants; anticipating, it would seem, the offensive interference which a late period of the church has witnessed in this part of his holy institution, in denying the cup to his people. A movement still more recent in its origin, but somewhat similar in its nature is even now going on, which threatens no small confusion. What has been called the Temperance reform, has insensibly, but at length boldly assailed the use of the cup in the holy sacrament. Numbers, it appears, by testimony entirely satisfactory, have declined and are now declining the use of the cup in the sacrament on account of the quality of the wine. It is maintained that only unfermented wine can be lawfully used, and that the use of fermented wine is dangerous and sinful, because it is intoxicating in its nature. Besides that this new dogma assails the practice of the church for about eighteen centuries, and impeaches the wisdom or integrity of the long train of eminently holy and learned men who have appeared as witnesses for the truth, and has no place in “the footsteps of the flock,” for so many ages, it is destitute of foundation in the holy Scriptures.—Nay it is an impeachment of the wisdom, sobriety, purity and integrity of Christ and his Apostles. It is a vain and perverse wresting of the Scripture throughout. In the writings of the Old Testament throughout, the very same name given to that wine which was by divine appointment used in the sacred services of the sanctuary of old, is given to that which was abused to excess by the sensual and licentious of that age. In the writings of the New Testament no such distinction is even hinted. And the wine used in the Church of Corinth had been abused even to drunkenness. “When ye

come together into one place this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry, and another is *drunken*. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." Yet the inspired Apostle does not even hint at the quality of the wine which had been used, nor suggest a recall to the institution of unfermented wine, nor even propose an amendment and remedy for the abuse into which this holy ordinance had fallen. Yet the remedy was at hand, had this modern innovation any foundation in truth, reason, or inspiration, and no occasion more appropriate can be imagined for its introduction. The silence therefore of inspired authority not only throughout the scriptures, but eminently in this very passage, is itself therefore equivalent to a prohibition of introducing any such distinction, as indeed is no other than the long abolished distinction of meats and drinks revived in a new dress, and a practical and very efficient countenance to the man of sin in exploding the use of the cup altogether in the church of God. Yet is it cheerfully admitted, that in charity and forbearance to weaker brethren, any church may lawfully introduce in the holy sacrament unfermented wine, there being in fact no more sin in the use of the one than the other, when either can be obtained with like convenience. It would be as preposterous to resist the use of this, as it is to resist that of the other, provided that in no case it be attempted to bind the conscience in using either, it being of the highest moment to leave that free wherein God has left it, and to disenthral the souls of the worshippers from all that may interfere with their peaceful, confiding and devout application of themselves to the principal objects in this holy institution. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost, for he that in these things serveth Christ is acceptable to God and approved of men."*

* Rom. 14, read throughout.

THE MYSTERY OF THE INCARNATION.

“They shall call his name Immanuel.”—Matt. i, 23.

GOD, having from all eternity determined to save some of the human family, it was necessary, in order to carry that design into effect, that the Son of God should take upon himself the form of a servant, suffer and die in the room of guilty man. Had it been possible in any other way, consistent with the Divine justice, to pardon sin, it would appear to have been an act of cruelty in God not to spare his own Son. It was necessary that the Saviour should be God; that His obedience and sufferings might be possessed of an infinite merit; and that He might have a sufficiency of power to subdue His people to Himself, conquer their enemies, and work out for them everlasting salvation. It was necessary, again, that the Saviour should be man as well as God,—that He might submit to the law, suffer for sin in the same nature in which it was committed, have a fellow-feeling for our infirmities, and set an example for imitation in every age. This is what is styled, in the language of the schools, the *hypothetical necessity* of the Incarnation. Not that there was an *absolute necessity* for the Incarnation, for God might have left all to perish in their sins, but there was a *conditional necessity*,—a necessity founded on the design of God to save. Accordingly, we find that, “when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.” The son of God took into union with His divine person, by his own voluntary act, a true body and a rational soul, formed by the immediate agency of the Holy Spirit, of the substance of the virgin, and born of her, yet without sin. This is a great mystery; that Christ should be, at one and the same moment, the mighty God and a feeble babe, wrapt in swaddling-clothes, and laid in a manger; that He should be the Lord of glory, and, at the same time, a man of sorrows, not knowing where to lay his head,—poor, despised, rejected, and, at last, put to the painful and ignominious death of the cross! Truly, His name is “the Wonderful!” But, mystery though it be, we are bound to receive it. “Without controversy, great is the mystery of godliness; God was manifest in the flesh.” (1 Tim. iii. 16.) On this subject many, rejecting either in whole or in part the

light of divine revelation, have run into the wildest and most extravagant notions. It would not be very edifying, were it practicable to enumerate all, or even many of the opinions regarding the Incarnation, entertained by the almost innumerable sects which have sprung up in ancient or modern times. We think it better to lay down and establish, from Scripture, what we consider to be the orthodox opinion, and make allusion to others, as we may see occasion.

That Jesus was truly and properly God, we take for granted. But, be it observed, it was not the divine nature, absolutely considered, that assumed humanity,—the whole Trinity, or the Divine essence as subsisting in the Trinity, did not become incarnate; but the second person of the Godhead.—Gal. iv. 4: “God sent forth *his Son* made of a woman, made under the law.”

Jesus Christ was also truly and properly man. He was possessed of a true body, and not a mere phantom, as it was represented by some of the ancient heretics. If the language of Scripture have any meaning, it puts the reality of his corporeity beyond a doubt. He ate, slept, spake, wept, walked, was fatigued, was hungry, was thirsty, bled and died. Can these things be said of a phantom? If they can, then, for aught we know, we may be all phantoms. Heb. ii. 14: “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.” Ver. 17: “Wherefore *in all things* it behoved him to be made like unto his brethren.” Even after his resurrection, He said to his disciples, “Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have.” (Luke xxiv. 39.) What merit could there have been in the death and sufferings of the Blessed Saviour, if they had been only ideal?

Christ had moreover a rational human soul. He was possessed of a human understanding. Thus we read, Luke ii. 52, “And Jesus increased in wisdom and stature, and in favor with God and man.” In Mark xiii. 32; He says concerning the day of judgment; “But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father.” These things could only be said with regard to Christ’s human understanding, for, as God, He was omniscient. He had a human will. In his agony on the Mount of Olives, where his holy humanity was fainting under the immense load of imputed guilt, and shrinking from the prospects of his unparalleled sufferings, he

prayed, "Father, if thou be willing, remove this cup from me : nevertheless not *my will, but thine* be done." (Luke xxii. 42.) He had human affections, for he wept at the grave of Lazarus, and there was a beloved disciple among the twelve. Christ was therefore possessed of two natures, a divine and a human; and these remained perfectly distinct in their properties and actings. The humanity was not absorbed into the divinity, for then he would have ceased to be a man.—The divine nature was not transformed into humanity, for then would he have been no longer divine. In like manner, the properties of the divinity were not communicated to the humanity. That would have made the humanity infinite. Nor were the properties of the human nature communicated to the divine. That would have made the divine nature finite.

The human nature of Christ was perfectly sinless. This the scriptures frequently attest. "In him is no sin." (1 John iii. 5.) "He hath made him to be sin for us who knew no sin." (2 Cor. v. 21.) He "was in all points tempted like as we are, yet without sin." (Heb. iv. 15.) "Who did no sin, neither was guile found in his mouth." (1 Pet. ii. 22.) "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. vii. 26.)

Further, the divine and human natures of Christ were united in one person, the divine person of the Son of God. Of all the heretical sentiments respecting the Incarnation, those of the *Nestorians* are perhaps the most plausible. They maintain that Christ had not only two *natures*, but two *persons*, a divine and a human, and their reasoning is to the following effect :—"The union of a body and a rational soul constitutes a human person. The humanity of Christ was composed of a true body and a rational soul. Therefore Christ had a human person." In reply, we observe that, in ordinary cases the union of a body and soul does constitute a human person, but not in the case of our Lord Jesus Christ; because the humanity of Christ never had a subsistence separate from the Second person of the Godhead. We are not to conceive of the human nature having existed even the minutest point of time before it was assumed. These remarks are fully borne out by Scripture. In Luke i. 35, it is said, "That holy thing which shall be born of thee shall be called the Son of God." In 1 Cor. ii. 8, it is intimated that the Lord of glory was

crucified: and in Acts xx. 28,—That the church was purchased with the blood of God. Now birth, crucifixion, blood, could only be attributed to the humanity of Christ, yet it is intimated that, that which was born was the *Son of God*; that he who was crucified, was the *Lord of Glory*; and that the blood shed on Calvary was the blood of *God*. These and similar declarations can never be explained on any other hypothesis than that of there being a union of the two natures in one person, in consequence of which, “that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature.”

In the Incarnation we see the Trinity. It was the part of the Father, as sustaining the honors of Deity, *authoritatively to prepare a body*. Heb. x. 5, “A body hast thou prepared me.” The immediate, efficient agent in the production of this body was the Holy Spirit. Luke i. 35, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” It was the part of the Son voluntarily to assume it. Heb. x. 7, “Then said I, Lo, I come.”

The conception of Christ was altogether miraculous. The problem was, if we may use the expression, to produce a humanity that might have a natural, yet not a federal connexion with the first of men; for if Christ had been both naturally and federally connected with Adam, He must have been a sinner; and, consequently, never could have been a Saviour. But that this might not be the case, his conception was extraordinary. His generation was not of man, but by the power of the Holy Spirit. He was emphatically *the seed of the woman*. “*Duæ autem hic præcipuæ fuerunt Sp. Sancti operationes,*” &c. says Turretine. “But there were here two principal operations of the Holy Spirit. 1. *The preparation of the matter*. For he behoved, in the first place, to prepare matter taken out of the substance of the Virgin, with a proper sanctification, not only by enduing it with a power which might suffice of itself for generation, but also by purging it from every stain of sin. 2. *The formation of Christ's body*, to which pertain its organization, animation, and the uniting of both body and soul with the Word.” (Comp. of Theol. p. 291.)

The subject of the Incarnation is one that must be extremely interesting to every well regulated mind. It is one into which we now angels with adoring wonder desire to look. And it is one which even now engages, and shall to all eternity engage, the profound contemplation of redeemed saints, while they

assemble round the throne of the Lamb that was slain. Let us see in it the love of God, who sent forth His Son: and the unspeakable love of the Saviour, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

ADDRESS TO REFORMED PRESBYTERIANS.

It gives us much pleasure to lay before our readers an article which breathes such a spirit as the following address. It is from the pen of an aged disciple who writes as he feels concerning our Zion, and the things that injure or promote her interests. He speaks plainly, honestly and in earnest, a consideration which should command the best attention of all who read his remarks on the different matters of which he treats. We hope the writer will soon favor us with an article urging attention to the Missionary operations agreed upon at last meeting of Synod, and also to the important subject of Covenanting. We like to see faithful, judicious and zealous laymen in our church—especially the aged and experienced—contributing in this way their counsel, and employing their influence to promote the interests of Zion. Again we solicit such to furnish us with contributions calculated to increase the edification, sanctification and peace of their brethren in the Testimony of Jesus; and to cherish in them an enlightened zeal, with a spirit of co-operation, becoming the witnesses of the Redeemer.—Ed.

To my Covenant Brethren throughout the United States of America:

Dear Brethren—

I was born in the Reformed Presbyterian Church and have enjoyed her privileges for seventy years without interruption. During this period I have shared her joys and felt her sorrows. In the land of my nativity I have seen her so low that she had no organization superior to a session. I have again seen her Head raise up instruments who unfurled the Reformation banner, aroused a spirit of inquiry and made many a drooping heart rejoice. But the clouds soon returned, after

the rain. The enemy persecuted her ministers, cast them into prisons, and banished them from their beloved country, families and friends. This, contrary to the enemy's design, was overruled for the church's good. The friends of the Redeemer, though driven from their country, were not driven from their principles. They bore the Reformation vine to the wilds of America where it has taken deep root and spread its branches far and wide; and the stock that was left in the land of their fathers' sepulchres has shot out its boughs like the goodly cedars of Lebanon. But the enemy, ever restless, has had recourse to another plan to waste and destroy the vineyard of the Lord; and, alas! he has been too successful. By entering the minds of men who were tired or ashamed of the cross of Christ, and who wished to frame their religion to suit the ungodly politics of the day, he easily induced them to attempt to break down the hedges of the vineyard and to burn up or destroy the branch which God had made strong for himself. Yes, brethren, I have seen men who wore the highest title in the church—who long boldly unfurled the Reformation banner, and prayed that it might wave over every fortress held by the powers of darkness, until time had furrowed their brows—I have seen those persons renounce their principles, swear to support the ungodly civil establishments of the land, and vote for ungodly men to administer them. Still worse, I have seen men spend the flower of their years in maintaining our distinctive principles, with all the zeal of a Jehu and thunder of a Boanerges, ultimately renounce them and swear by the living God before an assembled county—before judge and jury—that they never believed them!!

These men I once esteemed as the apple of the eye, and, in the language of the poet, with them

"Talked down the summer sun,
And drowned the midnight lamp
In friendly strife."

Are they now Covenanters? Are they the same that they ever were? They may be the same—hypocrites in heart—but they are not Covenanters, nor what they once *professed* to be. The true sons of the Reformers—the faithful descendants of those who handed down to us our testimony refuse to be found in their company. Much of their labour is in behalf of the prince of darkness, for a more essential service cannot be done for his kingdom than to justify thrones of ini-

quity and hide their moral turpitude from the eyes of men. These men first tampered with their Delila until their locks were shorn, and they are now weak as other men: and if ever they be strengthened or honored for pulling down one pillar of Dagon's temple, it will be more than I expect.

I once expected to go down to the grave beholding the church like the prosperous bark riding the briny deep, and wafted by the pleasant breeze, entering the desired haven. Alas! it is not so. I see, you, my brethren, see, insubordinate ecclesiastics whetting their tongues with malice, evidencing that underneath there is the poison of the asp—pretending to mourn and fast that they may smite with the fist of wickedness. This is a lamentation and should be for a lamentation. But while for these things we ought to mourn and weep we ought not to despond. The gates of hell shall not prevail against Zion. Dark clouds may encompass Jehovah's ways towards her, and towards his people, but with judgment dwells his throne. *He guides the wheels.*

Omitting many things that have come under my observation I shall refer to only one more, viz: the plans and noble enterprizes that have failed for want of energy, spirit and liberality in those whose best interests were deeply concerned. I do not refer to the plans and benevolent institutions of the day. A passing remark may be made on these. The bad consequences flowing from association with United Irishmen in the land of my fathers, have taught me a lesson by which I have profited for forty years. I have yet to witness the case in which much good will arise from a union of men of different views, different principles and different practices.—While I thus state my experience and the result of my observation, I humbly remark that a spirit of forbearance ought to be exercised, respecting the circumstantial rules and regulations of the church, when the great doctrines of the gospel and distinctive principles of our church are maintained, and much caution exercised. No one ought to adopt any course or engage in any matter calculated to influence the church in any way, without the sanction of her courts. No one who has been a careful observer of families, churches and neighborhoods, but has seen that little occurrences and trifles when let alone or treated with caution will soon die away, or discover their good or evil tendency, but when blown up into a flame will produce much evil. Such is the depravity of men that they forget the apostle's direction. “*Yea, every one of you*

be subject one to another." "Behold how great a matter a little fire kindleth."

But the plans and enterprises that I have in view are those within our own church, in which our own interest and welfare are deeply concerned. The first of these is the Theological Seminary. This ought to be supported. Every careful observer of the moral world sees that we live in an age and in a land where every heresy broached since the days of the apostles is maintained and making rapid progress. The enemies of Zion are determined on banishing truth and pure religion from the earth. The soldiers of Christ ought to be fully qualified to meet those, and to resist all gainsayers. If left to glean from every field they could not be furnished for every good word and work, nor prepared to attack and drive the enemy from his strong holds. Were there no other reason than this to prompt to activity and liberality in the support of the Theological Seminary it would be sufficient. But there are others. The example of the church in this matter in former times is left on record for our imitation. Under the Old Testament dispensation, from at least the days of Samuel, there were schools for the sons of the prophets, or Theological Seminaries. Samuel was probably the first professor of theology, and Elijah and Elisha appear to have had the superintendence of the seminaries located at Bethel and Jericho. Paul was raised at the feet of Gamaliel, and was there endowed with that literature which qualified him for occupying the lofty station in the church to which he was called by the Captain of salvation. Our fathers followed the example thus set them. So strong a regard had they for the honor of the church and the church's glorious head, that they took no illegal steps to obtain the ministry when left destitute in times of persecution, but, though scattered and peeled, they contributed to the support of a Renwick and others in Holland, that they might be prepared to stand on Zion's walls and declare the whole counsel of God.

Further. Other denominations around us have their seminaries. These are liberally endowed, and send forth annually hosts of young men unsound in the faith, who lead captive silly souls, deceiving and being deceived. We ought to have our ministers in the field to oppose these, and make manifest their folly. God requires it of us. "Contend valiantly for the faith. Ye are my witnesses saith the Lord."

These reasons are certainly sufficient to shew to any unprejudiced mind that we ought to have, and ought to support a Theological Seminary. There are different classes whom I would address in order to arouse to activity in supporting such an institution; and before doing so let me tell you that I am aware of the difficulties of life. I never had any income but what flowed from honest industry under the blessing of a kind providence. I never desired nor enjoyed office in either church or state, being most content with the humble private walks of Christian life.

The first whom I address are my young sisters, the damsels of Israel. Is there one amongst you who could not procure twelve and a half cents per annum, to bring forward our pious and talented youth to the work of the ministry? There certainly is not. Let the vain and giddy squander away their earnings on costly apparel, while you devote yours to the service of God; and it will be your honour and comfort, when you have become mothers in Israel, to have been instrumental in bearing forward the ark of God to its place of rest.

Second, I address the poor of the flock, who have to depend on their daily labour for support. Cannot you devote the earnings of one day in twelve months to this important object? You are not poorer than he, who, though he was rich, for your sakes became poor. "Foxes had holes and the birds of the air had nests, but he had not where to lay his head." He came to preach the gospel to the poor, and while engaged in his ministry observed with satisfaction the liberality of the poor widow who cast two mites into the treasury. If you follow the widow's example you shall receive the approbation and blessing of the church's Head.

Third, I address those to whom God has given houses and farms and the comforts of life. You doubtless can contribute yearly a few bushels of the first fruits to sanctuary service. If you do not, remember you have no promise of blessing on your basket and store. The good Uriah would not go down to his house nor take family enjoyments while the ark and Israel were in the open field encamped against their enemies. Our fathers in Scotland, when driven from their houses and homes to take shelter in the mountains and moors, from merciless persecutors, would have been thankful for your privileges, and in order to obtain an able ministry contributed freely of their scanty pittance. They are not worthy to claim kindred with this noble cloud of witnesses, who would not imitate their example.

Fourth, I address those to whom God has given an abundance. "Is it time for you, O ye, to dwell in ceiled houses while this house of God lies waste." Remember it is not for nothing that the Spirit of God has recorded the liberality of the princes in the wilderness for the erection of the tabernacle. It is a solemn truth, spoken by the Redeemer himself, "That where much is given much will be required." If a cup of cold water to one of those who belong to Christ be taken notice of by him, how much more may we expect that he will observe what is done for his name's glory, and the advancement of his cause in the world. In urging you by such weighty considerations to contribute of your abundance to the work of the Lord, do I urge anything hurtful to your persons or properties. Certainly not. If the zeal of the Lord of hosts prompt you, you will delight in having it in your power to strengthen the hands of the builders of Zion's walls, and will not subject your ministers to the painful task of pleading for your assistance *as for a charity*.

Before I die, I hope to see those different classes unite and form a noble procession, in which Judah's, Zebulon's and Naphtali's princes, with every true hearted Israelite, preceded by the damsels of Israel, shall march bearing up the ark of God to the place provided for it by our New Testament David, and as they march sing the song of Zion.

"Now for my friends and brethren's sakes
Peace be in thee I'll say
And for the house of God our Lord
I'll seek thy good alway."

And praying that the priests may not give the ark a wrong touch; but Perez Uzzah be our motto.

Besides the Theological Seminary, it is of vast importance, yea, of absolute necessity, that our Periodical be well supported. In what condition, my brethren, is a corporation or nation destitute of any means of communication? It is easy for you to make the application. Such a work bears with it its own reward. The many excellent pieces on doctrinal and practical godliness to be found in the pages of our Magazine in one year will more benefit yourselves and offspring than would its price for twenty years. As errorists, heretics and the followers of the man of sin have their publications disseminating their delusions and endeavoring to sap the foundation of our glorious work of reformation, is it not ne-

cessary that we should have ours to give the watchmen and people timely notice to prepare for the onset and meet their foes? Besides, what heart is it that does not warm to hear occasionally from the land of our fathers, where lies the dust of the persecuted and murdered saints of God? Let not then any, bearing the name of Covenanter, manifest such an illiberal and contracted spirit as to say that our periodical is dear, and that they will not support it. Our periodical must be, *comparatively*, dear owing to its limited support: but grant it an extended patronage and it will become a lighter burden. Contributions for other purposes I leave with yourselves. As in the sight of God do your duty.

In conclusion, let me remind you that you are enlisted, and that the terms of your indenture are that you take up your cross and follow Christ whithersoever he goeth. What, though you see Gebal and Ammon and Amalek and Lot's children conspire, be not discouraged. God will bring over them the wheel of justice, and chase and affright them with the storm and tempest of his ire. What, though you see some that were once solemnly engaged in covenant with you renounce their covenant obligations, find fault with a Luther, a Calvin, and all the worthies of our second reformation, and impugning our solemn covenants—those noble barriers erected against the encroachments of the man of sin—let this only animate your zeal and increase your dependance in your covenant God, that you may be enabled to continue faithful to the death, and obtain the crown of life.

BROWNIE'S GRANDSON.

INFLUENCES OF POPERY

Illustrated in the religious aspects and character of Europe in the 15th and 16th centuries.

The people of Christendom—and under that designation almost all the nations of Europe might be comprised—no longer looked to a living and holy God for the free gift of eternal life. They, therefore, naturally had recourse to all the devices of a superstitious, fearful and alarmed imagination. Heaven was peopled with saints and mediators, whose office it was to solicit God's mercy. All lands were filled with the works of piety, of mortification, of penance, and observances, by which it was to be procured. Take the description of the state of religion at this period, given by one who was for a

long while a monk, and in after life a fellow laborer with Luther—Myconius.

“The sufferings and merits of Christ were looked upon (says he) as an empty tale, or as the fictions of Homer. There was no longer any thought of that faith by which we are made partakers of the Savior’s righteousness, and the inheritance of eternal life. Christ was regarded as a stern judge, prepared to condemn all who should not have recourse to the intercession of saints, or to the Popes’ indulgences. Other intercessors were substituted in his stead; first the Virgin Mary, like the heathen Diana, and then the saints, whose numbers were continually augmented by the Popes. These intercessors refused their mediation, unless the party was in good repute with the monastic orders which they had founded. To be so, it was necessary to do not only what God had commanded in his word, but also to perform a number of works invented by the monks and the priests, and which brought them in large sums of money. Such were the Ave Marias, the prayers of St. Ursula, and of St. Bridget. It was necessary to chant and cry day and night. There were as many different pilgrimages as there were mountains, forests and valleys. But with money these penances might be compounded for. The people, therefore, brought to the convents and to the priests money, and every thing they possessed that was of any value: fowls, ducks, eggs, wax, straw, butter, and cheese. Then the chantings resounded, the bells rang, the odor of incense filled the sanctuary, the sacrifices were offered up, the tables groaned, the glasses circulated, and these pious orgies were terminated by masses. The bishops no longer appeared in the pulpit, but they consecrated priests, monks, churches, chapels, images, books, and burial places, and all these brought a large revenue. Bones, arms, and feet were preserved in boxes of silver or gold: they gave them to the faithful to kiss during mass, and thus increased their gains.

“All maintained that the Pope being in the place of God, (2 Thess. ii. 4.) could not err, and there were none to contradict them.”

At the church of All Saints, at Wittemburgh, was shown a fragment of Noah’s ark; some soot from the furnace of the three children; a piece of wood from the crib of the infant Jesus; some hair of the beard of the great Saint Christopher, and nineteen thousand other relics, more or less precious. At Schaffhausen was shown the breath of St. Joseph, that Nicodemus received on his glove. In Wurtemberg might be seen a seller of indulgences disposing of his merchandise with his head adorned with a feather plucked from the wing of the Archangel Michael. But there was no need to seek so far for these peculiar treasures. Those who farmed the relics overflowed the country. They bore them about in the rural districts, (as has since been done with the Holy Scriptures,) and carried them into the houses of the faithful, to spare them the cost and trouble of the pilgrimages. They were exhibited with pomp in the churches. These wandering hawkers paid a certain sum to the proprietors of

the relics, with a percentage on their profits. The kingdom of heaven had disappeared, and men had opened in its place on earth a market of abominations.

At the same time a profane spirit had invaded religion, and the most solemn recollections of the church; the seasons which seemed most to summon the faithful to devout reflection and love, were dishonored by buffoonery and profanations altogether heathenish. The *humors* of Easter held a large place in the annals of the church. The festival of the resurrection claiming to be joyfully commemorated, preachers went out of their way to put into their sermons whatever might excite the laughter of the people. One preacher imitated the cuckoo; another hissed like a goose; one dragged to the altar a layman dressed in a monk's cowl; a second related the grossest indecencies; a third recounted the tricks of the Apostle St. Peter—among others, how, at an inn, he cheated the host, by not paying his reckoning. The lower orders of the clergy followed the example, and turned their superiors into ridicule. The very temples were converted into a stage, and the priests into mountebanks.

If this was the state of religion, what must have been the morals of the age?

Doubtless the corruption was not universal—justice requires that this should not be forgotten. The Reformation elicited many shining instances of piety, righteousness, and strength of mind. The spontaneous power of God was the cause; but how can we doubt that by the same power the germs of this new life had been deposited long before in the bosom of the church. If, in these our days, any one were to collect the immoralities and degrading vices that are committed in any single country, such a mass of corruption would doubtless be enough to shock every mind. But the evil, at the period we speak of, bore a character and universality that it has not borne at any subsequent date; and, above all, the abominations stood in the holy places, which it has not been permitted to do since the Reformation.

Moral conduct had declined with the life of faith. The tidings of the gift of eternal life is the power of God to regenerate men. Once take away the salvation which is God's gift, and you take away sanctification and good works: and this was the result.

The proclamation and sale of indulgences powerfully stimulated an ignorant people to immorality. It is true, that according to the church, they could benefit those only who made and kept a promise of amendment. But what could be expected from a doctrine invented with a view to the profit to be gained from it? The venders of indulgences were naturally tempted to further the sale of their merchandise by presenting them to the people under the most attractive and seducing aspect; even the better instructed did not fully comprehend the doctrine in respect to them. All that the multitude saw in them was a permission to sin; and the sellers were in no haste to remove an impression so favorable to the sale.—*D'Aubigne's History of the Reformation.*

NOTICES OF THE COVENANTERS.—NO. I.

Andrew Hamilton, of Drumclog.

HAMILTON of Drumclog was a noted Covenanter, and took part in the memorable transactions that preceded the Revolution. The descendants of this worthy man retain the following tradition respecting him:—

After the disastrous conflict at Bothwell Bridge, the severities of the persecution were greatly heightened. The infamous Claverhouse, with his troopers, scoured the country in all directions, for the purpose of apprehending the insurgents and of bereaving them of their life. This cruel-hearted cavalier rioted in the murder of the helpless people of God, who were crushed to the dust under the mad despotism of vindictive rulers. He was their legalized-slaughter-man, the ready execution of their will, and he delighted in acts of savagism from which common humanity recoils.

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

The troopers were frequently sent out to apprehend the laird of Drumclog where they might perchance find him. On one occasion the soldiers who had been sent in quest of him were so near the house before he was aware of their approach, that it was found impossible for him to flee from the place without being discovered. In his perplexity, he ran into the adjoining cow-house, and crept underneath a heap of straw which lay in a corner. This mode of concealment was frequently adopted by the sufferers in similar circumstances, and in many instances, with unexpected success. On the arrival of the dragoons, two of them dismounted to search the buildings, and the rest guarded the various outlets. One proceeded to the dwelling-house and the other to the office-houses, and commenced an unsparing search. The trooper who entered the place where Hamilton was concealed, began to turn over the straw that lay on the floor, and was gradually nearing the corner where the object of his search nestled. When Hamilton heard the trooper tossing about the rustling straw, he concluded that all was over, and every moment expected when the soldier would stumble upon him. In this situation, we may easily conceive his feelings, and something of the intense mental anxiety to which he must have been the prey. His ruthless-

enemies, with the instruments of death in their hands, were within a few feet of him, and the next thrust of the deadly sword among the loose litter might pierce his heart. In a few moments his suspense was at an end, for the dragoon discovered him buried below the straw. The worthy man, now in the power of the foe, resigned himself to the Divine will, expecting either to be shot before his own door, or to be carried away a prisoner. But, to his astonishment, the dragoon, instead of seizing him or giving the least intimation of the discovery he had made, said to him in kindly whisper, "Lie still, hide yourself better with the straw; I will not discover you." This unlooked for circumstance was justly regarded by this good man as a special interposition of Providence in his behalf, at the very instant when he was entirely in the hands of his enemies. He afterwards often expressed to his family the grateful sense which he entertained of the goodness of God to him on that emergency.—And it was perhaps in answer to his prayer made in his lowly hiding-place, that the God who has the hearts of all men in his hand, gave him favor in the presence of one who had come with the avowed purpose of seeking his life, and from whose grasp it was impossible to escape.

When the generous dragoon was leaving the apartment, he met the other trooper, who had accomplished an unsuccessful search in the dwelling-house, exactly in the door-way. In order to prevent his entrance, and the consequences that might ensue, he exclaimed, "The rebel has escaped us; he must be somewhere in the immediate neighborhood!—haste, let no time be lost, lest he get beyond our reach!" On this, the party instantly rode off in the eager pursuit, and the laird remained unscathed. The conduct of the dragoon in this case furnishes an instance among others either that there were friends occasionally to be met with among the troopers, or, at least, men in whose breasts the kindly sympathies of humanity were not wholly extinguished.

But, though the worthy laird of Drumclog was preserved during the persecuting period, and got his life for a prey, he was, nevertheless, despoiled of much of his worldly property. The times of the persecution were not only times of murder, they were also times of plunder. The robbing of men of their lives, and the enriching of themselves with their property, was a principal work of the lawless men who ruled in the councils of that dark and bloody period. Claverhouse carried off all the cattle which were on his farm with the exception of a few sheep which were grazing on the moor of Hawburn. The laird of Hawburn was inimical to the Covenanters, and did many things in the way of lodging information against them, for the purpose of ingratiating himself with the ruling party. There are some men so despicably mean that they will submit to anything, however debasing, for the purpose of promoting their own interests, at the expense of those of their neighbors. Such men, however, generally overshoot themselves, and Providence sometimes rewards them with the reverse of that on which they calculated.

Hawburn gave notice to the dragoons that Hamilton had a number of sheep grazing on the moor, which, at any convenient time, they might make their prey. He had a flock of his own on the same moor; and, lest the troopers should be inclined to be somewhat indiscriminate in their levy, he accompanied them to the place, and pointed out those that belonged to his neighbor, and saved his own. In this way did the laird of Hawburn treat his virtuous acquaintance, who sought not his hurt, but lived peaceable by him. Sometime after the persecution was ended, honest Andrew Hamilton, meeting Hawburn incidentally, took the liberty, now when men could speak with safety, to address him in the following style:—"It was a very unfriendly and unjust action on your part, knowing as you did, that the dragoons had robbed me of all my cattle, to inform them of the few sheep which were left me on the moor. You thought to promote your own interests by taking part with the enemies of religion and liberty against those who are the friends of both; and, no doubt, in consequence of this you are in better worldly circumstances than I am. You have lost nothing; I have lost all my property except the land. But it is not unlikely, reasoning from the principles of the Divine government, though I am no prophet who says so, that the means you have taken to preserve your property, may, in the end, prove its destruction. The Drumclog may remain in my family, while the Hawburn may go from yours." What impression these statements made at the time is not said, but the fact has turned out that, the Drumclog is still in the family of Hamilton, while the Hawburn has long since passed to other hands. It is worthy of notice, also, that the present proprietor of Drumclog has lately purchased the moor from which his ancestor's sheep were, at the instigation of Hawburn, driven away by Claverhouse, so that it now forms a portion of the lands of Drumclog. This certainly shows something like a Divine retribution even in the present life, and though it may be dangerous for shortsighted and partial-judging creatures like us to draw, in every case, our own conclusions from providential incidents, lest we do so with an incautious and erring conjecture, yet there are some events from which the deduction is so plain, that we cannot avoid the conclusion, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner."

Notices.—The Book of Government, &c. which was ordered by Synod at its last meeting to be printed is now nearly ready for delivery, and will, upon the opening of navigation, be forwarded to New York, and Rochester, N. Y., Philadelphia and Pittsburgh, Pa., Utica, O., and Sparta, Ill., price 25 cents per copy. With the Book of Government, there will be forwarded also copies of the Synodical Sermon and the Minutes of Synod—the former 12½ and the latter 25 cents per copy.

The Committee of Inspection of the Theological Seminary, will meet in Allegheny on Tuesday the 5th of April next, at 10 o'clock, A. M.

J. BLACKWOOD, Chairman.

THE

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No. II.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 12.)

1. Men's pleadings for it do, all of them, necessarily proceed on their adopting such *atheistical principles* as the following. 1. Men's natural or civil rights to their property, liberty, profits and honors, are not originally derived from God, —and ought to protect them in their most outrageous sinning against him. 2. Men's consciences have a right and authority underived from and independent of God, by which they can warrant them to think and speak of, or act towards God as insolently and blasphemously as they please. 3. That, if the law of God be any rule to men; it is not so in respect of any intrinsic meaning affixed to it by him, but merely as it is understood by every man, particularly in that which relates to their behavior towards God. 4. All men being ready to mistake, we ought always to believe that our opponents may have as just a view of the scriptures as ourselves, and never to condemn them for that which they do not own to be blasphemy, idolatry, or heresy. 5. Magistrates' right and authority to govern others, do not originate in God as the Creator, Preserver, and King of nations, but in magistrates themselves *or in their subjects*: and so may be exercised as they please, particularly in requiring or allowing their subjects to believe, blaspheme, or rob God. 6. Magistrates may be moral governors, deputies or lieutenants, under God, without having any power or authority relating to religion, or his honor.—

7. Not the law of God natural or revealed, but the laws of nations ought to be the *supreme* standard of all civil government. 8. Not the declarative glory of God, as the Most High over all the earth, but the civil peace and prosperity of nations, ought to be the *chief end* of magistrates in all their acts of government. 9. Men's natural rights of conscience, or their civil rights, or the authority of magistrates, may or ought to empower, warrant, or protect them in gross heresy, blasphemy, idolatry, or other outrageous abuse and injury of God; but can by no means warrant or protect them in calumny, theft, murder, or any other injuries against men. 10. There is no real difference between moral good and evil, at least in things pertaining to God; and so true and false religion are equally calculated to promote the welfare of civil society, and the virtues which render men good, peaceable, useful, and honorable rulers or subjects—and hence heretics, blasphemers, and idolators may be *good subjects*. 11. The favor or indignation of God is of no importance to civil society; and therefore magistrates ought to use no means to procure his favor by the encouragement of true religion, or to avert his indignation by the restraint of gross heresy, blasphemy, or idolatry,—but only labor to procure the friendship of men, and prevent their injuring the character, property, or bodies of their subjects. That all these propositions are *really atheistical*, is manifest. They all give up with the necessary existence, infinite excellency, and absolute supremacy of God, without any of which, he cannot be God at all. That Locke, Hoadly, Blackburn, Voltaire, and others, advocates for *authoritative toleration*, of false religion, found their pleadings on the above propositions, is no less evident to every judicious and unbiassed observer. Nay, did not modesty forbid, I might defy all the world to plead for *such toleration*, without taking all, or some of the above or like atheistical propositions for granted.

2. The scriptures plainly represent magistrates' granting of men an unrestrained freedom to profess and practice a false religion as extremely sinful and hurtful. 1. It is in the name of God to give a *liberty to the flesh*, of which *heresies* and *idolatry* are the manifest and damning works. Gal. v. 13, 19—21, with Rom. viii. 7, 8. 2. It is not merely to *pity and spare*, but to *encourage* such as seek to draw away their subjects from God, contrary to Deut. xiii. 9, 10. Eph. xiv. 14. 2 Tim. iii. 4, 5, 13. 2 Pet. ii. 1, 2, 3. 3. In so doing magistrates,

as political shepherds, not only suffer the flock of God, the King of nations, under their charge, to *wander* or be *driven* from their fold and pasture, but encourage them in it,—contrary to Ezek. xxxiv. 5—8. Acts xx. 30. 4. It marks a heavy judgment of God upon, and an anarchy in a commonwealth, when every man is left without restraint, and doth that which is right in his own eyes, in matters of religion. Judges xvii. 6. Zech. xi. 9, 16. 2 Chron. xx. 33. Amos iv. 4, 5. 5. In granting *such liberty*, magistrates are not for Christ by whom they rule, Prov. viii. 15, 16. but against him, in encouraging and protecting the doctrines and works of the devil, which he came to destroy. John viii. 44. 1 Tim. iv. 2. Rev. xvi. 13, 14, with 1 John iii. 8. Zech. xiii. 2. 6. False religion eats out the true doctrine of Christ, and the true piety and virtue which proceed from the faith of it,—which are like joints and bands to connect and establish a nation. Isa. liii. 5. 2 Tim. ii. 16, 17. Gal. v. 10, 11, 12. 7. Heresies produce *divisions*, 1 Cor. xi. 18, 19. make men *wanton, filthy dreamers, despisers and revilers* of magistrates, Jude, ver. 4, 8. 2 Pet. ii. 10—17. they render times *perilous*, and make men *traitors, heady, high minded, truce breakers, false accusers, fierce, without natural affection, despisers of those that are good*. 2 Tim. iii. 1—13. They produce *envy, strifes, evil surmisings, and perverse disputings*, 1 Tim. vi. 3, 4. Gal. v. 19, 20. They spoil Christ's vines. Song ii. 15. 8. False religion deprives a nation of God's protecting hedge of favorable providence, and opens an inlet for the floods of destructive judgments. Exod. xxxii. 25. Ezek. xiii. 4, 5, and xxii. 30, 31. 9. Magistrates' indulgence of a false religion is represented as a *kicking* at the true religion, and an *honoring* of the corrupters *above God*, and brings a charge of the wickedness upon the tolerators of it. Hence Eli the judge of Israel is represented as *kicking at God's sacrifice, honoring his profane sons above God, and making himself fat* with God's portion of the sacrifices, because he did not effectually reform his sons, 1 Sam. ii. 12—16, 23—25, 29. Eph. v. 7, 11. and Nehemiah contended with the rulers of Judah for suffering the worship of God to be neglected, and the Sabbath profaned. Neh. xiii. 10—18. Such indulgence of false or corrupt religion is represented as tending to make men abhor the true religion, and speak evil of it. 1 Sam. ii. 17. 2 Pet. ii. 1—3.

3. The scriptures represent magistrates as having power to make civil laws relative to the external concerns of reli-

gion subordinated to the law of God, and answerable to their own department. 1. They have in charge the keeping of the whole law of God. Deut. xvii. 19. 1 Kings, ii. 3. Josh. i. 7, 8. 2 Chron. xxiii. 11. Job xxix. 25. Rom. xiii. 1—4. It is never hinted, that they have no charge with respect to religion, but the contrary. God chose Moses the magistrate, not Aaron the High Priest to publish his laws relative to religion. Abijah avers, that in maintaining the true worship of God, he had kept the charge of the Lord, which Jeroboam the introducer of a false religion had not. 2 Chron. xiii. 10, 11. 2. God promised to the Jews good magistrates, in order to root out abusive practices and monuments of false religion. Isa. i. 25, 26. Now, if they had power to root these out, they had certainly power to make laws for that effect. 3. They ought to repeal wicked and persecuting laws, and free their subjects from being bound over to punishment by them for their faithful service of God. Ps. xciv. 20. Isa. x. 11. Mic. vi. 16. Hos. v. 11. If they can repeal wicked laws, they must have power to establish what is contrary to them. 4. If magistrates can make laws encouraging the true religion and church of Christ, by annexation of civil favors to the profession or practice of gospel truth; they can also by law annex civil punishment to the contempt of, or rebellion against these laws; they being for the *terror and punishment of evil doers*, as well as for the *praise of them that do well*. Rom. xiii. 3, 4. 1 Pet. ii. 13, 14. Dan. vi. 16, iii. 29. Ezra i. 1—5. vi. 3—12. vii. 23—27.—5. By enacting such laws they neither invade the office of ecclesiastical rulers, who have no power to connect civil rewards or punishments, with any thing religious; nor do they transgress any law of God. What then can hinder their having power to make them? 6. If all sorts of men, church members and officers, as well as others, be subject to civil magistrates, they must have power, and ought to make civil laws calculated to promote their advantage, in all these stations. Rom. xiii. 1—4. 1 Pet. ii. 13, 14. 1 Tim. ii. 1, 2. 7. Unless magistrates have a power to make good laws relative to the external profession and practice of religion, clergymen, if generally corrupt will have it in their power, by Synodical constitutions, or otherwise, to devour and poison their subjects, with the seeds of confusion, profaneness, and every evil work, without any possibility of any legal restraint. For to allow magistrates to act without law, is to introduce tyranny and arbitrary government.

But, in magistrates making laws respecting religion, it is necessary, that, 1. They, first in order, carefully acquaint themselves with the law of God, that they may form all their laws in agreeableness and subordination to it,—they having no power against the truth, but for it. Deut. xvii. 18—20. Josh. i. 7, 8. Psalm cxix. 97—104. 2 Cor. xiii. 8. 2. They ought to consult with faithful ministers of the church, either as met in Synods or otherwise, as it may be expected, they know the laws of God relative to religion. Deut. xvii. 9—12. Mal. ii. 7. 2 Chron. xv. 1—15. Thus, in making these laws, church-rulers help magistrates with their *direction*, while magistrates help them with their *civil encouragements*. 2 Chron. xix. 10, 11. Ezek. xliv. 23, 24. 3. They ought to require the ministers, who are in their dominions, faithfully to instruct their subjects in the whole counsel of God, contained in his word, relative to those points of religion, about which they intend to make laws; that they may be thus prepared, *willingly* to receive and obey them. Thus Jehoshaphat first sent *teachers* and then *judges* throughout his dominions. 2 Chron. xvii. xix. 4. In all matters of religion, great care ought to be taken to establish the laws, with and by the consent of the subjects, or their representatives—thus strengthening these laws, through their binding men who are *willing* to obey them; and the rather as the principle end of such laws is lost, unless men willingly obey them. 2 Chron. xv. 9, 13. xx. 21. Jonah iii. 4, 7. 5. In these laws a special regard ought to be shewn to persons of a weak and tender conscience. Political shepherds ought never to over drive their flock, but to carry the lambs in their bosom. And, that the very weakest of their subjects may be qualified to obey their laws, they ought never to establish any thing in religion, but what is *plainly* as well as *really* established by God in his law;—that so nothing may be contrary to their law, but what is plainly contrary to God's law. Ezek. xxxiv. 4.

4. Though the law of God allows not of magistrates attempting to *force* men into the faith, profession or practice of the true religion, or of their punishing any thing relative to it, which is not an open and manifest violation of the law of God, and plainly destructive of the welfare of the commonwealth; yet it requires them to *restrain*, and even *seasonably* and *suitably* to *punish* blasphemy, idolatry, and like grosser corruptions, and insults upon the true religion, when they become openly notorious, and especially if obstinately continued in

to the just offence and hurt of others. 1. Such *restraint* and *punishment* are represented in scripture as an eminent service done to God. Exod. xxxii. 4, 26, 29. 1 Sam. xv. 2, 3. xviii. 22. Rev. xvii. 14, 16. xix. 17—19. Song ii. 15. in which last text, the word rendered TAKE ordinarily signifies an external and forcible taking: compare 2 Sam. i. 10. Judges xii. 6. xvi. 3, 21. Psal. cxxxix. 9. Exod. iv. 4. Gen. xxv. 26. xxii. 13.—2. The end of God's appointment of magistrates, is the good of the subjects, Rom. xiv. 4. Now such corruptions in religion impair *that good*, in preventing the spread and success of the gospel, which are so exceedingly calculated to render men virtuous and happy, even in this life. 1 Tim. iv. 8. 1 Pet. iii. 11, 12, 13. Tit. ii. 12, and in promoting the hurt of men's morals, safety, estate, peace or liberty, Rom. i. 21—32. xvi. 18. 2 Pet. ii. 1, 2, 3, 10, 12, 13, 16, 18, 19. Jude verses 4, 8, 10, 11, 12, 13, 16, 18, 19. 2 Tim. iv. 3, 4. iii. 1—9, 13. ii. 16, 17. 1 Tim. iv. 2—5. vi. 3, 4. 3 Such restraint and punishment are represented in scripture as a *blessing* to be prayed for, 1 Tim. ii. 1, 2, 4, and as a *blessing* for which God ought to be thanked, Ezra vii. 25—28. Rev. xi. 15, 17. 4. It is promised that such restraint and punishment should be produced by the effusion of the holy Ghost upon the Christian Church, Zech. xii. 10, 12, 14, with xiii. 1—6, and that they should tend to the advantage, even of some seducers, who should be brought to account the inflictors their real FRIENDS, Zech. xiii. 4, 5, 6. 5. The scripture represents EVIL as removed, and GOOD both moral and civil as obtained, by such restraints and punishments, Deut. xvii. 2, 5, 7, 10. 1 Kings xviii. 40, 41. 2 Chron. xiv. 3, 4, 5, and wickedness and misery as overflowing a nation, when neglected, Eccl. viii. 11. Judg. xvii. 4, 5, 6, 12. 1 Sam. ii. 12—29, and iv. Ezek. xxii. 25, 26, 30, 31. 6 When the proper judges neglected such restraint and punishment, God raised up some in an extraordinary way, to execute it. Thus Elijah caused slay the prophets of Baal, 1 Kings xviii. 40. Jehu caused slay others of them, 2 Kings x. 5—25. The Jews, under the direction of Jehoiada, slew Mattan the priest of Baal, and Christ himself once and again drove the buyers and sellers out of the temple, John ii. 13—19. Mat. xxi. 12. Why ought not magistrates, who are his vicegerents, as God, to imitate his conduct, Psal. lxxxii. 1, 6. 2 Chron. xix. 6. Rom. xiii. 1—4. 7 The scripture affords many approved instances of such restraint or punishment of gross corruptions in religion,

as by Jacob, Gen. xxxv. 24, by the judges in the time and country of Job, Job xxxi. 26—28, by Moses, Exod. xxxii. 4, 20, 22, 29, by the rulers of the ten tribes, Josh. xxii. 10—34, by Asa, 2 Chron. xv. 12, 13, 15, by Jehoshaphat, 2 Chron. xix. 3—8, by Josiah, 2 Chron. xxxiv. 4, 33. 2 Kings, xxiii. 5, 20, by Nehemiah, Neh. x. 20, by Nebuchadnezzar, Dan. iii. 29, by Artaxerxes, Ezra vii, 26, and by the Protestant destroyers of Antichrist, Rev. xvii. 16.

5. Beside their power, as men, to try all things by the law of God manifested to them, and their power of Christian discretion (if they are Christians) to judge by the word of God what is for their own spiritual and eternal advantage, magistrates, as such, have a power of **POLITICALLY** judging and determining, what and how, principles and practices of *the true religion* are to be connected with political rewards or encouragements; or, what ought to be professed and practised by persons, as members of their political society, in order to promote the real welfare of it, in subordination to the glory of God, as King of nations. 1. If they may enact laws in the matters of God, as hath been proven; and may judge in what is fundamental in religion, or in that which is contained in express words of scripture, or in matters of the second table of the moral law—then they must have power to judge of that which is plainly deducible from the express words of scripture, by necessary consequence—and in those matters of the first table of the moral law, which as much belong to the law of nature, as any in the second—have power politically to judge why, and how, such a religious profession and practice is to be encouraged by the civil authority; and how, and why, that which is notoriously opposite to the true religion, is to be discouraged. 3. Without this *political* judging of them, magistrates could never determine, Whether the decisions of ecclesiastical courts ought to be ratified by their civil authority or not, 1 Thess. v. 21. Acts xvii. 11. If in judging of those things, magistrates improve the Word, the Spirit, and the faithful ministers of God, for their counsellors, they bid fair to have a *divine sentence in their lips, and not to err in judgment*. Dent. xvii. 18—20. Psl. cxix. 97—105. Prov. xvi. 10. Isa. xxxii. 1. If, neglecting to consult these, magistrates give a corrupt sentence, they lie open to the judgment of God—to the restraint and correction of the collective body of the subjects, or their representatives, and also to ecclesiastical censure, if they be church members. 3. If magistrates be

nursing fathers to the Christian church, Isa. xlix. 23, they ought to prevent her being poisoned with corrupt food ; and hence must have a power *politically* to judge what is corrupt, and what is not. 4. If the magistrate be the keeper of the peace of the kingdom, then, if a party in the church, complaining of the gross errors of the other, should form a furious schism, he must have power *politically* to judge, who is in the right, or in the wrong—who adhere to the truths established by law, and who do not—and to shew favor accordingly, 1 Thess. v. 21. 5. If magistrates may restrain and punish evil doers, they may exercise this power over church officers, if, in their Synods, they make blasphemous or idolatrous decrees, which tend to disturb the commonwealth, and dishonor God, the King of nations : and hence must *politically* judge of their conduct by the laws of God and the land. No covenanted subjection to church judicatures, as a member of the church, can deprive them of this *political* judgment, any more than their right of *cognition* and *discretion* as men and Christians. Magistrates' *political* judgment, how principles or practices are to be connected with civil encouragements or discouragements, is no infallible rule of church courts judging, how principles and practices ought to be connected with ecclesiastical encouragements or censures : nor are the decisions of ecclesiastical courts any infallible rule to direct magistrates. But the law of God is the *only infallible* and *supreme* rule to both. Nor is the decision of the one *subordinate* to that of the other ; but both, as well as every man's right to judge for himself according to the law of God, what he is to believe and practice in order to his own peace and comfort, and his joyful answering in the final judgment of God, are *supreme* in their respective departments, subordinated only to the judgment of God himself. But to argue the matter still more particularly,

1. If magistracy, conscience, and human rights, natural and civil, be all *derived from God*, as all but atheists must allow, magistrates can have no more power, *authoritatively* to tolerate sin, than God himself can command it. If God, by virtue of the infinite perfection of his nature, have no will, no power, *authoritatively* to proclaim liberty to commit sin, he cannot communicate any such power to the magistrate. Nor can the magistrate account to God for exceeding his power in licensing that which is infinitely injurious to him, more than the British king's lion keeper hath power, or could be ac-

countable for loosing and hunting out the lions in the tower upon his Majesty. If conscience derive all its power from God, it can have no more power to enjoin any thing sinful, than lord North hath to hire ruffians to assassinate his sovereign. If all human rights be derived from God, the primary and supreme proprietor of all things, it is impossible they can *authorize* men to contrive or commit any thing sinful, or can *protect* them in it.

2. Men's state in this world is neither *separated* nor *separable* from, but closely connected with the eternal state. And magistracy is an *ordinance of God*, appointed by him for his own glory, and to promote the chief end of mankind in glorifying him, Rom. xiii. 2. Prov. xvi. 4. 1 Cor. x. 31. 1 Pet. iv. 11. Rom. xii. 36. But, how, sir, do magistrates promote this end, if they give the same *degree of protection*, though perhaps, not of encouragement, to the soul-ruining and practice corrupting delusions and abominations of satan, as they do to the eternally saving religion of God and his Christ? if they give the same countenance to them, who to the corruption of men's moral behaviour, and their eternal damnation, defame Jehovah to them as *mere matter*, a *mere man*, a *mere creature*, a *worker of contradiction and nonsense*—as they do those, who faithfully proclaim his infinite excellencies, and glorious work of redemption, publish his truths, and promote the present and future holiness and happiness of mankind? If God chiefly aim at the glorifying of himself, in the advancement of the kingdom of Christ; how can magistrates, who are appointed by him, as his vicegerents, for promoting his glory on earth, be allowed, far less obliged by him, to exert their power, as much for protecting or promoting the kingdom of the devil, as for the advancement of the kingdom of Christ? Indeed magistrates are not the deputies of Christ as mediator, but they are of God, Father, Son and Holy Ghost, and all their administrations are, by him, subjected to Christ, as “Head over all things to his church,” Prov. viii. 15, 16. Mat. xxviii. 18. Eph. i. 22. Why then ought they not to concur with God, in advancing the kingdom of Christ, especially as this mightily promotes the temporal as well as the eternal welfare of their subjects, Prov. xiv. 34. Isa. i. 19. iii. 10. Psal. cxii. cxxviii. cxxviii.

3. Magistrates are expressly represented in scripture, as *ministers of God for good to men*: rulers deputed by, and under him, Rom. xiii. 4. But, how can they be *ministers, deputies, or*

vicegerents of God, without having power to restrain, and if *proper and seasonable*, to punish, that which openly affronts and horridly insults him—blasphemously gives him the lie, basely misrepresents him, or devotes the worship due to him, to his adversary the devil—or any other crimes, which immediately strike against him? If they be God's ministers, they must transact all their magistratical managements in his name—and how can God empower *his own ministers* as such, and acting in his name, to promote his highest dishonour, licensing, encouraging, and protecting gross heresy, blasphemy, and idolatry—giving as much encouragement to the vilest delusions of satan, as to the new Testament in Jesus' blood? How can they be ministers of God for good to men, without having power to restrain such as, like wolves and murderers, go about corrupting the principles and practices, and destroying the sons of his and their subjects? How can they be ministers of God, the father of spirits, *for good, universal good*, to men, who are not brutes but endowed with precious and immortal souls, which are more beneficial in commonwealths, than their bodies, without having power to promote the cultivation and welfare of souls as a means of promoting the happiness of that state? How can they be ministers of God *for good to men*, if they have power only to punish those crimes which strike immediately against their bodies or external property, but no power to punish crimes, as they provoke God's wrath against the nation—if they have power to restrain the petty thief, robber, or other less hurtful things, but none to prevent the kindling of God's wrath against the nation, and the debauching of men's consciences and morals, by blasphemy, heresy, idolatry, &c. which may quickly do more real mischief to a nation, than ten thousand thieves or robbers could do? After God hath expressly commanded to punish murderers as *destroyers of his image*, Gen. ix. 6, have his ministers no power to punish murder, as a destruction of his rational creatures, or a sacrificing them to devils? Psal. cvi. 37. If murder ought to be punished as an injury and dishonour to God, why not also public blasphemy, idolatry, and heresy, obstinately continued in?

4. Magistrates are appointed of God for the *terror and punishment of evil doers*, and for the *praise of them that do well*, Rom. xiii. 3, 4. 1 Pet. ii. 14. And are not, sir, idolaters, blasphemers, profaners of the Sabbath, by teaching of damnable errors or practicing of abominable idolatries on it, *evil doers* in

God's account, as well as revilers of men, thieves, traitors, murderers, &c. ? Are not heresies and idolatries expressly declared by him, *damning works of the flesh—evil deeds* ? Gal. v. 14—21. 2 Thess. ii. 9—12. Rev. xiv. 9—11. Are not heretical teachers declared *evil workers* ? Phil. iii. 2. Tit. i. 10, 11. It must therefore necessarily follow, that magistrates are appointed by God, not to be licensers, protectors, and encouragers, but to be terrors to, and punishers of them, as is *suitable and seasonable*.

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

(Continued from page 16.)

V. 26. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Frequency of observation is one characteristic of this holy ordinance intimated in the words "as often." Yet this is relative or comparative. The high priest under the ancient dispensation went into "the holiest of all" but once a year, yet that was "often" in comparison of the one offering and entrance of Christ into heaven, never to be repeated. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ; (for then must he often have suffered since the foundation of the world :) but now, once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 25, 26. The correspondence, moreover, between the Lord's Supper and the Passover of the old Testament to which it has succeeded, and which was observed but once a year, furnishes at least a strong presumptive argument that this New Testament institution was by no means designed to be a frequent observance in the sense of those who would make it a part of the stated service and sanctification of the Sabbath. Among the early disciples of our Lord, after the day of Pentecost it may have been very frequently observed, although this is by no means certain, yet the numerous and rapid accessions to the church might have required a more frequent testimony by this ordinance of their professed subjection to the law of the Messiah than other circumstances and a more settled state of the church would demand. The truth is that as nothing is abso-

lutely and distinctly appointed on this subject it is left to the church to determine the seasons wherein it can be best administered to the edification of the people of God, while they are required to avoid all approach to neglect or carelessness in this holy service.

“Eat this bread and drink this cup.” The sacramental actions and symbols are here both exhibited in that light which requires us to believe that the bodily or corporeal eating and drinking is really and truly that of eating and drinking bread and wine, and that these symbols remain unaltered in their nature. No unmeaning and useless miracle of consubstantiation or transubstantiation is here required to be believed, contrary at once to the evidence of our senses and of the Scripture itself. These symbols remain, after consecration, bread and wine, and are so in their use at the holy table. Yet they are sacred and lively symbols making present to the souls of men facts that are past, and objects now invisible.

“Ye do shew the Lord’s death till he come.” Doubtless, therefore, the Holy Spirit present in this ordinance gives to it a peculiar power of recalling to the minds of the faithful and even of surrounding spectators, the awful mystery of the death of Christ, and even of the appalling external events with which it was attended. To bring these to view, infidelity and impiety have so far prevailed as to introduce pictured or sculptured representations of the crucifixion to be presented to the senses of worshippers. The Holy Ghost affords a truly vivid and most affecting representation of all that wonderful event in this ordinance, wherein “Christ is evidently set forth before us as crucified.” Gal. iii. 1. The vast assembly gathered to witness that amazing spectacle on earth, the invisible hosts of heaven, the legions of hell—the scoffing, the rage, the awe and admiration that filled and moved in various forms, the congregated intelligences by which it was witnessed, the preternatural darkness, the quaking of the earth, the gracious promise of Christ to the penitent on the cross, his groans, and his dying shout, the rending of the veil of the temple, the expiation of sin, the satisfaction of divine justice, the perfection of our Redeemer’s triumph over death, the grave, and hell—all—all are here before the souls of the faithful. The church moreover in this holy ordinance, exhibits and publishes to the world the death of Christ, and is herein eminently “the pillar and ground of the truth.” 1 Tim. iii. 15. In holding forth in a manner the most conspicuous, and maintaining with

unshaken firmness what is at once her glorious ornament, and her strong foundation. "Till he come." A clear evidence that this institution is to be observed by the church and in the world to the end of time, and his second coming to judge the world, when his mediatorial kingdom in its present form of administration shall be brought to a close. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father—that God may be all in all." 1 Cor. xv. 24, 28. The language of the inspired writer moreover, in these words, "ye do shew the Lord's death till he come," intimates that the second and final coming of Christ is eminently testified in this ordinance, that the faith and hope of it is a material principle in its proper observance, and that a right knowledge and belief of that awful event, divested of all the corruptions with which heresies ancient and modern have obscured and misrepresented it, constitutes an essential element in the character of acceptable, believing and worthy communicants.

"Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Communicating "unworthily," is, to go at once to the essential principle in the matter, to partake without that saving principle without which it is impossible to please God, even faith in the Lord Jesus Christ, as being in his obedience, suffering and death, "the end of the law for righteousness to every one that believeth." That grace it is which in receiving and resting upon him alone for salvation, "purifies the heart, works by love," is attended with unfeigned repentance, is productive of new obedience and overcomes the world—without this faith, the unbelieving communicant, does, in partaking of the symbols of the broken body and shed blood of Christ, practically acknowledge that he has no righteousness of his own, but at the same time rejecting through predominating unbelief, the only atonement, satisfaction and righteousness of Christ, incurs all that wrath and condemnation therein exhibited with the aggravation of profaning by that impious rejection the holy Redeemer in his own sacrifice of himself. Upon such his blood is not for their justification but condemnation.

"But let a man examine himself and so let him eat of that bread and drink of that cup." A careful inspection into principles, habits and motives is here enjoined on each. Such an examination must ever tend to humility: it does not ter-

minate in self-justification, but as the Apostle intimates in a succeeding verse, in self-condemnation. "If we would judge ourselves we would not be judged." It cannot fail, when conducted by the Holy Spirit, whose aid and guidance are alone effectual in this matter, it cannot fail in bringing each to a knowledge practically of that utter and inherent depravity, and of that original guilt which pertains to him by nature, in the due acknowledgment of which the sinner sees and confesses himself to be under condemnation before God, and is thereby the rather impelled to betake himself to the death of Christ freely offered in the gospel, and herein sacramentally represented, for his remission and justification. The importance and necessity of this duty of self-examination is further exhibited in the verse immediately succeeding, since it appears from the manner in which it is introduced, that is its design. "*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*" It is often maintained that the translation here is unnecessarily harsh, and that the original word would admit with propriety, "judgment," instead of "damnation." This will not be disputed. Nor will it be denied that a true believer may through temptation, carnality, and worldly mindedness, so far communicate unworthily as to bring upon himself judgments spiritual and temporal, and that where the sin greatly prevails in any church, the whole church suffers from these judgments, in being given over to increasing insensibility and hardness of heart, and many troubles and disorders. But it is equally certain that the severest interpretation may also be sustained, and the whole design of the Apostle appears to be to shut up communicants to a right and believing consideration of the death of Christ exhibited in this holy ordinance, as the only way of escape from eternal condemnation and ruin. And then it becomes of infinite moment "to discern the Lord's body," to know him as the only and perfect Author of eternal salvation from both the guilt and power of sin. And this is the reason why the holy Apostle of our Lord so urges and so specifies the duty; "let a man examine himself," making it of a very singular and exclusive and personal nature: prohibiting in a manner the most direct that propensity which inclines men to be busy bodies and meddlers in the characters of others, but fail seriously to meddle with their own. "Examine yourselves whether ye be in the faith; prove your own selves; know ye not

your ownelves, how that Jesus Christ is in you except ye be reprobates." 2 Cor. xiii. 5.

Besides, it may be justly inferred that the whole design of the Apostle in this exhortation, is to urge upon the people of God, a serious appropriation of time and attention to a suitable preparation for this holy service. It is a wise, a holy, a scriptural order of the church, which enjoins upon all communicants, not hindered by unavoidable providences, to set apart a reasonable portion of time for such religious services of a public nature, as may furnish suitable means of preparing themselves to wait upon God with acceptance and profit. And it evinces an unhappy ascendancy of carnal and worldly principles that can grudge the time that such services require, and a very licentious spirit that labors to maintain them to be inconsistent with christian liberty. It is a well known fact that the sincerely devout are often long and deeply engaged in secret in attaining to a right preparation for this most solemn service. It is most fit that these should be furnished with appropriate means of expressing their holy desires of soul, in the institutions of the house of God in public fasting and repentance, and in all such services as may aid them in their progress—and that others who are more inconsiderate should be called by the order of the house of God to a due consideration of, and preparation for the service before them. It is most agreeable to scripture, most consonant to the analogy of faith, most after the pattern which God has given in his word, in all the holy services which he has required.

THE DANGER OF SLAVERY TO CIVIL SOCIETY.

Slavery consists in holding a human being in the condition of involuntary personal servitude: in which condition he is treated as property, deprived of self-government, and made dependent on the will of another who holds him in servitude by force, or by the authority of human laws.

To reduce a human being to this condition is sinful. 1st. Because it is a violation of the natural and unalienable rights of men. For all men are born free. 2nd. Because it encroaches on the divine prerogative, inasmuch as it assumes a right of property in man. 3d. Slavery violates the sixth commandment, as it causes a wanton and excessive waste of

human life. 4th. It violates the eighth commandment, as it robs men of their labours, their rights, their property, and their wives and children. 5th. Because slavery both prevents and unfits the slave for obeying the laws of God. And 6th; Slavery is sinful because it is opposed to the benevolent character and requirements of the gospel.

The tendency of slavery is sinful. This is proved, 1st, By the effects of slavery on the domestic relations. 2nd, By the extreme ignorance which must necessarily accompany the system of slavery. 3d, By the palpable injustice which the maintenance of slavery demands. And 4th, By the pernicious influence which slavery exerts on the christianity of the South.

Slavery in the United States is a national sin. The proof of this charge is, 1st, Because in the formation of the national government slave-holding states were admitted into the union. 2nd. Because, since the adoption of the constitution, territories entirely under the control of the national government have not only held slaves, but such have been admitted into the union as states. 3d. Because slavery is retained in the District of Columbia, over which Congress has full power. 4th. Because Congress does not employ the power which it possesses to abolish the internal slave trade. And 5th, Because slavery is recognized by the constitution of the United States.* Slavery is thus shown to be a national sin, continuance in which must be followed by the most fatal consequences to the rights of man. All proper efforts ought then to be employed to terminate it immediately and unconditionally: and for the accomplishment of this, the people of the free states have the strongest motives to urge them to the unwearied employment of every lawful means within their reach. It is a duty which they owe to God: an act of justice to the enslaved; and it is demanded by a prudent regard to their own safety, as *free men*. The continued existence of slavery in the south is dangerous to civil liberty in the north: the feelings and principles of many southern slaveholders are at war with civil liberty; and could these prevail at the north as they do at the south, the free laborers of the former would soon be reduced to the level of slaves.— Their ideas on civil and political subjects are all one-sided;

* A full discussion of all the particulars enumerated in this and the preceding paragraphs, may be seen in the first and second volumes of the Reformed Presbyterian.

and have as little claim to the name of liberty as had the feudalism of the dark ages! The system of slavery is an aristocracy more wicked and tyrannical than any thing to be found in the most despotic government in Europe. Nor is the Autocrat of Russia more anxious to prolong the reign of legitimacy than are the leading politicians of the south to sustain slavery at home, and to diffuse its influence throughout the free states. The feelings and principles of slave-holders are at war with the principles of liberty—they are the antipodes of democracy! Strong as this language may be thought, it is fully sustained by the most unquestionable evidence—the evidence of southern statesmen who are themselves slave-holders!

“Slavery is not a national evil; on the contrary it is a national blessing. Slavery exists in some form every where, and it is not of much consequence in a philosophical point of view, whether it be voluntary or involuntary. In a political point of view involuntary slavery has the advantage; since all who enjoy political liberty are then in fact free.”*

“The existence of slavery in the south, is not only to be regarded as an evil not to be deplored, but that it brings along with it corresponding advantages, in elevating the character, contributing to the wealth, enlarging the resources, and adding to the strength of the state in which it exists.”†

“I am thoroughly convinced that the institution of domestic slavery, paradoxical as it may seem, is an indispensable element in an unmixed representative republic. How sacred is our obligation to provide for our posterity all the necessary means of defending and preserving an institution, as essential to their existence and to their liberty, as it is obnoxious to the prejudices of those who have the greatest possible facilities for assailing it.”‡

Such being the avowed sentiments of eminent southern statesmen most deliberately expressed—sentiments which have been responded to by the concurrent judgment of the south generally, it would be extremely imprudent to suppose that they could look with indifference on the free labor of the northern states. Nay, if sincere in their declarations, they will be urged by a sense of duty to promote the establishment of the same state of things every where throughout the Union. The reduction of the laborers of the free states to the condition of

* Message to the legislature of South Carolina, 1829, by Gov. Miller. † Gov. Hayne's message to the legislature of S. C. in 1833. ‡ Inaugural address of Gov. McDuffie of S. C. in 1834.

slaves must, in their judgment, be a desirable improvement. If domestic slavery is the corner-store of their republican edifice, why may not northern republicanism be built on the same foundation? If their slaves are better provided for, and happier than the free laborers of the north, as they say, why not make the latter as happy as the former? On these points the feelings and principles of slave-holders have within a few years been expressed in no equivocal manner. Such principles, unless repelled, must soon produce an entire revolution of sentiment relative to the civil rights of the productive classes of the community. Religion and morality have already been sacrificed on the bloody altar of slavery; but it demands one other victim—civil liberty must be immolated in the north to give security to the domestic institutions of the south. The dark and jealous spirit of southern slavery *will not, cannot,* be at rest till it has assimilated the non-slaveholding states to the character of its own domestic institutions. And these are as much opposed to the spirit of republicanism, or indeed rational freedom in any form, as darkness is to light! The prejudiced and the unthinking may consider this as an uncalled for expression of fear; but such ought to bear in mind that liberty and slavery cannot long live on terms of intimacy without collision: if liberty does not remove slavery, slavery will soon supplant liberty! There is no alternative. “*Delenda est Carthago.*”

A retrospect of facts and circumstances which have originated in slavery within these few years, will more than sustain us in this view of the subject. The only efficient efforts of abolitionists are of a moral kind, and this is known and admitted at the south. Slave-holders have no apprehension of any warfare, but that of moral influence carried on by free and deliberate discussion—of no hostilities but such as are made upon the conscience by the power of truth. It is a dread that the discussion of the question of slavery will produce a public sentiment that may compel them to emancipate their slaves that has driven them to the unjustifiable measures which they have adopted. And is not this a practical admission that slavery is wrong? Who that understands what truth is, and knows that he holds it, is afraid of discussion? If slave-holders are hostile to discussion, it is because they know that truth is against them—it is because they know well that inquiry and discussion must, if they are suffered to go on, shortly terminate slavery; and therefore they endeavor

by all means, whether by intrigue or by violence, to smother inquiry, and prevent the diffusion of light and truth.

The post masters of Charleston and New-York refused, the latter to transmit by mail, and the former to deliver from the mail certain papers. The post master general, when consulted, says to each of these subordinate officers that he had acted without law, but at the same time commends him for having done so, by adding, that in similar circumstances, he (the post master general) would have done so too. If post masters are allowed to exercise a discretionary power over the mails to-day, as it respects anti-slavery papers, to-morrow they may do it in relation to some other kind of papers: a political minority may find the mail shut against them at the dictation or connivance of the party in power. In the same city of Charleston the mail was taken from the post office, by a mob of *respectable* citizens and such papers as did not suit their southern notions were abstracted. But, no inquiry was instituted, no punishment inflicted. And what security have we that a similar outrage may not be perpetrated in any other city, because of any other exciting discussion, whenever it may answer the purpose of a predominant party?

During the same summer (1834) that these high handed measures were pursued, pro-slavery mobs in New-York, Philadelphia and other cities, committed the grossest outrages night after night: the property of reputed abolitionists was destroyed, and people of color exposed to the hazard of their lives. In the meantime leading political newspapers indirectly encouraged these riots by misrepresentation and falsehood. Similar outrages may be committed at any time, and in any place, to put down any other enterprize as well as that of the abolition of slavery.

Throughout the southern states the rights of individuals and the supremacy of the laws have been frequently and deliberately set at defiance by mobs assuming the powers of the tribunals of justice. By the authority of committees consisting generally of the most influential citizens, men have been put to death without trial, and without crime. Citizens from the north, having committed no overt act, on the *bare suspicion* of being abolitionists, have been cruelly treated. The scenes of Nashville and Savanna are only particular illustrations of the sanguinary character of slavery and its abettors. The perpetrators of such violence, though known, always find a safe entrenchment behind the pro-slaveryism of the south.

No prudence can protect a man from the violence of slavery in the south, if he is known to be anti-slavery in principle. Though, while there, not a hint should fall from his lips, if it is known that he holds anti-slavery principles he is in eminent danger of being murdered. It was said on the floor of the United States senate, and during the session of 1837-8, by Mr. Preston of South Carolina, that, were an individual known to be an abolitionist to go there, he should be hanged *with or without* law. If the people of the south set aside law, order and religion, that they may hunt down men who have not violated either, what security is there that similar violence may not be shown to such as differ from them on other subjects?

To be continued.

SABBATH RAILWAY MAILS.

Very great interest has been recently awakened in Scotland in opposition to the desecration of the Sabbath by running trains of cars on that day, especially on the Glasgow and Edinburgh Rail Road. The determination of the directors of this road to carry the mail and convey passengers on the Lord's day on this great thoroughfare, seems to have aroused the energies of the whole christian community, and summoned them to oppose so great an evil. Several church courts and congregations, with many large public meetings of the inhabitants in different places, have expressed their determined opposition to the measure, as contrary to the law of God, most injurious to the interests of morality and religion, and fraught with pernicious consequences to even the temporal welfare of the country. The following resolutions, adopted unanimously by one of the Presbyteries of the Reformed Presbyterian Church, contain a clear and faithful warning on the subject, equally applicable in *this* land as in that where it was first issued. It is thought that the effort made will be successful in stopping the evil complained of. How desirable that the tone of moral sentiment, and the strength of religious influence should be so increased in the United States, that a similar effort might be made with the prospect of a like result.—Ed.

Paisley, Jan. 4, 1842.

The Reformed Presbytery of Paisley, called *pro re nata*, to consider the proposed running of mail trains on the Sabbath by the Edinburgh and Glasgow Railway Company, met and

constituted. They deem it their duty, in the present juncture, to give a public expression of their sentiments on the subject, and to use all the influence in their power to prevent a public evil so greatly to be deprecated, and resolve unanimously :—

1. That the fourth precept of the decalogue, requiring a cessation from all civil labour on the Sabbath, excepting in cases of necessity and mercy, is a standing moral ordinance of God of indispensable obligation ; that the obligation extends to individuals and to society ; that parents and masters are bound to enjoin it on their children and servants ; and that Magistrates are under obligation to protect the rest of the holy Sabbath within their gates ; that all these obligations apply, in undiminished force, to the first day of the week, the Christian Sabbath, which God has appointed since the resurrection of Christ, to continue to the end of the world ; that the violation of the Sabbath, by civil employments and recreations, is an offence against God, a neglect and contempt of the temporal good which the Sabbath is designed and fitted to impart, and especially of the spiritual good of which it affords the means and opportunity ; and that requiring civil work on the Sabbath is oppressive and unmerciful to the laboring man, and a cruelty to animals, not overlooked by Him whose tender mercies are over all his works.

2. That they have always regarded the running of the mail on the Lord's day as a direct violation of the law of God, constantly obtruded on the public notice in every corner of the land ; preventing thousands of individuals from sanctifying the Sabbath, by demands on their time and their services ; furnishing thousands more with means of Sabbath profanation in the news-room, the office, and the parlour ; exacting from the very animals employed labour from which God has exempted them ; and that in these and other respects, it is a crying national sin, exposing to the rebukes of Heaven, and to be protested against in the spirit of the true patriot who contended with the nobles of Judah, and said unto them. "What evil thing is this that ye do, and profane the Sabbath day?"

3. That while the immorality is essentially the same, whether the mail is conveyed on the Sabbath by men on foot, by horses, by steam vessels, or by locomotives, they regard the proposed conveyance of it on the Lord's day by railways as tending to aggravate the evil exceedingly, by a constant, conspicuous, and offensive disturbance of the rest of the Sabbath—by employing a great number of servants in different ca-

pacities, who should otherwise be in their homes, or in the house of God—affording facilities for pleasure travelling—opening easy communications with the different towns and villages, and greatly increasing those idle and dissolute practices by which the Sabbath is already extensively profaned, and society injured—and threatening to convert the hallowed quiet of the Sabbath, once the honorable distinction of our country, into a season of recreation, festivity, and dissipation.

4. In these circumstances, they feel themselves called upon to lift their solemn testimony against the existing evil and the threatened abuse. While they testify against these evils as contravening the benevolent and merciful design of the Sabbath, they take the higher and primary ground of moral obligation, and protest against them as violations of an indisputable statute of Heaven, to be justified on no consideration of necessity or expediency; and they lift up the voice of warning against the sin and the danger. And they call on the nation to break off their sin by righteousness, if there may be a lengthening of our tranquility; and they entreat proprietors, directors, and all who have influence in this matter, as they would respect the authority of God and fear his holy displeasure, to concede to the earnest disinterested cry of the Christian public—save Scotland the dreadful infliction, and not add to her already accumulated guilt, and bring more wrath by farther profaning the Sabbath. Waiving the very questionable policy of the matter, they urge their plea on the score of consistency, inasmuch as in London, the greatest commercial city in the world, there has hitherto, so far as they know, been no despatch of mails on the Lord's-day.

5. That with a view to prevent the commencement of the threatened evil, the Presbytery recommend ministers to preach on the subject, and bring the influence of public Christian opinion to bear upon it; they enjoin the elders and private members of the Church to use all their influence to this effect with their neighbors, friends, and correspondents; that this Presbytery will co-operate with brethren of other Presbyteries, and other Christian communities, in every approved measure to prevent the evil; they recommend to all under their charge to give their testimony against this evil, if it shall be gone into, by avoiding to travel or send goods by any railway running trains on the Sabbath, and that they enter into practical arrangements to this effect; that in the meantime prayers be offered in the respective congregations to Him who has the

hearts of all men and all things in his hand, to interpose in the prevention of the threatened abuse ; that a Committee of their number be appointed to adopt means to bring their views before the shareholders ; and that Rev. Dr. Symington, Rev. Andrew Gilmour, and Mr. David Begg be appointed for this purpose, Dr. Symington, convener ; and they recommend to their brethren, and to the Christian Community in general, to unite in prompt endeavors and fervent prayers that the conveyance of the mail on the Lord's day in every form be abolished that in this respect there be a Sabbath over the length and breadth of the land, and an end to every species of Sabbath desecration.

(Signed

ANDREW GILMOUR, Mod.
WM. M'LACHLAN, P. C.

REMARKS ON THE MODE OF SINGING.

Of all the parts of religious worship singing is the most heavenly. It assimilates most to the practice of the general assembly, who sing the song of Moses and the Lamb, in praises to Him who has washed them and made them white in His blood. To the *matter* of our songs in the praise of God, it is not necessary in these remarks to advert. Anderson, McMaster, Summerville, and others, have established that point beyond the power of refutation. Corruption in *manner* necessarily follows the abandoning of the songs of inspiration ; and the substituting in their place of the drivelings of the modern muse, which in every new production, exhibit ample evidence that they are waxing worse and worse. They who worship God, should worship him in spirit and in truth is a doctrine that will be admitted by all Bible believers. Is God worshipped in truth by those who employ ways not appointed in his word ? That the modern manner of praising God among many who call themselves Christians is contrary to his word and to the practice of the church in her primitive and purest times will, we think, appear from the following hints.

The argument drawn from the old Testament, that instruments of music were then used in worship proves too much, and of course proves nothing at all on the point. If because the Jews sometimes used instruments of music in wor-

ship, sanctions the use of them now in worship, it will also sanction dancing; for instruments and dancing were generally united. "With timbrels in the dance." Nay, it will also be right to bring the sacrifices of lambs and rams, &c. and wreathe again the grievous yoke of the ceremonial ritual, that neither we nor our fathers were able to bear, about our neck. The truth is all these ceremonial rites are passed away; they were only shadows of good things to come: the substance was Christ. But what is still more decisive, there is not the semblance of proof for the use of violins, flutes, music books, or organs, in the whole new Testament—no precedent in the practice of Christ and his apostles, nor can the least countenance to their use be given by any legitimate deduction from their example. Yet, in our day—a time celebrated for improvements and discoveries—the use of all this trumpey passes for worship. This looks like vain worship—teaching for doctrine the commandments of men.

But let us see what were the views of the early fathers of the church relative to this sensual, predominating innovation. An anonymous treatise among the works of Justin Martyr says, "If songs were invented by unbelievers, with a design to deceive, and were appointed for those under the law, because of the childishness of their minds, why do they who have received the perfect instructions of grace, which are most contrary to the foresaid customs, nevertheless sing in the churches just as they did, who were children under the law? Ans. Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals. The use of instruments fit for children is laid aside and plain singing only retained." This was written about 40 years after the apostolic age. Clement of the 3d century says, that these things (instruments) in worship are fitter for beasts than for men. Such *vain arts* as playing on the harp or pipe, as soon as the action ceases, the work itself vanishes, so that according to the apostle's expression—The end of these things is destruction. In apostolic constitutions it is said, "If any come to the mystery of godliness being a player on a pipe, lute or harp, let him leave it off or be rejected." Instruments were introduced when the church became antichristian. Belarmine, the able advocate of popery, acknowledges that the second ceremony is musical instruments, which began to be used in the service of the church about the time of Pope Vitalian. Aquinas says, that it was about the middle of the

the 13th century. Even Roman Catholic writers confess that musical instruments do not convey instruction ; but delight the mind rather than form any good disposition. The church of England formerly did not hold the use of instruments in the worship of God in high estimation. Homilies of the place and time of prayer, "God's vengeance hath been, and is daily provoked, because much wicked people resort to the church, either for that they are so sore blinded that they understand nothing of God or godliness, and care not with devilish malice to offend their neighbors ; or else for that they see the church altogether scoured of such gay gazing sights, as their gross phantasie was greatly delighted with ; because they see the false religion abandoned and the true restored, which seemeth an unsavory thing to their unsavory taste ; as may appear by this, that a woman said to her neighbor, alas ! gossip, what will we now do at church, since all the saints are taken away ; since all the goodly sights we were wont to have are gone ; since we cannot hear the like piping, singing, chanting, and playing upon the organs that we could before. But dearly beloved, we ought greatly to rejoice and give God thanks ; that our churches are delivered out of all those evils which displease God so sore, and defile his holy house and his place of prayer." So late as in the time of Queen Elizabeth's first convocation, there was a very vigorous attempt made to lay aside that theatrical way of singing ; and it failed in carrying by one vote. Again, hear the description even of a popish writer. Virgilius says "that they who come there (to church) are satisfied with the concert of music, which their ears itch for, and never mind the sense of the words: So that we are come to that pass ; that in the opinion of the common people, the whole affair of religious worship is lodged in these singers ; although, generally speaking, there are no sorts of men more loose and wicked, and yet a good part of the people run to the church as to a theatre." The last author I mention is Erasmus. "Not content with this (the noise of men's voices) we have brought into our churches a certain operose and theatrical music, such a confused, disorderly, chattering, as I hardly think was ever heard in any of the Grecian theatres. The church rings with the noise of trumpets, pipes and dulcimers—men run to church as to a theatre, to have their ears tickled."—From these it is evident that the advocates of truth in all ages viewed the use of instruments of music as an innovation upon

the scriptural order of the gospel church. The growing fondness for this theatrical mode of worship, the gay, the giddy, the volatile, nay, the irreligious character of those who generally compose the choir, are remarkably calculated by their sensual display to attract the ignorant and unwary. The same object the church of Rome has in view by the display of the whole trumpery of images, hosts, &c. That there is such a similarity, is and ought to be for a lamentation! Is it any wonder that Papists should boast in their publications, that Methodists, Baptists, and they might have added Congregationalists and Presbyterians, with some honorable exceptions, were conforming to the practice of the mother church. Roman Catholics are Arminians: so are the great body of these. The church of Rome is zealous in proselyting others; so are those that employ the modern machinery for entrapping the simple and increasing their party. The church of Rome boasts of her numbers; compassing sea and land to make proselytes; so do these. This assimilation in principle and in practice is ominous, indicative of danger to the church and to the dearest rights of man. J. F.

NOTICES OF THE COVENANTERS.—NO. 2.

Lachenkit Moor.

“UPON the 19th of Feb.,” (1685,) says Wodrow, “Captain Bruce with a party of soldiers, surprised six of the suffering wanderers in Lachenkit Moor, in the parish of Orr in Galloway, and four of them were shot on the spot, without any farther process. viz., William Herron, belonging to the parish of Glencairn; John Gordon, William Sewart, and John Wallace, Galloway-men—the other two seized by them were Alexander M’Robiu or M’Cubin, of the parish of Glencairn, and Edward Gordon, from Galloway.”—The occasion on which these four men were shot, and the other two captured, was, according to tradition, the holding of a conventicle on Lachenkit Moor, at which the ordinance of the Lord’s Supper was said to have been dispensed. It is said that the communion table, constructed of rude stones, and the rocky seats on which the communicants sat, are still existing on the spot; but whether the Lord’s Supper was actually observed on this bleak spot at this inclement season of the year or not, the fact is certain, that four men were shot on the moor by the troopers, and whether they had come for the purpose of dispersing a conventicle, or in pursuit of the six wanderers, is of little

consequence, we know they did come, and that they were employed in the work of murder. Tradition says, that the warders who had been stationed at the different out-posts to give warning of the approach of the enemy, having observed the troopers near them in the mist, which lay thick on the moor, ran towards the congregation to give notice of the circumstance; the assembly was instantly broken up; but owing to the murkey and misty state of the atmosphere, they did not well know in what direction to flee: all, however, with the exception of the six men mentioned, escaped—these six individuals having kept together in the moor, heard, though they could not distinctly see, the approach of the horsemen—in order to conceal themselves from the observation of the deadly foemen who were just at hand, they threw themselves flat on the ground, and crept in among the long tufted heather to avoid detection. In this situation, it is probable, they might have remained in safety while the dragoons were riding past not many yards from them, had not an untoward incident revealed their hiding place. It seems that some of the men were provided with muskets, as was customary for self-defence, for it was rare that any conventicle met in the moorlands without the precaution of having a few men armed for the defence of the helpless assembly.*

As the men were cowering on the heath, the trigger of one of their muskets having been caught by a heather twig, or by some other means, fired the gun, the report of which roused the attention of the troopers. They hastened to the place from which the sound proceeded, and found the men lying flat on the moor. Two of them fled, and the rest were killed on the spot. The cruelty of the troopers on this occasion was eminently displayed by the manner in which they treated the lifeless bodies of the martyrs. They were not content simply with bereaving them of their lives, they trampled them under the feet of their horses, and mangled them in a hideous manner. This proceeding shows the madness and barbarity and revenge with which these legalized butchers were actuated in executing the base commission on which their superiors had sent them. These witnesses were buried on the moor, and a stone monument is erected over their ashes.

It seems that in these times a spirit of savagism was more than commonly prevalent among the oppressors of the people of God. Not only military men, whose work was to kill, but also plain coun-

*Old men and women and children could do little to help themselves in the case of an attack on the part of their ruthless persecutors, and therefore without guardians they must have been mown down like the grass of the field. Are these men, therefore, to be deemed rebels who were found armed in their own defence, and in defence of their helpless neighbors who had convened in the solitudes, peaceably to worship God, because they were not permitted to do so in temples made with hands. They were the rebels who, in those days, committed aggression on the liberties of the subject, and on the constitutional laws of the land; and the revolution which followed the abdication of James, plainly charged the persecutors of our virtuous and valorous forefathers with rebellion, and their measures with tyranny. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, behold we know it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, (thy life,) doth not he know it, and shall not he render to every man according to his works?"

try gentlemen, and their underlings, exhibited a ferocity of disposition, in their treatment of the poor Covenanters, of the most revolting description. An instance taken from the life of Alexander Reid, a Scottish Covenanter, written by himself, may be given as a specimen:—"I withdrew," says he, "till after the harvest, when that cruel tyrant, the laird of Carlowrie, after our corn was shorn and put in the barn yard, seized upon it, and put my wife out of the house, with a child sucking on her breast. One day I came to see her, when that cruel man came with some of his servants, so that I was surprised and could not escape. He caused his men to seize upon me to lead me away prisoner. I essayed, if possible to escape, my wife earnestly desiring one of them, who was an acquaintance and related to me, to let me go, but he would not. His name is John Samuel. Another of Carlowrie's men, who was my own cousin, would not lay hold on me, but John Samuel, and another of the laird's men, held me fast, and I essayed, if possible to escape. My wife flew to the men to loose their hands from me, but could not, and that terrible man threw her down many times on the ground, cruelly without mercy. He with a staff in his hand, struck her many times, he likewise broke my head with it that the blood ran. Several women in the town came beseeching him to let me go, but he would not; but seemingly he would have killed us, and then taken our possession; but some other women came and violently loosed these two men's hands—my wife doing her utmost to hold the laird. I escaped their hand at this time. He took possession of all our barn-yard, in which was corn and straw which would largely be worth £1000 Scots.—My wife and her child were driven cruelly out of the town under the cloud of night."

In this way did country lairds treat the virtuous peasantry, to gratify at once their cruelty and avarice. When Satan has work to do, he injects a portion of his own spirit into the hearts of his agents, and stimulates them to deeds of villany and violence.

The two men who escaped from Lachenkit Moor, were caught in their flight, and brought by the troopers to Irongray: here they were hanged on an oak tree, near the Church, at the foot of which they were buried. When the two men were standing by the tree on which they were about to be suspended, one of the people present asked Alexander M'Cubin, who was a married man, if he had anything to communicate to his wife; he answered, "I leave her and the two babes on the Lord, and to his promise, who is a father to the fatherless and a husband to the widow in his holy habitation." When the person employed in the execution asked his forgiveness, he said—"Poor man, I forgive thee and all men, thou hast a miserable calling upon earth." They both died, says Wodrow, in much composure and cheerfulness.

A PRAYERLESS HOUSE.

The late Rev. John Ryland, of Northampton, being on a journey, was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness and hospitality. They would fain have showed him into a parlor, but being wet and cold, he begged permission rather to take a seat by the fireside with the family. The good old man was friendly, cheerful, and well-stored with entertaining anecdotes; and the family did their utmost to make him comfortable; they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting the appearance of something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. "But," said he, "you have not had your family together." "Had my family together! for what purpose?" "To read the Scriptures, and pray with them," replied the guest: "surely, you do not retire to rest in the omission of so necessary a duty!" The landlord confessed that he had never thought of doing such a thing. "Then, sir," said Mr. R., "I must beg you to order my horse immediately." The landlord and family entreated him not to expose himself to the inclemency of the weather at that late hour of the night: observing that the storm was as violent as when he first came in. "May be so," replied Mr. R.; "but I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may befall us before morning? No sir, I dare not stay." The landlord still remonstrated, and expressing great regret that he should offend so agreeable a gentleman, at last said, he should have no objections to "call his family together," but he should not know what to do when they came. Mr. R. then proposed to conduct family worship, to which all readily consented. The family was immediately assembled, and then Mr. R. called for a Bible; but no such book could be produced. However, he was enabled to supply the deficiency, as he always carried a small Bible or Testament in his pocket. He read a portion of Scripture, and then prayed with much fervour and solemnity. When he rose from his knees, almost every individual present was bathed in tears. Much interesting and profitable conversation ensued.

The following morning, Mr. R. again conducted family worship, and obtained from the landlord a promise, that however feebly performed, it should in future be no more omitted. This day was indeed the beginning of days to that family; most, if not all of them, became decided and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the gospel in a neighborhood which had before been considered dark and destitute.

Marriages by Presbyterian Ministers in Ireland.—Great excitement has been produced in the North of Ireland by a recent decision of the Irish judges, declaring that marriage between a Presbyterian and an Episcopalian, when celebrated by a Presbyterian clergyman, is *not valid*—is, in the eye of the law, *no marriage at all*. This decision was given when twelve judges were present, ten agreeing thereto and two dissenting. These were—and their names deserve to be recorded—Baron Foster, and Justice Perrin. It is said that in some hundreds of instances, families are connected by the tie which has been declared by a large majority of the Judges to be illegal and therefore void. The decision certainly is iniquitous, and, unless some remedy be provided to counteract its influence, must prove extremely injurious. Not that we suppose the intelligent and the virtuous will for a moment consider the marriage engagements existing between the parties most deeply interested, as abrogated; or that such parties, themselves intelligent and virtuous, will at all suppose that they are now disunited. The solemn nuptial vow, religion, love remain to cement as strongly as ever the holy relation constituted between husband and wife. But the decision of the Judges, while it cannot separate “those whom God has joined together,” will materially unsettle the rights of property. So long as the marriages in question are viewed as *illegal*, so long the children from such marriages will be considered as *legally* disinherited. In this respect the measure is vexatious and oppressive. It also evinces plainly the enmity and opposition of the corrupt established Church to Presbyterians and their dearest rights and interests, shewing that Prelacy, like Popery, is tyrannical and oppressive in its very nature. The same ruthless spirit that in the days of our fathers separated husbands and wives, parents and children from each other by violence and persecution, now crawls from its lurking place to exert its crippled power in the petty way above referred to. The *occasion* of the decision adds to its wickedness. It seems a man named Smith, had been convicted of bigamy at the Assizes of Armagh. The point was then raised by his counsel that his first marriage was invalid, having been between a Presbyterian and an Episcopalian, celebrated by a Presbyterian Minister. The Judges ruled in favor of the point raised and ordered the prisoner to be discharged. Viewed in this light, the strongest inducement is held out to unprincipled characters to violate their marriage vows, and if occasion serves, ensnare the innocent and unwary. Husbands and wives, under the circumstances alluded to, may desert each other when they please and marry again without the fear of *civil* liability for their crimes.—Application has been made to Parliament for relief in the matter, with the result of which we will acquaint our readers as soon as it is ascertained.

Religious Sects in Syria.—In Syria may be found almost every form of false religion and corrupted Christianity. Jews of almost every class, and from almost every country are found in various parts of the land, but especially in and about the holy city.

Of other sects, there are found numerous adherents of the Greek church, Armenians, Syrians, Nestorians, Copts and Abyssinians, and Roman Catholics. Of these last there are various classes, according to their origin. A portion of them are of occidental extract and came themselves from the papal countries of Europe, or are the descendants from emigrants from those countries. Others have been converted from the several denominations found in Syria, and are designated by a corresponding appellation, as Papal Greeks, Papal Armenians, &c. The Maronites, a numerous papal sect on Mount Lebanon, derive their name from Maron, or Maro, who lived at an early period, but they did not come in to full communion with the papal church till the latter part of the twelfth century.

The Mohammedans embrace the Turks and Arabs, and belong principally to that sect of the followers of the false prophet called *Sonaites*; though some of the *Shiites*, or *Metawalics* are found.

The *Druzes* are a singular race, having a religion which seems to be a compound of paganism, Mohammedanism, and Christianity. They are found principally on Mount Lebanon, and amount in all to about 70,000. They also are divided into sects, the *Aakills* or intelligent class, and the *Djahils* or ignorant class; the former numbering about 10,000 and the latter about 60,000.—Besides these there are the *Ansari* or *Ansareeah*, and some other small denominations.—*Quarterly Paper.*

Synod of Original Seceders in Scotland.—This Synod occupied a large share of the time at its last meeting in discussing articles of union between them and the Synod of Original Burghers, and in making arrangements for consummating the union, which it seems both bodies are desirous to effect. A deputation from the last mentioned Synod, consisting of Rev. Messrs. Hill of Shotts, Anderson of Carluke, and Headrick of Longridge, was in attendance, whose addresses and other efforts on the matter are said to have given great satisfaction. The prospect of a speedy compromise on all their points of difference was thought to be certain; so much so that, in view thereof, arrangements were made on the part of the Synod in session, for renewing in May next, when the union is anticipated, the Covenants, by entering into a bond suited to present circumstances. Truly the history of the Secession Church in its various subdivisions, and after amalgamations of parts of these divisions, and otherwise is curious, and should be instructive.

Spain.—A law has been presented to the Cortes, forbidding all recurrence to Rome for mass, dispensations, &c. The prelates of the kingdom are alone to exercise this right, according to the Council

of Trent. Nuncios are forbidden to reside in Spain. No money is to be sent to the court of Rome. Rome is to be allowed no right of confirming ecclesiastical appointments. This point is to be settled according to the 6th canon of the 12th Council of Toledo. Exile is to be the punishment of the prelate who shall seek confirmation in the *pallium* at Rome. Such a complete rupture with Rome, proposed by the ministry, cannot fail to have serious results.

The Supreme Court of the United States has recently given a decision in a slave case, the effect of which is to set aside as unconstitutional and void, all state laws which have been made to secure a jury trial for those who are claimed as fugitive slaves. This illustrates strikingly the ground taken in an article in our present No. and must be regarded with astonishment and regret, we think, by very many in the free states, and probably by some even in those states where slavery is the Moloch to which every thing that opposes it must be sacrificed. Deny the right of trial by jury to men born in the United States, and that when their liberty, an inalienable right, is at stake! To what will the free states have next to submit—to what “deeper depth” of degradation must they next be brought? We doubt not for a moment that the decision is according to the Constitution of the United States; but this very consideration makes the case the more painful, and difficult of redress, and should, we think, cause men to consider that nothing short of the abolition of slavery is demanded by even the security of civil liberty.

The “Captured Africans,” of whom we have spoken frequently, arrived safely in January last, at Sierra Leone, a British settlement on the coast of Africa. We trust the poor fellows have been before this restored to their home and their friends, and that their eventful course since the time they were kidnapped and separated from all that was dear to them, will be overruled for good to themselves and to the inhabitants of the benighted land to which they have been by a Providential hand returned.

From a comparison of the Roman Catholic statistics of Great Britain for the year 1840 with 1841, it appears that, during the year just past, there has been an increase of twenty-two in the number of churches and religious houses erected.

There were 40,000 letters and 40 bags of newspapers brought by the Unicorn on her last trip from England. The postage on the letters for the city of New York was \$3,300. This is said to be the largest mail ever received in this country from Europe.

THE
REFORMED PRESBYTERIAN.

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MAY, 1842.

No. III.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 43.)

5. The power, which magistrates have, as *ministers of God for good* to men, ought to be so exercised as most effectually conduceth to make all their subjects live a quiet and peaceable life in all GODLINESS and honesty, and make all men come to the saving knowledge of the truth. 1 Tim. ii. 1, 2, 4. But how, sir, can their *authoritative* allowing or protecting of men in ungodliness, blasphemy, and idolatry, promote such an end? Hath not God himself testified that heresies, as well as blasphemy and idolatry, *as a canker*, eat out the doctrine, which is according to godliness, and *increase unto more and more ungodliness*, and make men *worse and worse*, till they be monstrously wicked. 2 Tim. ii. 16, 17; iv. 3, 4; iii 1—9, 13. 2 Thess. ii. 3—12. 1 Tim. iv. 1—3; vi. 3, 4. 2 Pet. ii. 1—3, 10—20. Rom. i. 21—32. If magistrates protect and encourage obstinate seducers in blaspheming God, reproaching his son as a mere creature, or as an impostor, or in furiously rending his well compacted body the church, or in corrupting the principles and morals, and ruining the souls of neighbors, children, or servants, how can such as are truly serious and ardently zealous for God, fail to have their righteous souls vexed from day to day, with the damnable doctrines and filthy conversation of these wicked? Psalm cxix. 136, 139, 158; lxxix. 9. 2 Pet. ii. 8. To truly zealous saints, a *den of thieves*, is not a more grievous neighbor than a *Synagogue of Satan*.

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6. All magistrates ruling over men must *be just, ruling in the fear of the Lord.* 2 Sam. xxiii. 3. But how can they be just, if they dispose of that *protection* or *encouragement*, to that which dishonors and provokes God to the highest, saps the foundation of all true virtue, and natively produces the most ruinous practices,—*which is due* to that doctrine, worship, and practice, which is *according to godliness*, and promotes glory, honor, immortality, eternal life? How can they rule *in the fear of God*, if, in their magistratical administrations, they shew no regard to that religion, by which his declarative glory is advanced, but instead thereof, license, protect and encourage, that which infinitely dishonors and offends him.

7. The fourth commandment, the obligation of which is certainly moral, and *perpetually binding* on magistrates, as well as on heads of families, commands them to cause the weekly Sabbath to be sanctified by all *within their gates*, i. e. all their subjects. Exod. xx. 10. Jer. xvii. 20—25. And to this the approved example of Nehemiah corresponds. Neh. xiii. 15—22. Now, if magistrates cannot answer to God, for encouraging or protecting their subjects in their *civil business*, which is of itself lawful and useful,—on the Sabbath,—how will they account to him for protecting and encouraging men in teaching *blasphemous errors*, or practising *abominable idolatries*, on that day? How can this commandment bind them to restrain what is in itself lawful and useful,—and yet bind them not to restrain, but *allow, encourage* and *protect*, that which is in itself infinitely dishonorable to God, their superior, and ruinous to his and their subjects, in both temporal and eternal interests? Or, dare you pretend, that the observance of the weekly Sabbath depends one whit less on Revelation, than the doctrine of the Trinity of persons in the God-head doth?

8. If magistrates have power, on proper occasions, to appoint *religious fasts*, as means of turning away God's wrath, and of procuring or obtaining his blessings to their commonwealth, as it is certain yourself, and perhaps every advocate for *authoritative toleration*, acknowledge. Jonah iii. 6—10. 1 Sam. vii. 9, 6. 2 Chron. xx. 3—15. Ezra viii. 21—23. Neh. ix. 1. Jer. xxxvi. 6, 22. They cannot but have power to establish that religion, and *only that religion* which answers to those ends, and to restrain that damnable heresy, blasphemy, and idolatry, which provoke God's wrath against his subjects. To command their subjects to mourn over the grounds

of his anger and supplicate his favor, while at the same time they encourage and protect them in gross heresy, public blasphemy and idolatry, than which nothing can more provoke his indignation, would be fearful dissimulation with the Most High. Psalm lxvi. 18. Ezek. xiv. 3—8. If magistrates have power to appoint a Christian fast, and to punish the public contemners of it, or of their authority in appointing it, —how can they but have power to establish the true Christian religion, and to punish, *if seasonable*, the public and insolent contemners and corrupters of it, and despisers of their authority in establishing it? Dare you pretend that the upright profession and practice of the Christian religion is less calculated to promote the happiness of a nation in subordination to the honor of God, than an occasional fast? Or, that a Christian fast can be observed without entering into the very marrow of the doctrines of Revelation?—or that magistrates ought merely to require the day to be observed in fasting, leaving the manner and objects of the worship, wholly to the choice of their subjects—recommending the worship of devils, as much as that of Jehovah; and supposing the one as able and ready to avert calamities, and bestow necessary blessings, as the other. If you pretend that God rewarded Ahab or the Ninevites for worshipping their idols, you must prove that God is so far from being highly displeased with idolatry, as himself often declares, Deut. xxxii. 16, 17, 21—26. Judges ii. 14. 2 Kings, 17: 10—18. Psalm cvi. 19—40. Jer. xlviii. 7, 35; l. 38, &c.—that he is ready to accept and reward the worship of idols, devils, bulls, dogs, cats, saints, leeks, onions, consecrated wafers, &c. if men be sincere in it. Rare doctrine this, for a Presbyterian clergyman, of this *enlightened age!*

9. If every parent or master ought for the welfare of his family, in subordination to the honor of the God of all families, to establish the true religion in it, Gen. xviii. 19. Josh. xxiv. 15, to remove idols out of it, Gen. xxxv. 2—4, and to refuse seducing heretics a lodging in it. 2 John 10, 11. And if according to this injunction, and those approved examples, he ought to exclude a seducer who had entered; or even a member of the family, who obstinately endeavored to corrupt the rest, with damnable error, blasphemy or idolatry—in order to prevent the infection of the family, and hinder the destructive wrath of God from falling on them; why must not magistrates, who are *God's ministers for good*, be allowed pow-

er and authority to establish and promote the true christian religion, in their *large political families*, and to repress or exclude notorious murderers of souls, and kindlers of the wrath of God? The relation of a parent or master is *no more spiritual*, than that of a magistrate, makes no man either a member or officer of Christ's mystical body, any more than magistracy doth. And I dare defy all the Tolerants on earth to point out one thing relative to religion, competent to masters and parents, as such, but magistrates may do what is similar; or to prove that the true knowledge, faith, profession and practice of revealed religion, is one whit less necessary and useful in commonwealths than in families.

10. If the power of ecclesiastical rulers extends to all the *civil transactions of church members*—all the *magistratical and military managements* of kings or emperors not excepted, in so far as they are regulated by the law of Christ, and are immediately connected with his honor and the good of his church—there is equal reason that the power of magistrates should extend to religious matters, in so far as they are connected with the welfare of the state, in subordination to the honor of God, as King of nations. No reason can be assigned why the vicegerents of God should, as such, act as atheists, regardless of religion, any more than the messengers of Christ.—Nor, till it be proved, that God, the King of nations, is more inclined to damnable heresy, blasphemy and idolatry, than Christ the Head of the Church, can it be possible to prove, that magistrates have one whit more power, *authoritatively* to license, encourage, or promise them protection than church-rulers have; though as the church is a *select holy society*, called out of the world which lieth in wickedness, founded on, and having all her adult members instructed by the revelation of Christ, the same degree of forbearance to censure, in the church, as to punish in the state, is by no means proper.

11. Unless true and false religion be equally calculated to render men *good subjects; or magistrates*, and to promote the peace and prosperity of commonwealths, in subordination to the honor of God, as King of nations, they can never deserve or lawfully enjoy equal encouragement, protection or liberty. But the true religion *exalteth a nation*, Prov. xiv. 34, renders it *quiet and prosperous*, 2 Chron. xiv. 1—7, it teacheth men to *deny ungodliness and worldly lusts, and to live soberly, righteously and godly*. Tit. ii. 11, 12. The fruits produced by it, are *love, joy, peace, long-suffering, gentleness, goodness, faith, meek-*

ness, temperance, against which there is no law, Gal. v. 22, 24—whereas gross heresy, blasphemy and idolatry debase men's conscience, make it *seared with a hot iron*, 1 Tim. iv. 2, make their *affections vile*, and their mind and sense *reprobate*, Rom. i. 26, 28, they render men, filled with all deceivableness of unrighteousness—believers and speakers of lies in hypocrisy, giving heed to the damnable doctrines of devils—proud, doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth. 2 Thess. ii. 10—12. 1 Tim. iv. 1, 2, 3. vi. 3, 4. They render times perilous and men covetous, boasters, proud, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers, and extirpaters of those that are good, traitors, heady, high-minded, hypocritical, dissemblers, villainous, corrupters of families, haters and resisters of sound doctrine, reprobate concerning the faith, and waxing worse and worse; who will not endure sound doctrine, but after their own lusts, heap up to themselves teachers, having itching ears, and turn away their ears from the truth to fables. 2 Tim. iii. 1—8, 13. iv. 3, 4. They, as a canker, eat out the principles, profession and practice of piety and virtue, and increase unto more ungodliness. 2 Tim. ii. 16, 17. They make men self-destroyers—their pernicious ways much followed—the way of truth reproached, and dispose them through covetousness with feigned words to make damnable merchandize of souls; they render men horribly unchaste, presumptuous, self-willed, despisers and revilers of magistrates and church rulers, beguilers of unstable souls, exercised in covetous practices, cursed children—speakers of great swelling words of vanity, pretenders to liberty, but real slaves of corruption. 2 Pet. ii. 1—3, 10—19. They render men ungodly turners of the grace of God into lasciviousness—filthy dreamers, who de le the flesh, despise dominions, and speak evil of dignities,—blasphemers and calumniators of those things which they know not—who go in the unnatural and maliciously murderous way of Cain, run greedily after the error of Balaam for reward, and perish in the rebellious gainsaying of Kore—and are luxurious, unprofitable—raging waves of the sea, foaming out their own shame—wandering stars, to whom is reserved the blackness of darkness for ever: men of ungodly deeds and hard speeches—murmurers, complainers, walkers after their own lusts, whose mouth speaketh

great swelling words, having men's persons in admiration, because of advantage—sensual and separating mockers, who walk after their ungodly lusts. Jude 4,8,10—13, 15, 16, 10,19. They render persons and societies full of abominations and filthiness of fornication—a mystery of iniquity, and mother of harlots and abominations in the earth—drunk with the blood of the saints and martyrs of Jesus—fighters against Him who is the LORD of lords, and pretendedly conscientious murderers of his ministers and people. Rev. xvii. 3—6, 14. John xvi. 2. In fine, they introduce unnatural lusts of the flesh, and tend to fill men with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debates, deceit, malignity, and make them whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful—who contrary to their own inward convictions, commit the most abominable crimes, and have pleasure in them that do the like. Rom. i. 21—23. These, sir, if God do know and speak truth, are the native fruits of heresy, blasphemy and idolatry—these the GOOD SUBJECTS, who are infected with them—if Providence permit them to reduce their principles to practice. How then is it for the safety of nations, or the honor of God, as King of nations, to have them *authoritatively* tolerated in his name?

12. Though God never in Scripture commands that any lesser mistakes in religion, or a simple neglect of religious duties should be punished; yet he commands magistrates *suitably* and *seasonably*, to punish, even unto death, idolaters, particularly seducers to it, Deut. xiii. 2—15, xvii. 2—7. Exodus xxii. 20, blasphemers, Lev. xxiv. 15, 16, insolent profaners of the Sabbath. Num. xv. 30—36. Where in all the New Testament, is there a single hint of the repeal of such laws, any more than of those concerning murder. Gen. ix. 6. Numbers xxxv. 30, 31. Where is a single hint that Christ's incarnation—his death for sin, and to save men, abolished these laws and procured for magistrates a right and power, in the name of God, to license, encourage and protect heretics, blasphemers and idolaters, who openly and obstinately labor to offend God, and destroy and damn men?

13. God, in scripture, frequently approves of magistrates requiring their subjects to worship the true God, in a right manner—and of their suppressing and punishing idolatry;—

as Abraham, Gen. xviii. 19. Jacob, Gen. xxxv. 2, 3, 4, the Judges in the land of Uz, Job xxxi. 26—28, Moses, Exodus xxxii. 20, 27. Joshua, Josh. xxiv. 14, 15. Asa, 2 Chron. xiv. 2—5, xv. 13, 16, Jehoshaphat, 2 Chron. xvii. xix. Jehoiada, 2 Chron. xxiii. 16—19, Hezekiah, 2 Kings xviii. 4, 5, 2 Chr. xxix.—xxxi. Manasseh, 2 Chron. xxxiii. 15, 16, Josiah, 2 Chron. xxxiv. xxxv. 2 Kings, xxii. xxxiii. Nehemiah, chapt. xiii. Jehu, 2 Kings, x. 24—30, and marks with infamy magistrates allowing of their subjects to worship the true God in the high places, 1 Kings xv. 14, xxii. 43. 2 Kings xii. 3, xiv. 4, xv. 4, 35. 2 Chron. xxxiii. 17. The scripture never hints that those magistrates acted as church officers or merely typical persons, in their reformation work. Nay,

14. Even Heathen magistrates, whom you cannot pretend to have been *ecclesiastical rulers*, have, with his approbation, made laws to promote the honor of the true God, and against the contemners of him : as Artaxerxes king of Persia, Ezra vii. 13—26, which *God* in mercy *put into his heart*, v. 27.—Cyrus and Darius, Persians, Ezra i. 1—5, vi. 1—14, Nebuchadnezzar the Chaldean, Dan. iii. 28, 29, and Darius the Mede, Dan. vi. 26.

15. God promised it, as a blessing to the gospel church, that magistrates should exercise their power in favor of her revealed religion, and in opposition to false teachers, and their abominable delusions, Isa. xlix. 23. “Kings shall be thy nursing fathers, and queens thy nursing mothers.” Isa. lx. 3, 10, 16. “Kings shall come to the brightness of thy rising—Kings shall minister unto thee—thou shalt suck the breasts of kings.” Psalm lxxii. 10, 11. “Kings shall bring presents—shall offer gifts ; all kings shall fall down before him ; all nations shall serve him.” Psalm. ii. 8, 10—12. “I will give thee, *O Christ*, the heathen for thine inheritance.—Be wise now therefore, ye kings, be instructed ye judges of the earth ; serve the Lord with fear. Kiss ye the Son,” manifesting your cordial subjection to him. Zech. xiii. 2, 3. “I will cut off the names of idols out of the land, and will cause the prophets and the unclean spirit to go out of the land. When any shall yet prophesy, then his father and his mother shall say unto him, thou shalt not live, for thou speakest lies in the name of the Lord, and—shall thrust him through when he prophesieth.” Rev. xvii. 16. “The ten horns shall hate the whore, and eat her flesh, and burn her with fire.”—Rev. 21 : 24. The kings of the earth shall bring their glory

and honor unto the gospel church. Rev. xi. 15. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

16. Even the law of nature plainly requires, that magistrates maintain and promote the honor of that God, who gave them all their power and authority—that God, who is the original and supreme proprietor and sovereign of nations and societies, and the all-sufficient source of all their happiness; that they govern their subjects, not as if they were dogs or swine, having nothing but their bodies to care for, but as men endowed with rational and immortal souls; that as righteousness exalteth a nation, and sin is the reproach of any people, they should exercise their whole power and authority as is best calculated to make all their subjects behave most agreeably to the law, and declarative glory of God, and most usefully to each other. It plainly teacheth, that if God graciously grant us a *supernatural revelation*, directive of our faith, profession and practice, we ought thankfully to receive, believe, profess and obey it; that, if magistrates ought to restrain and punish gross immoralities, they ought to restrain that error or worship, which, being a manifestly damning work of the flesh, natively leads men into such immoralities; and that, if heresy, blasphemy and idolatry hinder the progress of virtue, or the increase of good men, who are the principal support and blessings of a society, Isa. vi. 13, lxxv. 8. Gen. xviii. 26, 28—32, they ought to be restrained. If heresy, blasphemy and idolatry established or authoritatively tolerated, eminently and notoriously provoke God to punish nations with sword, famine, pestilence, poverty, decay of trade, desolation, captivity, or the like, as they have often done even among Heathens, common sense requires that every magistrate, from regard for the welfare of his subjects, ought to restrain them, as far as his circumstances can prudently permit—instead of giving them as much liberty, encouragement or protection as he gives to the religion of Jesus Christ, which hath the promises of this life, and of that which is to come. 1 Tim. iv. 8, Titus iii. 8, 14. Prov. xiv. 34.

17. If, sir, as you pretend, magistrates ought to tolerate heresy, idolatry and blasphemy,—then, a power and office derived from God ought to be employed and executed in encouraging the most shocking dishonors and outrage against him; the authority of God, placed in, and exercised by magistrates, ought to be set in opposition to his own *immediate au-*

thority, manifested in his word; they as *ministers of God for good* to men, ought to license and encourage his enemies to deny, pervert, and revile his truths contained in his oracles, and confirmed by the blood of his Son, and to introduce the most accursed and damnable errors into their place, in his church—ought to give the devil and his agents as much countenance and assistance in driving men to hell, as they give to Jesus Christ and his faithful servants in leading them to heaven—ought to give a company of wizards as much countenance and protection in worshipping the devil and his angels, as a society of precious saints worshipping the Lord and his Christ, in the beauty of holiness. In short, *authoritative tolerations* of heresy, blasphemy or idolatry are solemn proclamations issued forth by the deputies of God, in his name, bearing that satan and his emissaries have full liberty granted them to cast forth their floods of error, and every abomination that proceeds from it, for the dishonor of God, and the temporal and eternal destruction of men. Nor, for ought I know, have they ever neglected to improve their opportunity; as the issues of the tolerations granted by Cromwell, K. James VII. and Q. Anne, in part manifest.

How absurd then, after all the amazing deliverances from it, which God hath mercifully bestowed upon us—after all that our fathers have suffered from it—after all our public and solemn engagements to God, or to men, against it, and when the very accession of our Sovereign K. George and his family to the British throne, and their establishment depends on the nation's detestation of Popery, and when the tremendous destruction of its votaries draweth nigh, Rev. xiv, xvi, and xviii, 4—8—for our rulers to grant any *authoritative toleration* of a pretended religion, that *tramples on our Bibles*, which God hath inspired, and requires us to search as the mean of our eternal salvation, 2 Tim. iii. 15, 17. 2 Pet. i. 19, 21.—Isa. viii. 20. John v. 31. Acts xvii. 11. Col. iii. 16, and *blasphemes* these oracles of God as *imperfect, obscure, destitute of any fixed meaning or conscience-binding authority* till they receive it from the Pope or his councils, and as infinitely dangerous to the temporal, spiritual and eternal interests of men, if perused without a pontifical licence, Dan. vii, 25. xi. 36. 2 Thess. ii. 4. 2 Tim. iv. 4.—a religion, which *overthrows the whole mediation of our Redeemer*, confining his mediatorial work to his manhood,—and making saints, angels, crosses, images, &c. mediators of satisfaction, intercession, or saving influence,

along with Him—and the Pope and his clergy infallible prophets, sin-expiating priests, and kingly dispensers of spiritual privileges, and formers of laws and offices in the church, Dan. ii. 36, 39. vii. 25. Rev. xvii. 14.—a *blasphemous* religion, which in the most daring manner, reproacheth and misrepresents God Father, Son, and Holy Ghost, and what belongs to him, and ascribes his excellencies and prerogatives to creatures, Dan. vii. 25. xi. 36,—38. 2 Thess. ii. 4. Rev. xiii. 1, 5, 6, xvii. 3.—a religion *wholly given to superstition*, mingling multitudes of heathenish or other human or devilish ceremonies, with every part of its worship, Dan. vii. 25. 2 Tim. iv. 4, with Mat. xxviii. 20. Deut. xii. 32.—a religion *full of abominable idolatries*, giving to multitudes of saints and angels, images, reliques and consecrated wafers, that worship and glory which is due to God alone, Dan. xi. 38, 39. 2 Thess. iv. 4. Rev. ix. 20, 21. xiii. 3, 4, xiv. 9,—11.—a religion pregnant with the *most shocking villanies*, pretended miracles, dispensing with, or commuting the most solemn engagements,—indulgence of equivocation and mental reservation in oaths,—and inculcating breach of faith with heretics, if for the advantage of the Romish church,—and which, by holding multitudes of sins to be venial,—by the sale of pardons and indulgences—by prohibiting clergymen and devotees to marry,—and by licensing of stews, promotes the most *horrible debauchery*, Dan. xi. 36,—39. 2 Thess. ii. 3, 7, 9,—12. 1 Tim. iv. 1,—3. 2 Tim. iii. 1,—6, 8, 13. Rev. ix. 21. xi. 8. xiii. 13, 14. xvi. 13, 14. xvii. 2, 3, 5. xviii. 2.—a *bloody* religion, in the propagation and maintenance of which, about sixty millions of mankind, many of them saints, have been murdered, in the most cruel and inhuman forms, Dan. vii. 25. Rev. viii. 13. ix. 11, 21. xi. 2, 7, xiii. 2, 7. xvii. 6. xviii. 24. xvi. 2.—a religion, the cordial and persevering profession and practice of which, God hath declared *inevitably damning*, 1 Thess. ii. 3, 9,—12. Rev. ix. 11. xvii. 11. xiv. 9,—11. xix. 20. xx. 10.

To be continued.

THE DANGER OF SLAVERY TO CIVIL SOCIETY.

(Continued from page 52.)

Some of the Southern States have asked that Northern legislatures should enact laws to prevent the discussion of the slavery question in free states. This insulting proposal, in-

stead of being scowled down, met too favorable attention, at least in some quarters, as may be seen from the following concurrent resolution of the New-York Legislature: "Resolved, that the people of this State by responding with unexampled unanimity to those views and sentiments, and manifesting their determination to abstain from, and discountenance those political agitations and public discussions of the subject of domestic slavery, which were calculated to produce an exciting, an improper, and a pernicious influence within the limits of other states, have given to the Union stronger guarantees than law could furnish, and rendered present legislation upon the subject by their representatives unnecessary and inexpedient."* According to this resolution, if the legislature had deemed it *necessary* or *expedient*, the people of New York *might have been restrained* from the discussion of "domestic slavery," by legislative enactment!—The sycophancy of the New York legislature was in perfect keeping with the manifesto published by the merchants of New York city, in which they denounced abolition, lest they should lose the southern trade. If party politics, or love of gain can thus degrade the influential and the wealthy to sell their birth-right of independence; and slavishly echo back the arrogant assumptions of the south, what security, we ask, is there, that political and civil freedom may not be sacrificed also to gratify the Moloch of slavery.

The house of representatives in Congress, in the month of January, 1837, adopted a resolution whereby it was ordered that "all petitions, memorials, or resolutions, propositions or papers, relating in any way, or to any extent whatever to the subject of slavery, or the abolition of slavery, without being printed or referred, should be laid upon the table, and that no further action whatever should be had thereon." Similar resolutions have been adopted and acted upon in all the subsequent meetings of that body. The right of petition has thus again and again been denied; and that too, in respect of things constitutionally within the sphere of petition; or, to use the language of the legislature of Massachusetts, "the resolution above named is an assumption of power and authority at variance with the spirit and intent of the Constitution of the United States, and injurious to the cause of freedom and free institutions; that it does violence to the inhe-

* May 19th, 1836.

rent, absolute and inalienable rights of man ; and that it tends essentially to impair those fundamental principles of natural justice and natural law which are antecedent to any written constitutions of government, and independent of them all, and essential to the security of freedom in a state."

In the *free states* of Ohio and Illinois, (not to speak of slave states,) the freedom of the press has been sacrificed to the vandal spirit of Slavery ; in the latter state the press of the Alton Observer was once and a second time destroyed ; and a third attempt to establish it proved fatal to its editor. He was murdered while striving to maintain his rights as a *man*, and as a *citizen* of the United States. Sustaining the freedom of the press and pleading the cause of humanity, he fell a victim of pro-slavery rage !

The retrospect of facts now taken of the last few years although only a specimen, is sufficient to satisfy every unprejudiced person, that civil and political liberty is seriously exposed to danger. The same principle which has led to mob violence for the purpose of putting down abolition influence—which has endeavored to silence the press ; and lay an embargo on the expression of human thought—which has virtually denied the sacred and unalienable right of petition, that anti-slavery opinions may be repressed, will whenever there is sufficient inducement, and sufficient means, put down any other class of opinions whether right or wrong. The causes which have induced the influential and the wealthy to countenance and encourage mobs—which have paralyzed the arm of justice, and screened offenders from deserved punishment, may again operate to the production of similar effects to the overthrowing of civil liberty.

The danger to which liberty is thus exposed from the triumphs of pro-slavery influence, great as it may be, is yet far from being our strongest reason for urging the immediate abolition of slavery. While we ought to be very jealous respecting our own liberty, we ought not to overlook the injustice done to others. Slavery is a complication of all the crime and injury which one man can commit against another.—And, above all, slavery is a sin against God : a sin too, marked with every possible aggravation of guilt. *American* slavery—slavery in the *nineteenth* century—in a land of bibles—in the boasted *home* of freedom, is guilt unparalleled in our sinful world : at sight of which "angels weep," if weep they may.

On this subject our readers ought to feel that they have very important duties to perform. They ought not to satisfy themselves with a cold and lukewarm expression of disapprobation of the sin of slavery. How differently would men feel if they could realize the tremendous importance of this subject—in its bearing on the welfare and prosperity of their country—its injustice to the enslaved—and more than all, its wickedness against God? How very differently would men act if the enslaved stood to them in the relation of parents, children, sisters or brothers? And is the country exposed to less danger from slavery because it is not *our* relations, but those of *our neighbors* who are enslaved—is the injustice the less—or is the sin against God the less?

The excessive prejudice which exists relative to the subjects of slavery must be abandoned. Difference of complexion is no reason why a *man* should be made a *slave*: and yet many think lightly of the evil on this very account. We put it to such (and they are not few,) to say whether they would not think very differently of the evil of slavery if its victims were of their own color? Surely that system must be wrong which finds its strongest support in such a perverted state of mind.

The colored people are degraded, and prejudice makes this another reason for enslaving them; or what is scarcely less inexcusable, for thinking lightly of slavery. But what, we ask, has degraded, and still holds in degradation in this country, the colored race? Is it not slavery? Slavery first brings down persons to the condition of being things; and then prejudice despises them for being what slavery has made them. Thus, the bitter fruits of slavery become an argument for its continuance! We earnestly beseech the religious part of the community to consider the sin of indulging in prejudice against mere color. It is a sin against God, inasmuch as it despises men, for being what He has made them; it is at the same time a main prop to the system of slavery; it furnishes a pretence to the South, and is the cause of the apathy and indifference which has lulled the North to rest while truth and humanity are offered as sacrifices on the bloody altar of slavery.

The removal of slavery should be a topic of frequent and earnest prayer at "the throne of Grace." In the secrecy of the closet; in the social meeting, and in the public assemblies of the saints, prayer should be offered without ceasing unto

God that "the bands of wickedness" may be loosed, that "the oppressed go free," and that "every yoke" may be broken. That he who executes judgment for the oppressed may set the prisoners free. Nor should the oppressor be forgotten; prayer should be made in his behalf—that God may lead him to the duty of repentance. The hearts of all men are in the hands of the Almighty, and He can turn them whithersoever he will, as the rivers of water. And if he has mercy in store for this guilty land, the prayers of his saints shall be answered in a way of peace—slavery shall be abolished by the combined influence of religious principle and practice.—But if, like Pharaoh and the Egyptians, the hearts of this people shall continue hardened and impenitent, then at least Christians by pleading with God have so far done their duty.

An explicit testimony should also be given against the sin of slavery. Christians owe it to God, as well as to their country, to proclaim to the whole world their hatred of this sin. It is a matter of too much importance to be held as a private opinion, as we would a dogma of speculative philosophy. Every man who holds back the expression of his abhorrence is aiding in the continuance of the evil: he is not doing his duty; he is faithless to the cause of righteousness, and recreant to the best interests of society. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Every *moral* means should be employed to direct the public attention to this great and monstrous evil; so that men may be aroused from the apathy in which they are indulging.—No great reformation has ever yet been accomplished without excitement. It cannot be; it is not in the nature of things. Men profess to hate slavery; and yet dread the excitement of discussion! O no. Such men deceive themselves; or they would deceive others by this pretence. There must be discussion if slavery is to be abolished by moral influence.* The abolition of slavery embraces great political, moral and religious questions, and can these be contemplated without excitement? It is impossible; there must be excitement sooner or later, or there never can be action on the subject.—

* The foolish POLITICAL position assumed by the great body of abolitionists will, we have no doubt, retard the cause of emancipation in the United States. But, be this as it may, into the arena of politics, Reformed Presbyterians cannot enter without infringing on the testimony which they have given against the immorality of the Constitution and government of the United States. Their duty is to stand aloof from all political connexions; and to seek national reformation by moral means alone. "They shall overcome by their testimony."

Truth is elicited by free and unrestrained discussion ; we say then discuss, discuss, till the excitement of abolition sweeps over our land from the Green Mountains of Vermont to the valley of the Mississippi ; and till the requiem of oppression be sung—" Slavery is no more !" SIGMA.

COMING TO CHRIST.

To come to Christ is in general to believe in him, and to believe in him is to "receive and rest upon him alone for salvation as he is offered in the gospel."

This coming to Christ supposes several things.

1. That we are by nature strangers from God, and feel the misery of our destiny. While our first parents continued in their integrity, they were honored with free access to their Creator ; but the breach of their fidelity ruined this divine privilege, and produced in their minds an alienation from God. His righteous judgment made their choice their punishment, prohibiting them from that intercourse with himself which they labored to shun ; and the flaming sword of the cherubim, and what is more terrible, *the decree of justice*, barred up forever all approach to Jehovah by the old covenant. That this is our forlorn condition, and that there is no possibility of approach to God acceptably but by the new and living way which the Redeemer has opened, the very nature of his mission and his earnest invitation declare. Approaching to God by Jesus Christ supposes that we feel our distance from him, and farther, that we feel the misery of our estrangement. I need not tell you that when Adam fell he lost not only his dignity but his happiness. His mind, which was filled with light, serenity, innocence, bliss and joy, became the abode of darkness, inquietude, guilt, wretchedness, and sorrow. He had transmitted to us the doleful inheritance. Offenders in our offending parent, *we are by nature children of wrath*. By losing the favor of God we lost our all ; we were degraded from his children and friends into the children and drudges of the devil. The temple of the Lord of hosts is converted into a den of thieves. A crowd of fiends, attended by every vile and hateful affection, has entered the soul of man. Enmity against God headed the gang, and the standard of rebellion is erected in that very spot which was

once the palace of the King of kings. Can such a state be happy? Can it possibly not be miserable? God is the pure and only source of blessedness, and wo and death are as invariably the effects of distance from him, as darkness and cold, of distance from the sun. But a considerable part of man's misery is, that his apostacy has blinded his eyes and deadened his sensibility. He sees not that sin has robbed him of his beauty in defacing the image of his God. He sees not that sin has obliterated his fair title to eternal life. He feels not that sin, like a venomous reptile, is gnawing his vitals and infusing a mortal poison. These things, however, he must know, or he will not, he cannot, come to Jesus Christ. It is his office to save sinners, and to save *from* sin. But surely they who discern neither danger in the state nor deformity in the character of a sinner, and who roll sin itself "as a sweet morsel under their tongues," will not, while under the influence of such views, think the gospel salvation any favor. Nobody, who is not conscious of a disease, will thank you for a remedy. It is therefore, the first work of the Holy Spirit to *convince of sin*. In this work he rouses the conscience from its torpidity—he unmasks the sinner to himself—but ah! how great the alteration! Like a palsied limb which on the recovery of health feels the acutest pangs shoot through every nerve, the sinner now finds himself inconceivably wretched. He finds himself under the curse of a broken covenant, and therefore exposed to the vengeance of an angry God, exposed to the horrors of everlasting ruin. As the human mind is engaged in the perpetual search after happiness, the first question on such a discovery will be, how shall I escape the destruction which threatens me? It is more than probable that, unacquainted as yet with the wiles of satan and the deceitfulness of his own heart, a person in this condition will betake himself to the law, which in its original form said, *Do and live*, and try to help himself by his *good works*. He will form resolutions of amendment, and fondly hope to atone for the folly and guilt of his past by the wisdom and sanctity of his future conduct. But if the Lord intend to be gracious to him, he will not be allowed to trust in that *refuge of lies*. The Holy Spirit will shew him if he stop there, he is undone forever; and therefore coming to Jesus Christ supposes,

2. A sense of our utter inability to assist ourselves.

Under the divine instruction men learn wonderful lessons. The sinner had been convinced that he was guilty, he is now carried a step farther, and sees that he is filthy. His eyes are turned inwards upon his heart, and he is made acquainted with facts of which he had not the least suspicion. When he was told by the divine word, he would not believe what is proved to be too true, *that he is all as an unclean thing*—that his *very righteousnesses*, as he had simply imagined them, are as *filthy rags*—that his heart is a nest of abominations, *a cage of unclean and hateful birds*. His loathsomeness in his own sight and in the sight of a holy God who is of *purser eyes than to behold iniquity*, added to his danger, renders him doubly miserable. He gets a glimpse of the infinite evil of sin. He is sensible that nothing short of a spotless obedience to the divine law will be accepted by the Law-Giver. He is sensible, too, that a satisfaction must be made for the innumerable instances in which he has violated its precepts. What can he do? Were he to obey perfectly hereafter, all his obedience is a *debt*. There is no surplus to satisfy for past offences—for original guilt.—But instead of giving perfect obedience, he is incapable of performing one acceptable action. Sin is so mingled with all he does, that his best deeds, the incense of his purest offerings, are a *smoke in Jehovah's nostrils*. And to put the finishing stroke to his self-confidence, he is obliged to subscribe the humiliating doctrine which tells him, that the broken law spreads its broad curse over his very righteousness. In the anguish which these views must excite, no wonder that he despairs of helping himself—no wonder that he is troubled and terrified with the apprehension of a God absolute and unreconciled. He can enter into the spirit of that passionate exclamation, *What shall I do to be saved?* The business, however, is not finished. The Lord is tearing him from the old root, but has not yet ingrafted him into Christ the living Vine. He has hitherto looked only at the high demands of God's law, and his own unworthiness, weakness, and vileness, but he has not looked at the blessed Mediator. Coming to Jesus Christ supposes, then,

3. A view of him as that very Saviour whom we need,—When the soul is sinking under the weight of guilt, and every moment fears that the black cloud of divine wrath will burst over his devoted head, how reviving, how transporting the thought, that the *blood of Jesus Christ cleanseth from all sin!* This precious truth, is the only thing which can revive the

dying hope of a convinced sinner. A Saviour! delightful sound! A Saviour who has made an atonement for sinners! May I depend upon this heavenly information? Yes, for his *blood cleanseth from all sin*. What from *all* sin? Will it cleanse from *my* sin? It will. In the mingled emotions of wonder and joy, a sinner cannot but long to be better acquainted with this celestial Friend. He opens the volume of inspiration, and there he obtains all the intelligence he can wish. He is told that in the glorious Redeemer there is a fullness to relieve every want. Does he find himself debarred by the flaming sword of Justice from approaching to God by the old covenant? He is told that Jesus Christ is the new and living Way to the father. Does he need a justifying righteousness? He is told that Jesus Christ has *brought in an everlasting righteousness*. Nay, that he is himself *the Lord our Righteousness*. Does he need strength? He is told that Jesus Christ is the Lord our Strength also. Does he need to be purified from his pollution? He is told that by pleading the merits of Jesus Christ he may expect the accomplishment of that gracious promise, *I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols will I cleanse you*. Oh! how does a sight of glorious Christ tarnish all other glory! It makes him say of the covenant of grace, of which Jesus Christ is the Surety and the Head, *It is well ordered in all things and sure; it is all my salvation and all my desire*. But as a bare sense of the suitability of the Mediator is different from surrendering ourselves up to him, coming to Jesus Christ is,

4. In the last place, the rolling of our guilty souls, with all their vileness and all their unworthiness, upon his rich sovereign grace.

When a man, into whose mind God hath shined so as to give him an insight into the great things of which we have been discoursing, looks at himself and sees nothing but death there—when he looks at the law and sees nothing but death there—when he looks at the creature and sees nothing but emptiness and barrenness and death there—when he looks at Jesus Christ and sees in him light, and life, and grace, and all the fulness of Deity, he cannot but say, in the prospect of going away from Christ, *Lord, to whom shall I go? thou hast the words of eternal life*. He reasons as the lepers of old, “If I sit here, I die; if I go back, I shall die; if I push forward, I can but die.” These exercises are the suggestions of the

blessed Spirit. They terminate upon a *whole* Christ, upon Christ in all his offices. With these exercises, and with the *everlasting arms underneath him*, the sinner casts himself down at the feet of Jesus. Happy, thrice happy they, whose souls are exalted into such humility—who willingly lay their honors in the dust, and set the crown upon the Redeemer's head.—Nor is this the characteristic of a few; it is the common temper of all God's children—a temper which you, reader, must have if ever you see his face in peace.

EXAMPLE WORTHY OF IMITATION.

The private history of God's people frequently furnishes most gratifying illustrations of the influence of christian truth and principle. The following extracts will on this account, we presume, be acceptable to our readers; they show the power of christian principle as exercised by a self-denying and laborious minister of the gospel. The extracts are from the *Presbyterian Review*—from an article entitled the "Life and remains of the late Rev. William Hamilton, D. D. of Strathblane."

Not satisfied with the minimum of learning which could bear him safely through his examinations, he walked nearly the entire circle of the sciences. When at college, he attended the classes of anatomy, chemistry, and *materia medica*; and in addition to the easier languages of France and Italy, he acquired the German, at a time when it was but little studied. He had a keen relish for sacred poetry; his mind was early stored with it; and he spoke much to himself in psalms and hymns, and spiritual songs. Even after he was fixed down to the constant and weighty duties of a parochial charge, his application was unabated. Let our readers mark the task which the man of forty-one prescribes to himself, and which, as we learn from a subsequent entry, was very nearly fulfilled.*

"1821, Jan. 1. Resolve, in order if possible to enforce future diligence, in the course of the present year to read over the Bible in English, having this morning, in course, read the epistle of James—to read over the Greek—to read the Bible

* In his diary, from which the quotations made by the Reviewer, are taken.

in Hebrew from Job to Malachi—to read fifty volumes at average octavo size, in French or English—to read a thousand pages of Ennestie's edition of Cicero, beginning to-day at the 186th page, first volume—to prepare for publication 200 pages of letter-press duodecimo—to spend fifty days in visiting and catechising the congregation—to lecture over forty chapters, beginning at the 21st of Genesis.”

Habits of study, early formed, and so happily sustained, continued with him to the close of life. Although his constitution was feeble, the willingness of the spirit supported the weakness of the flesh. In order the better to redeem the time, he adopted a practice in which all students would do well to follow him—to note, at the end of every week, the hours in it which had been lost or misemployed. His last publications shew how well he kept up with the theological literature of the day; and the reader, who observes the references, in his books on Pardon and Assurance, to the most recent writings on the subject, cannot fail to wonder how he found time to peruse them. His conversation took the color of his learning—although, as we shall afterwards have occasion to remark, it drew a still deeper tincture from his piety. He had the rare art of bringing down his knowledge to the capacity of the young, while it had compass and depth enough to instruct the old. And all was communicated with scarce the seeming consciousness of its possession; there was a singular ease and nature in his artless scattering of information; he was always teaching, and never pedantic.

The opinions of such a man respecting books were likely to be most valuable. Just enough of them, however, is preserved, to make us wish that there had been more.

“Amongst the practical writers on religion it is not easy to specify those who have contributed most to my edification and enjoyment. Those who dwell most on the unsearchable grace and matchless glories of the Redeemer, have long been my principal favorites. I cannot express my admiration of the Scotch Covenanters. Single sentences in the writings of Durham have often been food to my soul for days. The works of Rutherford, Brown, Gray, were often exceedingly sweet and savory. William Bridges, Richard Allein, and some parts of Flavel, frequently proved like marrow and fatness. Hervey and the Erskines many a time delighted and instructed me. I loved the theology and spirit of Owen.—But the man in whose writings I found the most massy and

precious matter was Boston. The greater part of his writings are merely the loose and undigested effusions of his mind on the text from which he was intending to preach next Sabbath. But though without revision, polish, or enlargement, they are stored with the most sublime and elevating views of the person and grace of the Redeemer that can be found in any uninspired composition. They are such as none but a man of a vigorous mind, and who lived near to God, could have produced."

DOCTRINE, PRACTICE, EXPERIENCE.

There is a mutual connection between doctrinal, practical and experimental religion, and a reciprocal influence of each upon the other. They cannot be separated without injury, nor "one cried up at the expense of another," without serious damage to all. "You may often hear," says Andrew Fuller, "of practical religion as being every thing; and of speculative opinions, (which is the fashionable name for doctrinal sentiments,) as matters of very little consequence. By opposing these to practical religion, the unwary are led to conclude that the one has no dependence on the other. The effect of this has been, that others, from an attachment to doctrinal principles, have run to a contrary extreme. They write and preach in favor of doctrines, and what are called the privileges of the gospel, to the neglect of subjects which immediately relate to practice. In other circles you may hear *experience* or experimental religion extolled above all things, even at the expense of Christian practice and of sound doctrine. But really the religion of Jesus ought not thus to be mangled and torn to pieces. Take away the doctrines of the gospel, and you take away the food of Christians. Insist on them alone, and you may as well talk of the pleasure you *experience* in eating, when you are actually deprived of sustenance, or of the exquisite enjoyments of a state of total inactivity, as boast of experimental religion unconnected with doctrinal and practical godliness. The conduct of a man who walks with God appears to me to resemble that of the industrious husbandman who eats that he may be strengthened to labor; and by labor is prepared to enjoy his food."

These remarks deserve to be remembered. This pushing of one requisite to the neglect of another destroys the symmetry of religious character. The truth may, indeed, be held in unrighteousness; but there can be no solid growth in piety, any farther than the mind is made acquainted with christian doctrine, and the cry which some raise against doctrinal preaching is a senseless cry. The doctrines lay a foundation for all holy exercises, and all dutiful acts. Who would ever be humble and penitent, if the doctrine of human guilt, were not exhibited and believed? Who exercise faith, if Christ and the doctrines concerning his mediation were not preached, or taught in some way, and embraced? Who love God, if the perfections of his character were not exhibited, and regarded as real? Who cherish any hope of eternal life, if the doctrine of the soul's immortality were not made known? It is doctrinal truth perceived and believed, out of which spring the christian graces and all holy exercises. It is doctrinal truth in which we find the most powerful motives to obedience. "If God so loved us, we ought also to love one another. He died for all, that they who live should not live unto themselves, but to him who died for them. The love of Christ constraineth us."

We may rest assured there is good reason for the Apostle's earnestness in exhorting christians to let "the word of Christ dwell in you richly, in all wisdom and spiritual understanding." Himself gives the reason—"that ye may walk worthy of the Lord unto all pleasing." There is a connection between doctrines believed and practical godliness—so intimate, that the latter will reach to no very valuable extent without the former. And on the other hand practical obedience, as far and as fast as the truth is discovered, prepares the mind for deeper insight into the christian doctrines, and for a more cordial relish of them. "If any man will do his will, he shall know of the doctrine. He that doeth his will, in him verily is the love of God perfected."

ECCLÉSIASTICAL PROCEEDINGS.

The Southern Presbytery met agreeably to adjournment on the 12th ult. in the city of New-York, and after sermon by the Moderator, Rev. A. Stevenson, from Phil. i. 17, "I am set

for the defence of the gospel," was constituted with prayer. All the ministerial members were present, and a full representation of ruling elders. Rev. S. M. Willson was chosen Moderator, Mr. William Cowan, Jr. Clerk, and Mr. M. J. Johnston assistant Clerk. Pieces of trial were received from two of the students under the care of Presbytery, Messrs. J. W. Shaw, and S. Bowden, which were unanimously sustained as highly satisfactory. The following arrangements were made for supplying with gospel ordinances vacant congregations, and for attending to the moderation of calls in congregations asking therefor.

1. Rev. D. Scott to preach 3rd and 4th Sabbaths of April, and 1st Sabbath of May, *Albany*—2d, 3d, and 4th Sabbaths of May, 2d, 3d, and 4th Sabbaths of September, *Coldenham*—5th Sabbath of May, 1st, 2d, and 3d Sabbaths of June, 4th Sabbath of August, 1st Sabbath of September, *2d congregation, Philadelphia*—4th Sabbath of June, 1st, 2d, 3d, and 4th Sabbaths of July, as a stated supply, *Baltimore*—1st, 2d, and 3d Sabbaths of August, *Conococheague*—and to dispense the sacrament of the Lord's supper in the congregation of *Coldenham* on the 3d Sabbath of May, assisted by Rev. M. Roney.

2. Mr. Thomas Hannay to preach 3d and 4th Sabbaths of April, 1st Sabbath of May, *Coldenham*—2d, 3d and 4th Sabbaths of May, *Argyle*—5th Sabbath of May, all June, 1st, 2d and 3d Sabbaths of July, (by his request) at his own disposal*—4th Sabbath of July, 1st Sabbath of August, *Barnet*—2d and 3d Sabbaths of August, *Ryegate*—4th Sabbath of August, *Topsham*—1st, 2d, 3d and 4th Sabbaths of September, *Kortright* and *Bovina*.

3. Rev. J. Chrystie to dispense the sacrament of the Lord's supper on the 2d Sabbath of June, in the *2d congregation, Philadelphia*, assisted by Rev. D. Scott—to preach 1st and 2d Sabbaths of July, *Coldenham*, and to moderate a call there when requested.

4. Rev. M. Roney to preach 3d and 4th Sabbaths of June, *Topsham*—1st Sabbath of July, *Ryegate*—2d Sabbath of July, *Barnet*—to dispense the sacrament of the Lord's supper on the 4th Sabbath of June, *Topsham*, assisted by Rev. S. M. Willson, and to moderate a call in the congregation of *Topsham* when requested.

* Mr. Hannay requested and obtained the above mentioned time to enable him to visit and preach in Upper Canada.

5. Rev. S. M. Willson to preach 1st Sabbath of September, *Ryegate*—2d Sabbath of September, *Barnet*, and to moderate a call in these united congregations when requested.

6. Rev. J. M. Willson to preach 3d and 4th Sabbaths of August, *Conococheague*—to dispense the sacrament of the Lord's supper there on the 3d Sabbath of August, assisted by Rev. D. Scott—to moderate a call in said congregation when requested—and to preach *two* Sabbaths in Baltimore.

7. Rev. A. Stevenson to preach 4th and 5th Sabbaths of May, *Argyle*—to dispense the sacrament of the Lord's supper there on the 4th Sabbath of May, assisted by Mr. Thomas Hannay—to preach 4th Sabbath of August, 1st Sabbath of September, *Kortright*—to dispense the sacrament of the Lord's supper there on the 1st Sabbath of September, assisted by Mr. Thomas Hannay—and to moderate a call in the united congregations of *Kortright* and *Bovina*, when requested.

M. Roney and S. M. Willson, ministers, with Josiah Divoll, of Topsham, and John A. Morse, of Craftsbury, ruling elders, were appointed a commission to the congregations of *Ryegate* and *Barnet*.

The sessions of *Argyle* and *Baltimore* asked and obtained leave to increase their numbers.

PITTSBURGH PRESBYTERY.—The presbytery of Pittsburgh met, according to adjournment, on the 6th of April, at 10 o'clock a. m., and adjourned on the day following at noon. The business before presbytery, was chiefly hearing pieces of trial from the students of theology, and disposing of petitions from the vacancies for supplies.

Two of the students, R. Z. Willson and James Neill, taken on trial for licensure, were after the usual trials and examination, licensed to preach the everlasting gospel. With the aid of these young men, presbytery is still unable to supply all the importunate demands for preaching.

Arrangements were made for carrying into effect the injunction of Synod, in relation to presbyterial visitations of congregations. The following measure was recommended by the committee of supplies, on two papers referred to them requesting presbytery to employ some more effective mode of intimating to vacancies, the times when they may expect preaching, and adopted.

On papers Nos. 6 and 7, the committee recommend that hereafter, appointments be made out at each meeting of presbytery, till the next meeting; and that they be published in the Reformed Presbyterian. The following appointments were made for Messrs. Willson and Neill.

Mr. Willson, 3d Sabbath, April, Union, 4th do., Beaver, 1st Sabbath, May, Austintown, 2d do., West Greenville, 3d do., Centerville; 4th do, Pine Creek; 5th do, Bull Creek.

Mr. Neill; 3d Sabbath, April, Greensburgh; 4th do. Blairsville; 1st Sabbath, May, Blacklegs; 2d do. Greensburgh; 3d do. Union; 4th do. Beaver; 5th do. Austintown.

The meeting was exceedingly pleasant, and encouraging. The next meeting is to be in Alleghany, on the first Wednesday of June, at 10 o'clock, a. m.

TRIUMPH OF THE ROMAN CATHOLICS.

(Extracted from the N. Y. Observer.)

As we have have long feared, as we have often predicted, the triumph of the Romanists is complete; the School Bill introduced by Mr. Maclay, and amended in the Senate, has passed both houses of the Legislature, has received the signature of the Governor, and is now a LAW. Our public school system, the glory and defence of the city, is, we fear, destroyed. Political intrigue and Papal dictation have succeeded at last, and we mourn almost as those who have no hope!

The *indifference* of Protestants has suffered the Romanists to triumph. Had the people been willing to open their eyes to evidence, they would have seen that the progress of the papal power in this country is rapid, that political men are courting the favor of Romish priests, and *therefore* the danger is imminent, and constantly increasing. All this we have often said to disbelieving readers. Last week we said in reference to the bill which has now passed:

“The Bill was drawn with special reference to pleasing Bishop Hughes, and was submitted to him that he might make such suggestions as to him might appear desirable.— He found it *all right*, and approved it accordingly. Mr. Maclay carried it to Albany, the Assembly approved of it; *the Senate may approve of it; Gov. Seward will of course approve of it; and then the bill becomes a law.*”

The prediction has become history, though there were few who would last week believe that there was any reasonable ground for apprehension.

If there are any who doubt that Romanism is the source of this measure, let them understand that the Bishop's party

was in the field, with their charter officers nominated for the election held in this city last Tuesday ; but *immediately after the passage of the bill*, their nominations were withdrawn, as they had nothing more to gain by separate organization.

What will be the practical operation of the new system, is a question often asked. It will be seen by an examination of the law that one section positively forbids the "teaching or PRACTISING" any sectarianism in any school that receives the funds of the State. If therefore the schools, to be established under Roman Catholic instruction, are strictly confined to the requisitions of the law, we may yet be saved from the disgraceful necessity of paying taxes for the support of Popish seminaries in the heart of our city. How it will be possible to prevent the Roman Catholics from *teaching* or *practising* their idolatry in the schools which they will control, we do not undertake to say. That they desire schools to enlighten their children and qualify them for the highest exercise of reason and the privileges of men and citizens, we do not believe. Romanism dreads knowledge. It flies before it as darkness before the rising sun. Common schools and bibles would kill popery even in Italy. They would prevent its progress here.—Hence the determination of Bishop Hughes not to allow the children of his church to attend our excellent public schools. He knows that in them the children would imbibe the habit (so dangerous to Popery) of thinking for themselves. In these schools they would hear the second commandment read and that commandment Roman Catholics have expunged from the decalogue. If their children should be educated in any of the *one hundred* public schools of this city, they might grow up intelligent men, but they might not grow up ignorant Catholics, ready to vote as their priests dictate, to pray to dead men and women, confess their sins to more sinful men, and "wade to their ankles in blood to support the Pope," These things they might not be willing to do if they were taught in the public schools, though there is nothing said in any of them against the Roman Catholic religion.—But the *air* is bad in these schools ; it is the air of liberty ! There is too much *light* in these schools ; it is the light of knowledge and truth. Popery hates it and will never suffer the children of Roman Catholics to breathe that air or behold that light. Popery must have fountains of darkness. Italy is its hot bed, and if we could have a law passed to forbid the use of the Bible and limit the studies in our schools, ac-

According to the dictation of Bishop Hughes, we should soon see the *exotic* flourishing here as in its native and congenial soil. But it was asking too much when the priests demanded that the Bible should be driven out, and therefore they have graciously suffered us to continue its use in the public schools, and they will, in various districts of the city, have their schools which they will conduct in their own way at the expense of the State.

PROCEEDINGS OF THE COMMITTEE OF FINANCE.

Allegheny, March 29th, 1842.

The Committee of Finance appointed by the Synod of the Reformed Presbyterian Church, met according to adjournment. A quorum not being present to proceed to business, adjourned to meet same place on Thursday, the 31st, at 10 o'clock, A. M.

Same place, Thursday, 10 o'clock, A. M.

The committee met according to adjournment, and was opened with prayer by Mr. Thomas Gemmill, Chairman. Present, Thos. Gemmill, William Haslett, Samuel Thomson, John Campbell and Andrew Stevenson. Absent, Rev. Jas. Milligan and Jas. M. Willson. A. Stevenson was appointed Clerk pro. tem.

The sub-committee appointed at last meeting to choose a site for the building, reported that they had examined lots in various parts of the city, ascertained prices, &c. but had not closed a bargain.— And they wished the committee now to examine some lots to which their attention had been called. Report adopted.

Having examined various lots, it was on motion resolved, that we endeavor to procure from Mr. Mowry four lots fronting on the continuation of Sandusky street.

Mr. Mowry proposes to sell these four lots for three hundred dollars a lot—twelve hundred dollars in all; and promises to give as a donation to the Seminary, four hundred dollars, leaving eight hundred dollars of the purchase money to be paid out of the funds otherwise collected.

The following preamble and resolutions were then on motion, adopted.

Whereas we have reason to believe that the meeting of the board of finance and the meeting of the board of inspection, have been by many supposed to be at the same time. And

Whereas this has been the means of preventing us from obtaining from many congregations returns of their subscriptions. And

Whereas but a short time has elapsed since the publication of the minutes of a former meeting. And

Whereas the Pittsburgh Presbytery will meet next week, when their subscription lists will probably be obtained. Therefore, resolved,

1. That this committee accede to Mr. Mowry's proposal, and pledge themselves to pay the \$800 purchase money on the 12th of August next, provided the subscription of the whole church by the first of July will warrant the committee to make final arrangements.

2. That when this committee adjourn, it adjourn to meet in Allegheny on the first Tuesday of July next, at 10 o'clock a. m. in the house of Dr. Willson, to receive estimates for the building, and make all final arrangements.

3. That William Haslett, John Campbell, and Thomas Gemmil, with Philip Mowry and Wm. McGee, be a sub-committee to draft a plan, procure estimates for the building, examine the title of Mr. Mowry's lots, &c., and report to next meeting.

4. That John Baker be appointed an additional agent to collect funds in the city of Pittsburgh.

5. That the clerk be instructed to furnish a copy of these minutes with the subscription list,* to the Editor of the Reformed Presbyterian, and also that he address a circular to the several congregations of the church on this subject.

Concluded by prayer.

A. STEVENSON, Clerk, pro. tem.

* Not forwarded, for reasons which appear entirely satisfactory.

BE GLAD YE CHILDREN OF ZION!—Joel. ii, 23.

(From the Scottish Presbyterian.)

The midnight gloom of Ruin frowns on Salem's fallen shrine;
 Nor burns the bright Shechinah there, so mystic and divine:
 The Hebrew cymbal chimes no more, as in the days of old,
 Nor waves, at Paschal rites, the robe of hierarchal fold;
 The odours of thy frankincense, O Salem, rise not now;
 Thy hallowed altar fails to hear the sacrificial vow:
 The Gentile's foot is on thy neck—his sword is at thy breast,
 And Desolation spreads around her dread Sabbatic rest.
 Say, do thy sons, by Babel's stream, again suspend the lyre;
 Or, elsewhere, has Jehovah raised a "city of desire?"

Perchance the regal branch again is green on Hebron's tower,
 As when it bloomed, in David's hand, with beauty and with power;
 Perchance the reverend Sanhedrim may hold their council there,
 And thence may rise the psalmody of gratitude and prayer:
 Ah! no—here too the spoiler has a brand of vengeance thrown;
 Here deep portentous silence reigns—the sacred trump unblown.

Amid thy mouldered palaces, lone Kirjatharba, now
The Moslem crescent gleams aloft, and blinded votaries bow.
The bandit on his fiery steed spreads terror on thy plain,
And Rachel weeps in Ramah yet above her children slain.

Enclosed by Jearim's battlements, perchance the ark may rest
With all its sacred furniture again—a hallowed guest—
Revisit we the vineyards, where suburban beauty smiled :—
Alas! the tyrant here has made the fenced town a wild :
The owl has made her chamber where the honoured Levite lay,
And bitterns raise responsive cries, where dawns no gladdening ray.
The pilgrim of the Desert stands to ask, in wild amaze,
What meaneth "Obed-edom's hall," or "Uzzah's obsequies."
The fox has made his cavern, and the scorpion his abode,
Where holocausts once grateful smoked in sacrifice to God.

The sun of Judah is enrobed in darkness and in woe ;
The mighty ones in Ephraim have dropped the battle-bow :
The pride of Lebanon has ceased to greet the evening breeze,
And Gilead's balmy groves no more invite Lodebar's bees :
The clusters of Engedi's vine have withered on the bough ;
The rose of Sharon blooms not—and its lily smiles not now.
Bethesda's waters heal not—and the Urim-light is dim ;
The choral bands refuse to raise the bold Mosaic hymn.
A curse is on the fated land—stern silence on its shore :—
The synagogues are desolate—the Temple is no more.

And why ?—The Shiloh er'st has come—His blood is on thy head—
Its drops have reached thy plant of fame—and all thy pride is dead :
But look, from out thine exile-home, to Calvary's fatal tree !
A stream descends from Shiloh's breast, whose wound is health to
Behold on Olivet arise the day-spring from on high [thee :—
That bids the shadows of thy night in lightning-swiftness fly ! [balm
There blooms the rose of Sharon now, whose fragrance breathes a
To every wounded breast—and makes the troubled spirit calm.
Messiah wields the sceptre of a boundless empire, there ;
More precious is his diadem than Salem's kings might wear.

There through the holy vista of the veil now rent in twain,
Behold the holiest of all, where Grace and Mercy reign !
Thy High Priest is immortal—his prerogative Divine ;—
Around a sympathizing heart the light of Godhead shine :
Behold in Him who intercedes the victim and the priest !
And since his life-blood stained the spear, sin-offering has ceased.
A glorious temple He has reared in realms beyond the sky.
Where he can catch the faintest note the suppliant breathes on high ;
Behold the banner of the cross, in majesty unfurled ;
Prophetic of the captive's joy—and empire in the world !

I. M'BURNEY, A. B.

ITEMS OF INTELLIGENCE.

Amistad Africans at Sierra Leone.—It will doubtless be gratifying to the friends of the Mendians and the Missionaries who accompanied them to their native land, to have a few particulars respecting their arrival and prospects. They arrived out January 15th, fifty days from New York. The British authorities and Missionaries and inhabitants received the party very kindly. All their stores, tools, books, the printing press, &c. &c., were admitted without duty or even examination.

Difficulties seemed to prevent the Mendians and Missionaries from going directly to Mendi. The dangers of war in the interior, and of being captured and sold into slavery, deterred them. There was some danger that it would be difficult, if not impracticable to settle in the interior, and that they would be obliged to establish themselves near the coast and work back into the interior. The Mendians want to go as near their own country as possible, where their relations can have access to them. They prefer some place in the vicinity of the Gallinas. Mr. Steele had therefore determined on an exploring tour. The *Amistad Africans*, and from 200 to 600 *Koosos* (Mendi people,) whom they found at Sierra Leone were ready to go and settle with the missionaries wherever they should fix themselves. Jan. 30th, Sir George Macdonald, the new governor, arrived. He expressed himself very favorably toward the missionaries and those under their charge, and advised Mr. Steele to proceed on his tour, ascertain the disposition of the people, report to him his success, and state the aid he wished from the British Government. Mr. Steele left on Thursday, February 2d., with *Cinque*, *Bau-ua Wu*, and *Covey*. They had not returned February 19th, when the brig "*James Hay*" sailed for New-York.

Some of the *Amistad Africans* had been recognized by their countrymen and others at Sierra Leone, viz. *Grabbeau*, *Bar-tu*, &c. It is said that the liberated Africans in the colony are from 66 different tribes and that the Mendians are the most numerous. The Mendians are said to be warlike, and to sell their captives, &c.

The conduct of *Cinque* and the rest (with the exception of the girls, and some of the men and lads,) had not been so good as the missionaries had hoped, particularly in not abstaining from their old licentious habits. Still, the missionaries were full of hope, anxiously desirous of securing some retreat where good regulations might be observed. The Mendians were highly pleased in continuing their school instruction.

Central Asia.—The late arrivals from England bring news of recent events disastrous to the British movements in Asia. *Affghanistan*, subjugated two or three years since by the British government, after an immense slaughter of the natives, has been retaken by

them, several thousand British troops having been put to death.— Sir William M'Naughton, the British envoy at Cabul, was murdered, it is said treacherously, by order of the son of Dost Mohammed, the native prince, whom the English drove from his throne and carried into captivity, when they invaded the country. The ladies of the envoy, and several officers have been taken as hostages by the Affghans. The British troops stationed in Cabul, quitted that place according to an agreement made between their commander and the leader of the opposing forces. It was immediately occupied by the latter, who commenced an attack on the British as they were retiring. Afterwards, when they had proceeded as far as Khoord Cabul Pass, a distance of about ten miles, the assault by the natives became general, which terminated in the almost entire extirpation of the British forces. It is stated in the London Times, that the troops which marched out of Cabul amounted to 6,500 fighting men; that there were, besides these, 7000 camp followers. A writer in this paper employs the following language: "Treachery and massacre have done their work, and the bones of 13,000 British soldiers and subjects lie bleaching on the wild mountain passes of Khoord, Cabul and Jugdulluk. The Affghans appear to have almost wallowed in blood, and to have exercised their ferocity to the utmost; and it is impossible to add more horror by detail to the sickening fact, that the whole brigade has been butchered."

It is lamentable to reflect on the vast number of human lives that have thus been sacrificed on the bloody altar of ambition. A desire of conquest on the part of the British Government, seems to know no bounds. It is an unholy desire, which we rejoice in seeing thus signally rebuked, regretting only the slaughter of the thousands of victims that have been hurried to an untimely and bloody grave, by men who will feel but little for the amount of woe they have inflicted to gratify their own ambition, or answer their own carnal and selfish purposes.

The Presbytery of the Lakes will meet at Utica, Ohio, on the *fourth* Monday of May, at 5 o'clock, P. M.

The Pittsburgh Presbytery will meet in Allegheny on the *first* Wednesday of June, at 10 o'clock, A. M.

The Committee of Finance of the Theological Seminary will meet in Allegheny on the *first* Tuesday of July next, at 10 o'clock, A. M.

NOTICES OF BOOKS.

William S. Young, bookseller and publisher, 173 Race street, Philadelphia, deserves the patronage of the christian public, for his efforts in furnishing books of the best classes, some of them rare, to purchasers at reasonable prices. To him the members of our church and others have been indebted for several years, for a supply of the Westminster Confession of Faith, and the best copies of David's Psalms, in market. He has recently issued two works, to which we wish to call the attention of our readers, giving them, as they deserve, our hearty recommendation.

1st. *Life of Thomas McCrie, D. D.*, author of "Life of John Knox," "Life of Melville," Lectures on Esther," &c. &c., by his son, Rev. Thomas McCrie.

The subject of this memoir is deserving of the best efforts to furnish a full, clear and faithful biography of him, as all will agree who have read the lives written by him of great and good men to whose memory he did ample justice. His son has shewn himself, in the work before us, equal to the task he undertook, and gives evidence that he has inherited in good degree his fathers talent for historical research and biographical writing. It is truly a well written, interesting and instructive volume, a careful perusal of which cannot fail to please and profit the reader. We quote the following opinions of the work, that by their publicity our recommendation may be strengthened.

"We have not read a memoir for a long time past with the same interest and delight with which we have perused this account of the late Dr. McCrie."—*Christian Mag.*

"Having perused the volume with peculiar gratification, we cannot but express our deep conviction of its excellence—for generations to come it will be found of value to the church—as exhibiting lucid views of one part of her contendings and sufferings for the testimony of Jesus."—*Covenanter.*

"We do not know that we ever perused any modern production from which we derived more delight and instruction than from the one before us."—*Presbyterian Review.*

2d. *The better Covenant* practically considered from Heb. viii. 6, 10—12, with a suppliment on Phil. ii. 12, 13, by the Rev. Francis Goode, M. A.

This is an old fashioned book written in modern times, and will remind the reader of such authors at Watson, Boston, Flavel &c.—The writer's main objects seem to be to lead the sinner to a view of his state by nature, of his inability to help himself, and then to lead him to Christ as the only way of salvation. The work abounds in evangelical truth, stated, illustrated and applied in such a way as we think cannot fail to enlighten the understanding and improve the heart of the devout and attentive reader. The copy before us is of the second American edition recently issued.

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No. IV.

REMEMBER LOT'S WIFE.—Luke xvii. 32.

A superficial or careless reader might suppose that this text is only an isolated admonition. It is not so. It is a conclusion obtained from important facts which the Saviour had stated in the illustration of his discourse. The subject to which he now called the attention of his disciples, was the destruction of the city of Jerusalem by the Roman army.—For this sad event he prepared the minds of his disciples by warning them of the dire calamities which would befall that devoted city, and its criminal inhabitants, “In the day when the Son of Man is revealed.” Not that “day,” when he shall come the second time without sin unto salvation; but “the day” when he should come by his providential judgments to avenge himself on a covenant-breaking people—a people who had forsaken his commandments, and were now about to fill up the measure of their iniquity, not only by rejecting him as the promised Messiah, as indeed they had done, but also by putting him to death as a malefactor.

In view of that dreadful catastrophe which should overwhelm the Jewish people, and involve them in sufferings, unexampled and unparalleled, in the history of the human race, the Saviour gives to his disciples some important practical directions, that giving heed to these, they may avoid the common calamity! To bring home to the minds of the disciples these salutary admonitions, he reminds them of the destruction of the old world, and of Sodom. The inhabitants of the antediluvian world had been warned of God, by the

ministry of Noah, "a preacher of righteousness." But, "the long suffering of God," they despised; they persevered in their impenitence: the patience of God, and the preaching of Noah were equally disregarded. When this man of God taught them the duty of repentance, by practising righteousness, and not less emphatically by his example, they treated his lessons and his example with ridicule and scorn. In reckless unconcern they wasted the allotted day of repentance. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." And as it was in these cases, "even thus shall it be in the day when the Son of Man shall be revealed." The Saviour warns his disciples to avoid the popular example which would then be given, but on the contrary to "watch and pray," lest they enter into temptation. The reason is added, "for ye know not what hour your Lord doth come." Math. xxiv. 42. When the time shall have come, the duty of the disciples is contained in this command, "In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." The importance of this command, and the danger of neglecting it, are both of them included in my text—"Remember Lot's wife." As her case ministered instruction to the disciples, so my brethren, it ministers instruction also to us. For "all scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16.

Lot's wife enjoyed great advantages—she committed great sin—and she was visited with a great judgment. Each of these, my brethren, presents us with an instructive topic of meditation.

I. I consider her great advantages.

1. She enjoyed religious instruction.

The truth of this statement may be safely assumed. This was necessarily included in the very favorable circumstances in which she was placed in the providence of God. She was

connected by marriage with one of the very few families which at that time retained the knowledge of the true God—and almost the only family that worshipped Him in spirit and in truth. There is a high probability too, that she was born of one of these families. The well known piety of Lot is a sufficient guarantee, in the absence of direct proof, that he would not yoke himself unequally in the important relationship of marriage with an idolater. But irrespective of these things which make it highly probable that she enjoyed the advantage of a religious education, she possessed all the facility of instruction afforded by the public ministry of her husband, as well as by his exemplary practice. Having access, as she had to the instructions of this “preacher of righteousness,” she could not be ignorant of the true God—of the homage which he required, and obedience which he demanded—or, of the salvation which he had revealed to sinners.—2 Pet. ii. 5, 7, 8. With the greatest deference to truth then it may be assumed that Lot's wife enjoyed the advantage of religious instruction, if not also, an early religious education.

This must have greatly enhanced her subsequent criminality. She was not ignorant of her duty to God, and the obligations under which she was to obey his authority. Knowledge of duty without a corresponding practice, makes the neglect of it doubly sinful! For the “servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. For unto whomsoever much is given, of him shall much be required.” Luke xii. 47, 48.

Brethren, whatever may have been the opportunities of this woman, in respect of religious education and instruction, we have enjoyed the advantage of both in a far more enlarged degree than could have fallen to her share. She beheld the sun only as he rose slowly above the horizon—we see him, in the full glory of meridian effulgence. Then was “the day break;” now “the shadows” have passed away. We enjoy a far clearer, because a more full revelation of the will of God. Now, the canon of scripture truth is completed;—and written in characters so legible that he that “runs may read” it. Life and immortality are fully brought to light in this completed revelation of the will of God—salvation through Christ Jesus; having “redemption through his blood, and the forgiveness,” according to the riches of his grace. God has thus “made known unto us the mystery of his will.” Eph. i.

7, 9. We are provided too, with the opportunity of knowing the will of God : it is not only made known ; it is made known to us, "the lines are fallen to us in pleasant places. Yea we have a goodly heritage." He who disposes of the lot of all men, has given to us the heritage of them that fear his name : he hath not ordered our lot in a land of heathen darkness, where there is no light, and where, for lack of vision, "the people perish." No. We have the law of the Lord which is perfect, converting the soul : the testimony of the Lord which maketh wise the simple." This is "a light" unto our path, and "a lamp" unto our feet.

We have all, or at least the most of us, have had parents who took a deep interest in our religious instructions—who dedicated us to the Lord in baptism ; prayed for us, and endeavored to "bring us up in the nurture and admonition of the Lord." We have enjoyed much instruction of a religious kind. This is a talent for which we are responsible ; and which we ought diligently to cultivate ; lest being "exalted unto heaven," by such privileges, we may "be brought down to hell," by neglecting them. Let us see to it, that our religious instruction may not be profitless. And may the example recorded in the text be a warning to us. Remember Lot's wife.

2. She was a professor of the true religion.

That the relation to the visible church of Christ, of being a professor of religion is an advantage, does not admit of a doubt. This advantage may not be rightly improved ; and it may add to the sinfulness of a man's conduct that he makes a profession of religion, while he is destitute of its power and its influence ; nevertheless the relation furnishes important advantages. The duties obligatory upon a professor of religion, and the privileges which he enjoys, are means by which his heart may be brought under its power ; and by which, the work of grace may be carried on, and established there. True, this can be effected only by the supernatural agency of the Holy Spirit ; by "my Spirit" alone shall it prevail, saith the Lord of Hosts. But it is also true, that the Spirit usually works by means : he takes the things of Christ and shows them unto men ; he sanctifies, enlightens, and comforts them by the truth of God. The profession of even true religion does not constitute saintship ; but it puts a man in the way of means that may be greatly blessed for building him up in righteousness and true holiness. A man may have

the profession, without the power of religion; but in ordinary cases he cannot have the power of religion reigning in his heart, and not make a profession of it. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

We have not any *direct* evidence that Lot's wife made a profession of religion; nor was this to be expected; but the circumstances of the case plainly imply it, and this aggravated the sinfulness of her conduct. The inconsistency of practice, with the profession we suppose her to have made, is one of the things in this woman's history by which the Saviour admonishes us to walk worthy of the high vocation wherewith we are called. A profession of true religion, is a profession of giving up the world, with its follies and its vanities. We must take care however, that while we profess to renounce "the devil, the world, and the flesh," that we do not expose ourselves to condemnation, by walking unworthily of our profession.

3. She was connected with a religious family.

Lot her husband, was a man of eminent piety. He was not indeed perfect; his character was stained with several grievous sins. But where is the man that liveth and sinneth not? Perfect conformity to the Divine law, should be the aim and constant study of every believer. "Be ye holy; for I am holy," is the command of God. But it is a command which no believer entirely obeys. Were perfection the test of true piety, then the piety of Lot might be questioned. But where, in that case, would piety be found? Irrespective of this view of Lot's character, his faith and his piety are put beyond a doubt by the testimony of scripture. "And God," says the Apostle Peter, "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly. And delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds." 2 Pet. ii. 6—8. Abraham, in whose family she must for some time have been a member—to whom she was nearly related—and with whom she had the most intimate fellowship for many years, was a man of the most extraordinary piety and faith. He has received the commendation of being "the father of the faithful." Nor, must I, in this connection, overlook the piety of her near

kinswoman, Sarah, who is ranked by an apostle among the "holy women," in olden time, "who trusted in God." 1 Pet. 3, 5, 6. Such were the friends and relatives of Lot's wife : such were her domestic and family connections. With these pious and exemplary believers she was associated by the strongest ties, and the most intimate relations. To one of them she stood in the relation of wife ; and to the others, it may be said, that of a daughter : for as far as kindness and guardianship were concerned, Abraham was to Lot, as his father. The counsel and example of such relatives, were all on the side of piety. In the domestic circle, she must have seen and heard much of that ardent love to God, and hatred of sin, which led her husband to be "vexed with the filthy conversation of the wicked," among whom he lived. And she must often have enjoyed the authoritative counsel of him who was to her as a father ; and of whom it is testified, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii, 19.

Next to the friendship of a gracious and reconciled God, is the religious intercourse of pious relatives and friends, and more to be valued than all the gold and silver which the earth contains. Many of God's people may trace to this, as a means, their first impressions of religion. That they were thus taught to lisp the praise of God, and to know the scriptures from their youth. The gentle lessons of truth imparted to the infant mind by a pious mother, or the examples portrayed in the consistent conduct of a pious father, give a character to the mind which is not easily effaced : while at the same time they beautifully illustrate the advantages of being connected with a religious family. Surely, David felt something of this when he exclaimed, "O Lord, truly I am thy servant ; I am thy servant, and the son of thy handmaid : thou hast loosed my bands." Ps. cxvi. 16. In other domestic relations, the same principle operates with great effect.—The religious conversation and example of a husband, will generally have a hallowed influence upon the partner of his bosom ; and the unostentatious piety of a wife has not unfrequently been made the means of winning a husband to the love and obedience of the truth. "While," says the apostle, "they behold their chaste conversation coupled with fear." 1 Pet. iii. 2.

Professors of religion do not in general, sufficiently attend to the importance of regulating the connections and associations of life on the principle of personal piety. Although such connections may bear, as means upon the immortal destinies of an individual for weal or for woe; yet they are too often formed without any serious regard to their consequences.—How often, for example, do professed christians in making choice of a place of abode, do so irrespective of all religious considerations? The first in importance, and frequently the only thing which determines the choice, is the supposed prospect of success in the world. Thus men often throw themselves beyond the sphere of christian influence and association, to say nothing of the public means of grace. Such men, if they preserve their religious character at all, show that they live “in a dry and parched land.” The absence of religious influence is still more visibly exhibited in the children of such families; they soon become assimilated to a sinful world, and follow the multitude to do evil! A similar error is committed by parents in the settlement of their children in life. Mere worldly advantages hold too high a place in their estimation; and that, often to the neglect of the one thing needful. I say nothing at present of the folly of parents bartering the affections of their children for sordid gain, under the delusive thought of securing for them comfortable settlements in the world; the price at which such is obtained, is often indeed the loss of happiness. But how awfully unwise is it for parents to become accessory to such settlements for their children, in which their souls may be periled! The loss of present felicity and a broken heart, are great, yet they may be measured, but the value of an immortal soul who can tell? Have we enjoyed the advantage of belonging to christian families? This imposes upon us great responsibility.—The lessons of christian instruction which we have received, should be cherished and esteemed; and the examples of christian piety which have been set before us, should be carefully imitated. In the forming of new connections, we ought to have a regard to christian character. We must take care, not to prefer the world to religion. “Remember Lot's wife.”

4. She was the subject of especial kindness.

The Almighty had determined to destroy Sodom and the neighboring cities of the plain. The enormity of their vices had provoked him to destroy them. “Because the cry of

Sodom and Gomorrah is great, and because their sin is very grievous." But though God had determined to destroy Sodom and its guilty inhabitants, in his great goodness he remembered Lot and his family. By the ministry of angels, they were led in safety out of that devoted place. They said unto Lot, "whatsoever thou hast in the city bring them out of this place : for we will destroy this place, because the cry of them is waxen great before the face of the Lord ; and the Lord has sent us to destroy it. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him : and they brought him forth, and set him without the city." In the mercy shown to the family of Lot generally, his wife was a partaker. The kindness enjoyed was nothing less than deliverance from an awful death, inflicted as a judicial judgment upon Sodom. It was a kindness which she had just experienced, the character of which was well suited to make a lasting impression on her mind.— But alas ! The conduct of Lot's wife in this respect, is only a distinct and accurate type of the folly and ingratitude of mankind generally. By our ingratitude to God for benefits received we forsake our own mercies. "Hear, O heavens, and give ear, O earth ; for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me : the ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters ! They have forsaken the Lord."

The goodness of God is continually before us. His goodness is renewed to us every morning, and his faithfulness every night. He continually sustains and preserves us, so that we may lie down in confidence, and rise up in peace. He throws the shield of his Almighty power around us in our going out, and coming in ; in the house, or by the way ; at home, or abroad. Death may have often been as near us, as it was to Lot's wife, when the Lord sent his angels to bring her out of Sodom ; and yet we are still in the land of the living. The goodness of God is as really and as greatly displayed in *our* preservation, though less strikingly, as it was in the case of Lot's wife. We ought then, to be careful, brethren, not to imitate her example—not to forget our gracious Benefactor ! May her folly teach us a lesson, which

we shall never forget. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

II. *I direct your attention to her sin.*

1. She disobeyed a particular command of God.

When brought out of Sodom, this command was addressed to Lot. "Look not behind thee, neither stay thou in all the plain." This command was obligatory not only upon Lot, but upon all his family who were brought out with him. The authority of God speaking in this precept, Lot's wife disregarded. "She looked back from behind him." The sound had scarcely died upon her ear, which had conveyed to her the will of the Sovereign of the universe, when she contemptuously disobeyed his authority. She did what he had just forbidden her to do! She "looked back" on sinful Sodom, as christians by profession, too often do upon a sinful world.

It may be thought a small matter, for Lot's wife to have "looked back." But it is not so, in the estimation of Him who judgeth righteously. This act, simple as it may be thought, contained in it the essence of all sin—that which gives to any act the character of sin; namely, disobedience to God! Some sins in themselves, or by reason of particular aggravating circumstances connected with their commission, "are more heinous in the sight of God than others;" but that which constitutes the very *being* of sin, is alike in all; and that is disobedience to the will of God. Or, as it is perfectly defined in our form of sound words—"Sin is any want of conformity unto, or transgression of the law of God." It is not the matter, respecting which the command is given, that makes the doing, or not doing of it, a sin, but the simple and single consideration of the "want of conformity" unto the will of God. Positive precepts, such as that given to Lot and his family, may be given as tests of obedience. And viewed in this light, both the criminality and the danger of disregarding them may be learned. Nor is it out of place to add here, that the seeming smallness of the matter, may perhaps give a particular force to the act of obedience, or disobedience.—In such instances, there is certainly less temptation, and of course less excuse for disobedience.

The first act of sin ever committed in the world, was the transgression of a positive precept; and had respect to a very small matter—eating of the forbidden fruit. It is to be kept in mind that I do not now speak of that act, as the viola-

tion of the covenant of works, but merely of the matter of the precept. As the transgression of the covenant of works, it was of tremendous importance, because it was followed by the most tremendous consequences. By it, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This illustrates, however, more forcibly the remark, which has been made, that the importance of a precept is not to be tried by the matter respecting which it is given. A prohibition to eat the fruit of the forbidden tree, was made the test of man's obedience to the will of his Sovereign Lord. When the trial of his obedience was reduced to this point, did not the smallness of the matter, thus made a test, show more strikingly man's ingratitude, as well as his folly?

Such too, is the light in which the conduct of Lot's wife should be viewed; it does not become us to say, that it was a light offence to look back upon Sodom. God had forbidden it, and that was enough. We ought, brethren, to make an application of this principle to our own conduct. When we sin, as we do daily; instead of eagerly grasping at apologies, so that our consciences may be kept quiet; or, attempting to deceive ourselves into the notion that our sins are venial, it is better, infinitely better, to confess and forsake them. "If we say, that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

2. She was guilty of great unbelief.

By looking back upon Sodom, Lot's wife intimated her disbelief in the threatening of God. "Look not behind thee, nor stay thou in all the plain; escape to the mountains, lest thou be consumed." It is evident that she had no proper sense of the danger of remaining in the plain of Sodom; or of the sin of looking back upon it; the evidence of this is, that she disregarded the threatening, "lest thou be consumed." But, the reason why she disregarded this threatening, is that she did not believe it. With the sound still ringing in her ear, "look not behind thee, lest thou be consumed," she would not have dared to look back, had she indeed believed the threatening. Unbelief lies at the foundation of all sin; unbelief is presupposed to exist in the mind, before the overt act of sin is committed. Men first discredit the threatenings of God, before they venture to disobey his authority; they

lose sight of the former, before they rush upon the latter.—“The fool hath said in his heart there is no God.” This is unbelief of the utmost enormity; because it is a denial of God himself, as well as of his threatenings. But, “the fool” cannot pursue his career of folly without endeavoring to eradicate from his thoughts every conviction that there is a God. Nor can any one commit a single act of sin without momentarily at least, thrusting aside the authority of the lawgiver.—Passion, appetite, or prejudice, blind the understanding of the sinner; and while they control him, produce for the time a state of practical unbelief. Does the murderer, the drunkard, or the unchaste person, while under the influence of the passion or appetite which induces him to commit one or other of these sins, really believe in the authority of God—realize the terrible threatening, “that they who do such things shall not inherit the kingdom of God?” Gal. v. 21. No! A present sense of the authority of God forbidding sin, and expressing his displeasure against it, would restrain him.—“How can I do this great wickedness, and sin against God?”

It is the great artifice of satan when he would tempt men to commit sin, first, to lead them to doubt the being, or the word of God, and then he is sure of succeeding. It was on this point that he assailed our common parent Eve. “And the serpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.” It is thus, that satan hurls his fiery darts of unbelief into the minds of men; and if they do not quench them by the shield of faith, they must fall before the adversary.—Whatsoever is not of faith, is sin. “Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” They that trust in his promises shall not be ashamed; but they that disbelieve his threatenings, shall be confounded. When God promises, it is our duty to confide in him; when he threatens, it is not less our duty to fear him.

3. She was sinfully attached to Sodom.

Such attachment was plainly intimated by her disregard of the divine command. Looking back upon Sodom, was not the effect of mere curiosity, but of strong attachment.—Her heart and affections were there; this alone can explain her extraordinary conduct. This attachment was probably to both the place and its inhabitants. Preference to a par-

ticular locality is not in itself sinful, but it may become so, when it interferes with the performance of duty ; as it did in this instance. Attachment to Sodom became a snare to Lot's wife ; this was the temptation that induced her to disregard the divine command. Had her mind been suitably affected with the wickedness of its inhabitants; her regard to Sodom would not have been so strong as it evidently was. But this served only to aggravate her sin. She loved Sodom not only because it had long been the place of her residence, but because of attachment to its sinful inhabitants. Instead of cheerfully abandoning Sodom at the command of God, she seems to have clung to it with the strongest pertinacity ;—friendship to its guilty inhabitants would seem to have held the first place in her affections.

If our minds are under the influence of religious views of duty, it is impossible to contemplate this example, without being seriously and sadly affected with the evil consequences of worldly and carnal friendships. Can a man take fire into his bosom and not be burned ? No. The friendship of the world is enmity with God. Christians, while in the world cannot indeed avoid all intercourse, even with the openly profane. Nor, if they could do so, would it be proper always to act on this principle. Cases will sometimes occur, where a prudent christian may do good to ungodly men by associating with them. Nay, such opportunities should be sought, when they can be turned to account—when they can be made to subserve the religious advantage of such as are without God in the world. Sometimes the serious attention of an ungodly man may be arrested, even by a casual allusion made in a proper spirit, to the danger of living in sin, and to the need of a Saviour. “A word fitly spoken is like apples of gold in pictures of silver.” While the christian *may* not only, but *ought* to take advantage of such opportunities, for promoting the good of his sinful fellow-men ; yet on the other hand it is inconsistent with his professed character, to make the wicked of the world his bosom friends and companions. His intimate associations should be with the people of God. “In whose eyes a vile person is contemned ;” says the psalmist, when describing a good man, “but he honoreth them that fear the Lord.” Ps. xv. 4.

Christian propriety may be very easily violated, and tenderness of conscience very much blunted, by an improper intimacy with ungodly men. “Evil communications corrupt

good manners." They should therefore be carefully avoided. "To the saints that are in the earth, and to the excellent," we should look for the intimacies of friendship; and with them should be our "delight." The example of Lot's wife is set before us, my brethren, with the design of warning us of the evil, and dangerous consequences of sinful attachments to the world. We must resist the world, as well as the devil and the flesh.

4. She probably designed to return back to Sodom.

From the circumstances of the case this seems highly probable. Her looking back then upon that devoted city, was only the prelude to her intended return. She disregarded the divine command, and discredited the divine threatening, as has been illustrated in the preceding remarks; it is not then surprising that she should have resolved to return to her much-loved Sodom. Hitherto, throughout the whole exciting transaction she was rather borne along in the way of safety, by the influence of external causes, than acted from any dutiful submission to the authority of God. Thus, while apparently hastening from danger, she had no abiding conviction of its reality. The momentary impulse produced by the interference of the angels to bring her out of Sodom, is spent; and, as if the whole scene had been the mere creation of fancy, or the illusion of a dream, she resolves to go back.

My brethren, when you read the story of Lot's wife, you observe, and it may be with astonishment, the marked folly of her conduct. But you may not reflect that her course very aptly represents that of thousands which is of daily occurrence. Indeed it is no faint type of the daily conduct of vast numbers of such as make a profession of religion, whose goodness is as the early cloud and morning dew, it soon passes away. Some external impulse, some mere excitement about religion, induces them to make a profession of it; and for a time they seem to do well. They follow, for a time, with apparent eagerness the way of duty; they turn their back on the world, and their faces toward Zion. But alas, their repentance is the sorrow of the world; it needs to be repented of; like Lot's wife, they soon look back on the world with regret that they have left it, and secretly resolve to return to it again. "But it is happened to them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

Beware, brethren, lest you furnish examples of similar folly. Beware of becoming offended at the cross of Christ—of turning from the way of life everlasting, through the manifold temptations of the devil, the world, and the flesh. For it had been better, infinitely better, “not to have known the way of righteousness,” than after having “known it, to turn from the holy commandment delivered unto you.”

III. *I direct your attention to her punishment.*

1. She was cut off in the midst of her sin.

So soon as she committed the overt act of disobedience, the despised, though threatened judgment came upon her. “Look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed.” Her course of iniquity was thus cut short: and the aggravation of her sin was written in the kind of death to which she was subjected, as well as its alarming suddenness. She was cut off, not simply in virtue of the universal sentence of death pronounced against a sinful world; “it is appointed unto men once to die, and after death the judgment;” but also as an expression of God’s displeasure against her conduct. True, in consequence of the former she must have died, as all must die; but the time, the manner, and the circumstances of her death, had an immediate relation to the particular sin which she had now committed. She died in her sin; in the very act, without having further time for repentance. What a lesson this should teach us, my brethren! If in his righteous providence, God spared not Lot’s wife, he may not spare us, if we continue in sin. He is a holy God, and terrible in judgment. And what he has done, he may do again. Nay, he is now doing. But while many sinners are cut off in the midst of their sins; and the door of hope for ever shut against them, we are still spared in the land of the living; this continued goodness of God should lead us to repentance, lest he should cut us down as cumberers of his vineyard!

2. She was made a perpetual monument of God’s displeasure.

She was not only cut off by death, a death equally sudden as it was alarming, but her body was made the monument of her sin—“she became a pillar of salt.” This change, whatever it may have been, was an immediate effect of divine power. And was evidently designed as an expression of God’s displeasure against her sin. It will scarcely be understood by any one, that the substance into which the body of

Lot's wife was changed, was that of common salt. Such a notion may afford the infidel a convenient topic of profane jesting, but cannot throw any light on this very remarkable event; and certainly is not demanded by any fair principle of interpretation. That her body underwent some kind of change, is evident, but what that was, we do not know, and can form no certain idea. That it was some metallic substance, is probable, and beyond this it would not be proper for us to conjecture. Thus her body would be preserved as a visible monument. How long it may have remained so, we are not informed: and though our curiosity were gratified on this point, it would not furnish to us the least useful instruction. The chief thing intended by the statement, "she became a pillar of salt," is to hold out the fact, that she became a perpetual monument of God's displeasure. And it is this view of the subject that ministers instruction to us, as a warning against sin. "Remember Lot's wife." Her unbelief and disobedience have been monumented to all succeeding generations—"she became a pillar of salt." Salt preserves from corruption; hence it is a symbol of incorruptibility. It is used in scripture to express the idea of perpetuity. As the flesh of animals, or other substances, subjected to its conservative power, do not decay, or become corrupted; but are preserved, hence the idea of continuance or perpetuity is attached to salt. For example, the scripture speaks of "a covenant of salt." "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons, by a covenant of salt." 2 Chron. xiii. 5, and Num. xviii. 19—"It is a covenant of salt, for ever."—Very evidently this means not a covenant made by sacrifice, in which salt was used, but a perpetual covenant; one that should never be violated. So, in the same way, "a pillar of salt" is a perpetual pillar. Lot's wife became "a pillar of salt"—a perpetual monument of the divine displeasure. To correspond with this exposition, it is not necessary to suppose that this "pillar," into which she was changed, still remains visible. This may or may not be the case. The fact stands pillared in the sacred history—a monument that shall last while the world endures. It is there, my brethren, put on record for our reproof and correction, that we may be warned of the danger of unbelief and disobedience.

It does not become us to determine in opinion, the final condition of this unhappy woman. Though she sinned griev-

ously by her unbelief and disregard of God's authority—though in consequence of this she has become a perpetual monument, as a warning to all succeeding generations, yet perhaps it would be too much to assert, that her soul went down to hell. God is rich in mercy, and while he took vengeance on her sin, he may not have laid the guilt of it to her charge. But this is hid from our knowledge; and that too, for important reasons. The chastisement of her sin was intended as an admonition to all following ages; and that it might have its full weight, the final condition of her soul is kept entirely out of view. Death eternal, as well as temporal, must be the final portion of all the impenitent and ungodly; be exhorted then, brethren, to flee from sin to the refuge set before you in the everlasting gospel. Believe, and your souls shall live. "For he that believeth shall be saved; and he that believeth not, shall be damned."

The enjoyment of great advantages, enhances the obligation, and increases the responsibility of those who enjoy them. The great advantages possessed by Lot's wife, aggravated the sinfulness of her subsequent conduct, on account of which "she became a pillar of salt." But the advantages which we enjoy are vastly greater than those with which she was favored. Let us take care then, lest by sinning against greater light, we expose ourselves to a "greater condemnation."—Lest by despising the gospel, and thereby doing "despite unto the Spirit of grace," and counting the "blood of the covenant an unholy thing," we bring upon ourselves swift destruction from the presence of the Lord. For "how shall we escape if we neglect so great salvation?"

LOVE TO GOD.

The properties of love to God are sincerity, supremacy, and constancy. The first relates to its nature, the second to its degree, and the third to its continuance. "Grace be with all them who love our Lord Jesus Christ in sincerity," is the benediction of Paul on the Ephesian Church. Sincerity, in a popular sense, may be predicated of any religion in which the professor conscientiously believes in the tenets of the religion he has adopted, or in which he has been educated; but sincerity, in the scriptural sense, is a very different thing.

It means that which is pure, unadulterated, and which can bear the most rigid inspection. The word so translated was used to designate those wares which were what they appeared to be, and which could bear to be examined in the light of day. Sincere love is therefore genuine love; and it stands opposed to that which is pretended, and to that which is spurious. Pretended love is sheer hypocrisy. It is what an apostle calls, loving "in word and in tongue;" but sincere love is heartfelt: it is to love "in deed and in truth." Multitudes profess that they love God, while by their works they deny him. Mere professions of love are very common amongst men in the language of their mutual intercourse, but these professions are hollow, and for the most part no one regards them. So, we hear loud professions of love to country, or to the human race, which are not verified by a course of conduct correspondent, and we pronounce such professions of patriotism and philanthropy to be insincere.

The reasonableness and obligation of loving our Creator and Benefactor are so obvious, that many, without any conscious emotion of love, take it for granted that they do love God, and feel as if they were wronged, if any suspicion of the contrary is intimated. And they are upheld in this delusion by the experience of momentary feelings of gratitude for great deliverances, or benefits unexpectedly received, although these transient emotions have no permanent effect on their character and prevailing affections. Their supreme love of the world, and their unwillingness to deny themselves in any selfish indulgence for the sake of religion, manifests beyond all doubt that the love of God as an active, abiding principle, has no place in their hearts. All who become members of the visible church, of course profess that they love God; but many have been induced to do this from selfish and secular motives: the love of such to the Saviour is not sincere, but hypocritical. Much is said in the New Testament against hypocrisy, and we are all solemnly warned to beware of it; for hypocrites and unbelievers shall be certainly cast into "outer darkness," where there is "weeping and gnashing of teeth."

But sincerity also stands opposed to spuriousness. There may be strong emotion felt in the heart—there may be love, but it is not genuine; it is spurious. Between pure love and adulterated love, there is as much difference as between genuine and counterfeit coin. Both may have the same external impress; but while the one is pure gold, the other is base

metal. There are many kinds of spurious love; some of which we will mention. The transient flare of natural gratitude has already been mentioned. There is also a strong and pleasant feeling which may be produced in the mind by persuasion, however produced, that God loves us, and has pardoned our sins, and will bestow upon us everlasting happiness. Such an affection, however strong, and however accompanied by extatic joy, is a mere selfish feeling, furnishing no evidence of a renewed nature. This feeling is most remarkable when the soul has been laboring under great concern about its own salvation; and after being burdened with a sense of the divine displeasure, is brought by the suggestion of some text of Scripture, or by some imagination that God in Christ is smiling upon it, to be persuaded that the wrath of God is turned away from it, and that all its sins are pardoned, cannot but rejoice in the feeling of present security, and the prospect of future blessedness. And there is reason to believe, that when the nervous system has been kept for a long time under pressure from religious concern, there is a natural reaction by which the burden is thrown off, and pleasant and exulting emotions take the place of the feelings of deep despondency and distress. In this case the change in the feelings of the mind is produced by a change in the nervous system; and the soul is filled with tumultuous joy, without being conscious of any good reason for these extatic emotions. Here evidently there is nothing experienced but what might take place in the enthusiastic feeling of a heathen or a Turk.

Again, when the imagination is greatly excited, so that the images depicted on it are so vivid as to appear to be realities, there is great danger of delusion, by mistaking the mere imaginations of our own hearts for spiritual views of the divine glory. A person under serious impressions may have painted on the imagination a picture of Christ suffering on the cross so vivid that he shall mistake this figment of the mind for a reality; as an aged man informed me, that whilst he was hearing a sermon preached in a grove, where I was present, he evidently saw Christ hanging on the cross; and though he turned his eyes away from it, yet when he looked again, it was still there. Every one is acquainted with the remarkable vision of a crucified Saviour which Col. Gardiner had on the night of his conversion—which, though probably produced by the Spirit of God, was doubtless no more than a vivid

imagination of the scene of Calvary. More commonly, however, the impression is not so strong as to be taken for a real external object ; but still so lively, that persons are accustomed to speak of it as seeing with the eye of the mind. Thus, in the narrative of religious experience, we often hear persons relating that they clearly saw Jesus on the cross, or in some other situation, smiling upon them, and perhaps heard Him speak certain words to them ; but when questioned as to the nature of the view, they declare that these things were seen or heard in the mind. And such imaginations are by many taken for the highest exercises of faith, and those who are favored with them, make sure that they are the children of God.

Now we do not mean to say that any of the things which have been mentioned, are evidences that the subject of them is deluded ; but we do say, that if their religion extends no farther, and they possess no better faith than is involved in having such images painted on the mind, or in having, as it were, certain kind and encouraging words spoken to them, their religion is vain. For, if instead of imagining such scenes, they had the real transactions exhibited before their bodily eyes, such a sight would not necessarily include the least exercise of saving faith ; and all the feelings arising from such imaginations, however strong or joyful, are not of the nature of sincere love to Christ. It is, however, no uncommon thing for the renewed man to have, especially on his first conversion, very lively impressions made on his imagination. This excitement of the imagination may accompany a true faith, and the feelings which arise in the mind may be of a mixed character, partly the effect of faith, and partly produced by the imagination. It becomes then a question not a little interesting, how may we be assured that the affection of which we are conscious, is indeed of the nature of sincere love to God ? To which it may be answered, that if we are conscious that the object of our love is the moral excellency and beauty of the divine character, as made known in the word of God, then we may be satisfied that this is a genuine affection. But where the emotion is not so strong as to give complete evidence of its holy nature at once, we may obtain satisfaction by impartially contemplating all the moral attributes ascribed to God in the Bible, and asking ourselves whether we cordially approve of them all, and whether we can feel complacency in a Being possessed of such attributes. It will be satisfactory for the soul to ask itself whether if it were

possible, it would wish to have any change made in the moral character of God. Or we may inquire whether we approve of his law, and whether we do delight in it after the inner man.

DR. ALEXANDER.

THE NEW TESTAMENT IN COMMON SCHOOLS.

The Secretary of State for the State of New York lately issued the following letter, approving and earnestly recommending the use of the New Testament as a daily class book in every common school. By virtue of his office, the Secretary is also Superintendent of Common Schools throughout the State, and his suggestions on the subject are entitled to great weight, as they are highly important. They do honor to their author, especially considering the unwise, iniquitous, and too successful attempts that have been, and still are made to banish the Scriptures from the schools, and to discard moral and religious instruction from the system of education to which in them children attend. We could wish Mr. Young had taken in the Old Testament also. It is equally with the New, the Word of God; they together make up the complete and perfect system of Divine revelation; and what God has thus joined together should never be separated.

DEAR SIR—I regard the New Testament as in all respects a suitable book to be daily read in our Common Schools, and I earnestly and cordially recommend its general introduction for this purpose. As a mere reading book, intended to convey a practical knowledge of the English language in its purity and simplicity, it is one of the best text books in use; but this, although of great utility to the pupils, is of minor importance, where the moral influences of the book are duly considered.

Education consists of something more than mere instruction. It is that training and discipline of all the faculties of the mind, which shall systematically and harmoniously develop the future man for usefulness and for happiness in sustaining the various relations of life. It must be based upon know-

ledge and virtue—and its gradual advancement must be strictly subordinated to those cardinal and elementary principles of morality which are no where so clearly, distinctly, and beautifully inculcated as in that book from whence we all derive our common faith. The highest and most finished *intellectual* cultivation in the absence of careful and sound *moral* discipline can never accomplish the great end and aim of education. It “plays round the head, but comes not near the heart.” It may constitute the accomplished sceptic, the brilliant libertine, the splendid criminal—but never bestows upon mankind, the benefactor of the race, the enlightened philosopher, the practical statesman, the bold and fearless reformer. Those qualities which are destined to abide—to cast their clear light upon the future—to exert an influence not only upon the present, but upon all coming time—are only to be developed by the culture and right direction of the moral faculties in the plastic season of youth. The nursery and family fireside may accomplish much—the institutions of religion may exert a pervading influence—but what is commenced in the hallowed sanctuary of the domestic circle and periodically inculcated at the altar; must be daily and hourly recognised in the common schools, that it may exert an ever present influence—enter into and form part of every act of the life, and become thoroughly incorporated with the rapidly expanding character.

There must not be one system of mental and moral discipline for the family and another for the school, one for the closet and another for the world. The same incomparable standard of moral virtue and excellence which is expounded from the pulpit and the altar, and which is daily held up to the admiration and imitation of the family circle, should also be reverently kept before the mind and the heart in the daily exercise of the school.

If these views are correct, where shall we look for lessons of innocence, virtue, purity and integrity worthy to be compared with those which are already, we may hope, endeared to the best affections of the children in the New Testament? Upon what more exalted standard shall we form the future characters of those whose education is committed to our charge? Parents and teachers should never forget that to them is entrusted the solemn and responsible task not only of communicating knowledge and instruction, but of forming, moulding, and directing the future character of those commit-

ted to their charge : that this responsibility involves consequences of the most momentous import, not only to themselves and their children, but to society and the world ; not only for the present but the future. The direction which the susceptible mind of the child is made to assume in the neglected district school may and does affect not merely its own happiness or misery, but the happiness or misery of thousands, whom in its diversified connexions it influences and controls. It may be fraught with consequences which in their results may renovate society, elevate the standard of public and private virtue—and carry forward the high destinies of the race to a point hitherto deemed unattainable, and on the other hand may cast a withering and hopeless blight over the fairest prospects of humanity.

But I have said enough of the paramount importance which I attach to energetic and thorough moral culture in our schools, and I trust that no objections will be interposed to the general introduction and daily use of the Testament, not only in yours, but in every other school in the State.

Respectfully yours,

SAMUEL YOUNG,
Superintendent of Common Schools.

A SCOTCH PREACHER.

Samuel Rutherford is one of those characters whom every one thinks he should know by his writings, as familiarly as if he had seen him face to face. Eager, ethereal, and imaginative, ever soaring and singing, the high notes of his devotion fall down on the ear with a singular effect, as if the music came from heaven rather than from earth. Rutherford was the most popular preacher of his day ; but it is not so generally known that he was as much distinguished for his learning and metaphysical attainments, as for his eloquence and devotion. He received invitations to the chair of philosophy in more than one of the foreign universities ; but such was his love to his native country, that he would not desert her in the midst of her troubles.

The minutest particulars concerning such a person are interesting ; the following are curious :—“ I have known many great and good ministers in this Church,” said an aged contemporary pastor, who survived the Revolution, “ but for such

a piece of clay as Mr. Rutherford was, I never knew one in Scotland like him, to whom so many great gifts were given ; for he seemed to be altogether taken up with every thing good and excellent, and useful. He seemed to be always praying, always preaching, always visiting the sick, always catechising, always writing and studying. He had two quick eyes, and when he walked, it was observed that he held aye his face upward. He had a strange utterance in the pulpit, and a kind of *shreigh* that I never heard the like. Many times I thought he would have flown out of the pulpit when he came to speak of Jesus Christ : he was never in his right element but when he was commending him. He would have fallen fast asleep in bed speaking of Jesus Christ."

Rutherford was a staunch Protester ; but controversy, though he excelled in it, seemed to be alien to his nature.—“ One day, when preaching in Edinburgh, after dwelling for some time on the differences of the day, he broke out with— ‘ Wo is unto us for these sad divisions, that make us lose the fair scent of the rose of Sharon ;’ and then he went on commending Christ, going over all his precious styles and titles about a quarter of an hour ; upon which the laird of Glanderston said, in a loud whisper, ‘ Aye, now you are right—hold you there.’ ”

Rutherford died in 1661, shortly after his book called *Lex Rex* was burnt by the hangman at Edinburgh, and at the gates of the New College of St. Andrews, where he was Regent and Professor of Divinity. He departed just in time to avoid an ignominious death ; for though every body knew he was dying, Charles' Council had, with impotent malice, summoned him to appear before them at Edinburgh, on a charge of high treason. When the summons came, he said,—“ Tell them I have got a summons already before a superior Judge and judicatory, and I behove to answer my first summons ;—and ere your day arrive, I will be where few kings and great folks come.” When they returned, and told that he was dying, the Parliament, with a few dissentient voices, voted that he should not be allowed to die in the College ! Upon this, Lord Burleigh said, “ Ye have voted that honest man out of his college, but ye cannot vote him out of heaven.” Some of them profanely remarked, “ he would never win there ; hell was too good for him.” “ I wish I was as sure of heaven as he is,” replied Burleigh ; “ I would think myself happy to get a grip of his sleeve to haul me in.”

Among his brethren who came to pray with him on his death-bed, were Mr. Wood, a Resolutioner, but an excellent man, and Mr. Honeyman, who afterwards was made a bishop, and distinguished himself for his opposition to the cause of God. It was observed that when Mr. Wood prayed, the dying man was not much affected, but when Honeyman was engaged, he wept all the time of the prayer. Being afterwards asked his reason for this, he replied,—“Mr. Wood and I will meet again, though we be now to part; but alas for poor Honeyman, he and I will never meet again in another world, and this made me weep.” When dying, he frequently repeated,—“Oh for arms to embrace him! Oh for a well-tuned harp! I hear him saying to me, Come up hither.” And thus, says honest Howie, “the renowned eagle took its flight into the mountains of spices.”

CHRISTIAN MARTYRS.

To many it may appear a paradox, that while men attach such ideas of honor to the struggles for *civil* freedom, they often look with such coldness or contempt upon the noblest efforts that have been made to procure or maintain *religious* liberty. It might have been expected that just as much as religious privileges are superior in value to those of a civil nature, so the conflicts in defence of the former would have been remembered with more intense interest than of the latter; greater and better interests were at stake, higher and holier principles were in play. But the very opposite of this we find to be the case; and just in proportion as the object of the struggle partook more or less of a sacred character, in that proportion do we find the generality disposed to treat it, more or less, with indifference and scorn.

In the circumstances and events themselves, considered apart from their religious bearing, there was every thing to excite our admiration. If heroic fortitude, unwearied toil, and suffering constancy are worthy of all honor and praise, how can we refrain from applauding such illustrious instances of these as have been exhibited by Christian martyrs in every age. And yet because in all such cases religion was the motive and the end, little sympathy is in general manifested either to the cause or the men who espoused it. Even

had their character and actions been very different from what we know them to have been, their sufferings at least might have kindled some feelings of commiseration: for even in an unworthy cause, even when the motives of the agents are questionable, and the course pursued suspicious and doubtful, we cannot help bestowing somewhat of our admiration upon men whom no toil, nor terror, nor torture could daunt, nor defeat, nor misfortune subdue. Strange then it must seem to the thoughtful mind, that when the cause is the best, the motives the purest, and the men the holiest—when it is for the glory of God and the welfare of the Church of Christ that all is endured, then our admiration should suddenly be withdrawn and turned into contempt.

To account for this phenomenon, as many have done, and many more are disposed to do, by telling us of all the austerities, uncouth manners, unsocial habits, outrageous zeal, &c. which they pretend to find in the characters of these sufferers, is absurd enough in itself, but appears more absurd and unsatisfactory when taken in connection with the praise they are always ready enough to bestow upon other men who were guided by no such high principles, and combated in no such holy cause, but whose sufferings or courage are deemed a sufficient recompense for their other deficiencies. So that if we can find no *other* mode of explaining the anomaly, we must be content to let it remain as forever inexplicable. And indeed it would be wholly unaccountable, did revelation not tell us that the human heart is enmity to God and to godliness—that the world which hated the Master hates all his servants, and hates them most when they serve their Master best, and that holiness and zeal for God *must* excite the opposition of the carnal mind. Earnestness or *sincerity* in religion is what *it* cannot tolerate. The world can allow a man to hold religious opinions, and to sport religious speculations, but that he should obtrude them on others, and act upon them himself, is more than their *liberality* can think of enduring; above all, that he should cling to them at the peril of property and of life, is what extracts from them the most cordial contempt and hatred, which soon, if opportunity admits, discovers itself in open hostility and persecution. The same principles and spirit which actuated the persecutors, also actuates, in a greater or less degree, all those who applaud their deeds and seek to dishonor the memory of their victims.

What but a spirit such as this could lead any man to exaggerate all the little foibles of the Covenanters, which he could find or fabricate, while the enormous vices and cruelties which disgraced their enemies, are disguised or palliated. Every action on the one side swells into a rebellion, every cruelty on the other melts down into a manifestation of loyal feeling and honest performance of duty. The sternness of Burley is aggravated into savage fierceness, while the brutality of Claverhouse is softened down into all that is mild and manly. The same writer who can tell so pathetically the tale of fictitious sorrow, can speak, in terms which seem little short of exultation, of the awful distresses and sufferings of the persecuted martyrs.—*Edin. Christian Instructor.*

NOTICES OF THE COVENANTERS.—NO. 3.

Daniel M'Michael.

Daniel M'Michael was born at Dalzien, on the water of Scar.—We have no notice, however, respecting the time and the manner in which his mind was savingly impressed with the truth. Whether it was in early youth, or in riper years, that he became the subject of a gracious change, tradition has not informed us. The fact, however, is certain, that he was a true believer, a genuine follower of the Saviour, and that he was honored to seal his testimony with his blood. From the circumstance of his name being inserted in the fugitive roll, it would appear that his principles, as a nonconformist, were well known, and that he was especially marked by his enemies. In the roll referred to he is designated "Daniel M'Michael in Lurgfoot." The place is now called Blairfoot. In this locality there was a cave by the side of a mountain stream, to which, in those days, the Covenanters often resorted. It was a hallowed retreat to many, not only as a place of refuge from their foes, but as a sanctuary of heavenly fellowship. Daniel M'Michael's house at Blairfoot was something like the house of the good John Brown of Priesthill. It was a little church, a meeting-place to all the religious people in the district, who assembled there for the purpose of Christian fellowship and prayer. The wanderers who had located themselves in the dens and wilds of the neighboring mountains, frequently stole to Daniel's cottage, to spend the hours of a cold and stormy winter's evening in spiritual intercourse; and many a weary outcast found it a Bethel for God's presence, and communion with his saints. In the dreary month of January, 1635, Daniel was confined to his bed of a fever, caught it is not said how, but, in all probability, brought

on by his frequent exposure to cold and wet, when he was obliged to withdraw himself from the face of his foes to the bleak and inclement deserts. The worthy men who lay in concealment in the vicinity, often visited Daniel in his affliction, and prayed and discoursed like men who were on the wing to a better world. By means of these heavenly communings his spirit was refreshed, and even in his body he felt himself strengthened. One day a company of these pious persons met at Blairfoot, for the purpose of engaging in religious exercises, and they adopted the common precaution of stationing a friend as a warder to give notice in case of danger. At this time, Capt. Dalziel and Lieutenant Straiton, with a party of fifty soldiers, were ranging the country in quest of fugitives. Muncie, the informer, had received notice of the meeting that was held in M'Michael's house, and he lost no time in communicating information of the circumstances to the commander of the troops, who led his company without delay to Blairfoot. The watchman, however, observed their approach, and hastened to the house with the unwelcome tidings. The party within instantly prepared for flight, but in their haste to be gone they forgot not their sickly brother. They knew that if he were left alone, his affliction would procure him no exemption from the ill usage with which the soldiers might be disposed to treat him, and therefore they determined to remove him from his bed, and carry him along with them. Accordingly they wrapped him in the warm bed-clothes, and conveyed him with all speed, and unobserved, to the cave. Here in the dark cold cell they made for him a bed, as soft and comfortable as circumstances would admit of; and, when matters were arranged in the best manner possible, they fled to the hills. Dalziel and his party arrived at Blairfoot, but found nobody. It was obvious that the little conventicle had been warned of their approach, and that in their flight they could not be far distant. The troopers then spread themselves abroad in pursuit of the fugitives, and, whether by accident, or guided by some person who knew the place, they reached the cave in which the sick man was lying. No pity was shewn to him in his distressful situation; he was rudely seized, and carried off to Durisdeer, where he remained in custody during the night. Many questions were put to him, which he declined to answer, and many things laid to his charge, which he denied. He was told, that unless he owned the Government in Church and State, and took the oath that might be put to him, he must die. "Sir," said he, "that is what in all things I cannot do, but very cheerfully I submit to the Lord's disposal as to my life." Dalziel replied, "Do you not know that your life is in my hand?" "No, sir," answered he, "I know that my life is in the Lord's hand, and if he see good, he can make you the instrument to take it away." He was told that he might prepare for death, for he should die on the morrow. To this he said, "If my life must go for his cause, I am willing; my God will prepare me." The night before his death, "he enjoyed," says Wodrow, "a sweet time of communion and fellowship with God,

and great outlets of joy and consolation, so that some of the soldiers desired to die his death, and not a few convictions were left in their bosoms." By this means the Lord strengthened his servant whom he called forth to witness for his truth, and prepared him with spiritual fortitude, and hope, and joy, for the endurance of the trial which was before him. Next day he was conducted to Dalveen, the fields of which were to be converted into the scene of a bloody tragedy, and from which his ransomed soul, "from insult springing," was to ascend to the throne of God to obtain the martyr's crown. When he arrived at the spot, sickly and feeble, he was permitted to engage, for a brief space, in those devotional exercises which are befitting a person in his situation,—a favor not granted to every one. When he had ended his devotions, he addressed himself, in a very grave and solemn manner, to Dalziel, who had lent himself to work wickedness, and to make havoc of the Church. What impression his discourse made on the bloody Captain's mind, is not said, but he shrunk not from the perpetration of the deed which he meditated. When the napkin was tied round his face, this faithful witness for Christ, who loved not his life unto the death, lifted up his voice and said aloud, "Lord, thou broughtest Daniel through many trials, and hast brought me, thy servant, hither to witness for thee and thy cause; into thy hands I commit my spirit, and hope to praise thee through all eternity." The signal was then given, and four soldiers poured the contents of their muskets into his body, and the warm blood flowed from the wounds in purple streams on the grassy sods. The green heights of Dalveen resounded with the startling report, and the echo leaped from hill to hill, as if to announce to those who dwelt afar in the wilderness, that another honoured witness for the truth had fallen. His pains were of short continuance, and his happy spirit, emancipated from its frail tenement, exulted in its victory over death, and winged its way to the regions of eternal repose. His memory is still warmly cherished by the people of the neighborhood, whose boast it is that his ashes rest in their church-yard, and that the spot on which he fell is pointed out by a suitable monument.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

(From the Covenanter.)

A special meeting of this body was held in Moneymore, on Tuesday, March 1st, and subsequent days, for the purpose of considering the Report of a Committee that had been appointed at the last annual meeting, to "take up all the publications on both sides, and thoroughly to investigate the whole subject of controversy," in relation to the Magistrate's power, "both with respect to doctrine and conduct." The Synod convened at 12 o'clock, in the meeting-house of

the Rev. Dr. Barnett's congregation, which was, as formerly, kindly granted—and considering the season, and the inclemency of the weather, there was a good attendance of ministers and elders. The *Rev. Samuel Simms*, the Moderator, opened the proceedings by an excellent discourse, founded on 2d Samuel, xix. 10—“Now, therefore, why speak ye not a word of bringing the King back?” As at the unanimous and earnest request of the Synod, Mr. Simms afterwards consented to publish this sermon, we deem it unnecessary to give, at present, any lengthened outline of it. After showing, in the introduction, the typical character of King David, he considered in the first place, *whence* Christ our King has been banished—and in a number of particulars happily illustrated, he showed that the Royal Mediator has been banished from his moral domain on earth—from his intellectual domain, as far as concerns this world—from the political governments of the earth—by breach of Covenant, from British legislation—and, in some sense, from the Churches of our own land, &c. Under the second head, he considered, *why* the King of Zion and of the nations should be brought back—and here he offered as reasons, that He *is* King, being Head over all, and having sole right to reign supreme—that he has saved his people from the hand of their enemies, and has wrought manifold deliverance for them—that all hope in defection and rebellion is now gone—and if we bring not the King back, others will. The last head was taken up in discussing the means whereby King Jesus is to be brought back. Keeping closely by the expression of the text, Mr. S. showed that this most desirable event will be accomplished by declaring the gospel to all lands—by faithfully exhibiting the testimony of Jesus—by fervent, persevering, and united prayer—and by speaking to each other in the language of encouragement and hope. This admirable discourse was concluded by pressing the expostulation of the text upon different classes—as Christians, Protestants, Presbyterians, and Covenanters. Most sincerely do we rejoice in the prospect of its being speedily in circulation throughout the Church, expressing our earnest desire that it may be a means, blessed of the Spirit, for bringing back the Redeemer in his power and glory, to his legitimate seat of sovereignty in the Church and the nation.

The Synod was afterwards constituted, and arrangements were made for conducting the business. The session in the evening was spent in special devotional exercises. On the morning of Wednesday, a short time was occupied before breakfast, as a Committee of Bills. Upon entering on public business, at 10 o'clock, Rev. Simon Cameron conducted the devotional exercises. The draught of a letter for the Reformed Synod in Scotland, respecting “ministerial relations,” and especially “the interchange of the labors of ministers and licentiate,” which had been prepared by a committee, was adopted by Synod, and ordered to be transmitted to Scotland. Mr. Dick, a member of the committee appointed to recover the Synodical Records and papers which had been retained by the former

Clerk, reported, that two volumes of records and a package of papers had been received; and that in a brief note accompanying them, it was stated that the Minutes from 1835, would be also transcribed, in case the Synod would send to the former Clerk a book for the purpose. The appointment of the committee was continued; and they were authorised to take such steps as might appear to them necessary, to have the Synodical Records complete, in the hands of the Synod. About 12 o'clock, the report of the committee relative to publications on both sides of the controversy on Magistracy, was laid on the table by Dr. Stavely, the convener; and the Synod immediately resolved itself into a committee for its deliberate consideration. The time of Synod was occupied during the remainder of Wednesday, and in the session before breakfast on Thursday morning, in reviewing this report, the Editors of the *Covenantant* having voluntarily waived their right of being present at the deliberations of Synod in committee, and having left the whole matter in the hands of the other members of Synod.

On Thursday, at 10 o'clock, A. M. the Synod resumed public business, the devotional exercises being conducted by the Rev. Thomas Houston. The report of the committee, as licensed by the Committee of Bills, was then read by the Clerk. It was very full and perspicuous, containing a minute survey of the whole controversy, and of the writings and conduct of both parties, and expressing a deliberate judgment upon the sentiments and proceedings, on the one side and on the other. As the report will shortly be published, and put into extensive circulation, and as we have very seldom even adverted to the controversy on Magistracy in the pages of this periodical, (new series,) we forbear giving any outline of its contents; only remarking, that it discovered great diligence on the part of the committee, and is characterized by much force of expression, and by a manly and determined spirit.

The report having been received, various members made remarks; and a desultory discussion took place, relative to its adoption. It was at length moved by Mr. Ephraim Chancellor, elder, and seconded by Mr. Alexander Christie, elder, that the report of the committee be adopted. Mr. Russell opposed the motion, and after a number of observations, temperately expressed, moved, as amendment—That this court resolve itself into a committee, and prepare this report so as to vindicate the character of this church, which it cannot do, if adopted in its present state. The hour of adjournment having arrived, the discussion on the motion and amendment was left unfinished.

The discussion relative to the adoption of the report being resumed;—after an able speech on a number of the principal topics involved in the controversy, the Rev. John Stott suggested several alterations in the report, as did some other members of Synod; and proposed that the document should be re-committed to the committee, that it might be presented to Synod in its amended form, before

putting the question of its adoption. This being acquiesced in by all, the committee were allowed to retire, for the purpose of making the alterations in the report, that had been suggested, and the Synod went into a committee of bills, to consider some minor matters. At 10 o'clock, P. M. the committee returned, and presented to the Synod in its judicial capacity the report in its amended form. After a few observations from various members, the adoption of the report was carried with much apparent cordiality, only one minister, Rev. William Russell, and his elder, William Gordon, wishing their dissent to be recorded. A vote of thanks was then tendered to the committee for their diligence and fidelity, and the report was entrusted to a committee for publication, it being agreed that it should be put into extensive circulation as speedily as possible.—The Editors of the *Covenanter* took no part in the discussion, and gave no vote relative to the adoption of the report. At the close of the proceedings, the subject of *Covenant Renovation* was mentioned with deep interest, and the prospect was held out, that, at the next annual meeting of Synod, it, and the relations with the American Reformed Church, would receive deliberate attention. At a late hour on Thursday night the Synod was finally adjourned by prayer. We are happy to say in conclusion, that a spirit of unanimity, brotherly affection, and prayerful concern for the welfare of Zion, characterized this meeting of Synod.

 NOTICES OF BOOKS.

Robert Carter, 58 Canal street, New York, continues to publish a number of the best religious works that are issued from the American press. The patronage which he receives in this laudable and useful undertaking, is truly encouraging. Of the larger publications which he has recently emitted, such as D'Aubigne's History of the Reformation, Chalmer's Works, &c., we understand the sale is equally ready with that of smaller ones. The Orthodox public seem to have their confidence established in Mr. Carter, as a publisher. This is merited by the care generally taken in his selections. The following are worthy the attention and possession of our readers :

1. *D'Aubigne's History of the Reformation.*—The *third* volume of this admirable work we regard as, in some respects, even more interesting and important than either of the preceding. Referring the reader to our notice of the *first* and *second* volumes, we only need to add our hearty recommendation to all who have the means to purchase and make themselves familiar with this great history of the events of a most important period.

2. *Butler's Works, complete.*—This is a large octavo volume containing the Author's celebrated "Analogy of Religion, natural and revealed, to the constitution and course of Nature," two Dissertations on Personal Identity and the Nature of Virtue, twenty-one ser-

mons, &c. &c. Butler's Analogy has been considered, and must continue to be regarded, as among the ablest productions of the human mind. For strength, closeness and perspicuity of reasoning, few works equal it. The best judges have concurred in pronouncing it a masterly performance. While the intelligent reader cannot fail to be profited by and interested in its study, he will need to beware of the influence of some forms of expression, if not of some sentiments with which he will meet, particularly in the 4th chapter of part *first*, and the 5th chapter of part *second*. The sermons are able and instructive. We hope this volume will take the place of the edition of the "Analogy" which contains the very objectionable introductory essay by Albert Barnes, of Philadelphia.

3. *Comfort in Affliction*—A series of meditations by James Buchanan, D. D.—This work abounds in evangelical sentiment, beautifully and forcibly expressed, and is calculated to serve the purpose indicated by its title—to afford comfort, on solid scriptural grounds, to God's people in affliction.

Besides the above, we would direct the attention of our readers to a recent work, entitled,

Bible Magistracy; or Christ's dominion over the Nations: with an examination of the Civil Institutions of the United States, by Rev. James M. Willson, A. M.

This work, for the size of it, embraces much important scriptural truth, and is generally well written. The reader will find the topics presented in the title page, above given, clearly and ably exhibited, and that in so condensed a manner, that he may have each subject before his mind at one view, and also retain, after a careful perusal, much of the method of illustration.

Church Government, &c.—We call the attention of the members of our church particularly to the useful little work, published by order of Synod at last meeting, containing the Book of Government, Book of Discipline, Terms of Communion, Formula of Questions, &c. The church needed much this manual, and as it has now been furnished, we hope all will avail themselves of the opportunity of procuring it, and by a careful perusal become better acquainted with the principles, laws, forms of proceeding, &c. which it contains.—The expense of publishing was defrayed by drawing on Synod's fund. The amount drawn at least, should be refunded. This will require, we are informed, the sale of the entire edition nearly.

Ordination.—On the 1st of February last, Mr. ROBERT NIVEN was ordained to the office of the holy ministry, and the pastoral charge of the R. P. congregation of Londonderry, Ireland. The *Rev. John Stott* preached the sermon from Isa. xxx. 20. The *Rev. James Dick* followed in an explanation and defence of Presbyterianism, particularly of Presbyterian Ordination. The *Rev. Dr. Stavelly* proposed the Formula of questions, and offered up the ordination prayer. The *Rev. Alexander Britton* delivered the charges to the Pastor and congregation.

THE

REFORMED PRESBYTERIAN.

VOL. VI.

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No. V.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

OBJECT. I. "God alone is the Lawgiver and Lord of men's conscience." ANSW. 1. God is the only absolute, supreme and infallible Lawgiver; He alone hath power to constitute any thing a part of religion. But that no more hinders his magistratical vicegerents to make *political* laws in favour of what he hath declared and instituted in religion, than Christ being Head of the church can hinder her subordinate rulers to make ecclesiastical constitutions in favour of the truth, in his name, Psalm lxxxii. 1, 6. Rom. xiii. 1,—6. 1 Pet. ii. 13, 14. 2. Neither magistrates nor ministers can make any laws which of themselves, and as their deeds, bind men's conscience. Their authority is not infallibly exercised; it doth not reach to the inward actings of conscience. They cannot oblige conscience to these actings, or take any cognizance of them.— They cannot free it from any guilt contracted by them, or reward it if it doth well, or punish or censure it if it doth amiss. Nor are their constitutions, but God's law, the standard by which it shall be judged at the last day. But they may make laws or constitutions, which, as originating from, subordinated to, and adopted and ratified by the law of God, bind men to obey for conscience sake, Rom. xiii. 1,—4. Mat. xviii. 19. 3. God's being the only Lawgiver of men under the Old Testament as much as now, did not hinder Moses, David, Asa, Jehoshaphat, Hezekiah, Josiah, Nehemiah, Nebuchadnezzar the Chaldean, Darius the Mede, Cyrus, Darius, and Artaxerx-

es, Persians, or the king of Nineveh to make civil laws in favor of the true religion. 4. If God alone be the Lawgiver and Lord of the conscience, it necessarily follows, that magistrates and conscience, who are his deputies, can have no power to warrant, license or protect, any thing forbidden by his law, 2 Cor. xiii. 8, 10.

OBJECT. II. "Every man hath a natural right to judge for himself, what he ought to do or forbear, especially in religion. He is to be fully persuaded in his own mind, and to follow the dictates of his own conscience. Even the law of God is a rule to him, as he understands it in his own conscience. To force any man to do any thing contrary to his conscience, is to force him to sin, for whatsoever is not of faith is sin; and to punish him for following the dictates of his conscience is to punish him for doing his duty." ANSW. 1. Already you have made men's conscience the supreme governour of their actions, exalting it above the Most High GOD. 2. Every man hath a natural right derived from God, to *judge all things by the law of God, and hold fast that which is good.* 1 Thess. v. 21. He hath a right to judge by the law of God what is necessary to be professed and practised, in order to the peace of his conscience, and his fellowship with, and receiving of favors from God. But, that no more hinders magistrates *politically* to judge what profession and practice are proper for men, as members of such a particular commonwealth—or what relative to religion is to be connected with civil encouragements or discouragements—than it hinders church-rulers, ecclesiastically to judge and define what profession or practice is necessary, in order to comfortable fellowship with such a particular church. 3. Men's conscience is no lawgiver at all, but a *witness* of their conduct, and a *judge* which inquires into the meaning of God's law, and directs accordingly—and which compares their qualities, profession, and practice with the law of God, and if faithful, approves or disapproves accordingly. 4. The law of God, not men's conscience, is their *supreme and only infallible rule*, which binds even conscience itself, Mark xii. 30. 1 John v. 3. and whatever men do contrary to it, is sinful, let their conscience approve it as much as they will. 1 John iii. 4. Lev. v. 17, 18. Acts xxvi. 9, 10. 1 Tim. i. 13—16. Whatever proceeds not from the persuasion of a good conscience, founded on the word of God, is sin. It is a sin for men's conscience to err

in dictating any thing not perfectly agreeable to the law of God. How absurd to pretend, that this sin can render another sin duty, or a duty sinful in itself! 5. If men's conscience in itself, or in its directing, persuading or instigating influence be sustained, as the immediate rule of their conduct, without respect to the word of God, then either their conscience must be *infallible* in its dictates, which it certainly is not, in either saints or sinners, in this world, Rom. vii. 14, 23. Prov. xxviii. 26. Jer. xvii. 9. Rom. viii. 7, 8. Tit. i. 15. or, if it be *fallible*, God must have established for men a *fallible* and *deceitful* rule of *truth* and *holiness*—and so be the author of confusion in religion, since different consciences dictate different things in it. To make men's conscience their rule in religion, would make God the author and commander of wickedness—by conscience, requiring the transgression of his own law. It would make him not only acquit from criminality, but approve as duty, the most damnable errors, horrid blasphemies, detestable abominations, and cruel barbarities, if but dictated by the consciences of Heathens, Mahometans, Papists, &c. in their religion. It would make him the author of men's ruin, if it were procured by a way which seemed right in their own eyes. Prov. xvi. 25. It would render it absolutely impossible to convince men of the sinfulness of any thing they had done according to the dictates of their conscience, be it ever so contrary to the law of God. It would render it improper for men to repent of or mourn over any blasphemy, murder of saints, or the like, which their de-luded conscience had dictated to them, or to ask, receive, or praise God for the pardoning of it, contrary to 1 Tim. i. 13–16, with Acts xxvi. 9–11. Gal. i. 13, 14. Phil. iii. 6. It would open a wide gap for men's doing whatever they pleased, without being chargeable by, at least any man, for it. If men should be executed for the most horrid blasphemy, or abominable idolatry, high treason, or any other deed dictated by their conscience, they would die martyrs for righteousness sake. And men ought to believe whatever their conscience dictated to them concerning their state, experience or duty, however contrary to the testimony of God, contained in his word—contrary to Psalm iii. 22, & xvi. 11, xlii. 5, 11. Rev. iii. 17. 6. To pretend that the law of God, not in itself, but *as understood by men's conscience*, is their rule, is absurd.—It, in the Popish manner, represents the law of God as desti-

tute of sense and authority in itself, and as deriving it from a creature. It, in the Quakerish manner, makes the *light within* the rule of men's conduct. It exalts every man to an equality with, or rather superiority above God, having power to give regulating sense and authority to his word, according as an erroneous and defiled conscience pleaseth. It abolisheth every real standard of religion, every man's particular apprehensions of the meaning of God's word being his binding rule. The same word of God becomes the standard of *Calvinism, Popery, Socinianism, &c.* as different men understand it. It saps the foundation of all mutual trust and confidence among men; and opens a wide inlet for all manner of villainy and dissimulation. According to it, men's promises, oaths, vows and covenants—their sworn and subscribed Creeds, Articles, Confessions, Formulas, &c. bind them, not according to the common meaning of the words—but according to the meaning which their conscience, however seared, biassed, or deluded, puts upon them. In fine, it plunges men into the depths of Atheism, according to which every man believes and acts what is right in his own eyes. 7. If men's private judgment of their own acts hindered the magistrate's supreme *political* judgment, no laws could be made in matters of religion or any thing else; as some would be readily of a different mind, even in the fundamentals of religion and virtue. While some believed that Christ was not true God or true man, or that idols might be worshipped, others would believe that oaths might be lawfully violated, heretical princes assassinated, or women and goods used in common. 8. If other men's private judgment be allowed to be their supreme rule and reason of conduct, it will necessarily follow, that magistrates' private judgment must be the rule of their conduct; and that they ought to make and execute such laws as they believe in their own heart to be proper, be they as arbitrary and tyrannical as they will. 9. It is not with men's conscience, and its judgment in religion, any more than in matters of common honesty, that magistratical authority intermeddles, but with their external words and deeds. It only restrains and punisheth such of those as are *manifestly contrary to the laws of God and the land, and as they are hurtful to the commonwealth, and the public honor of God as King of nations.* 10. If all proper means of conviction be used with men who obstinately persist in gross heresy, blasphemy and idolatry without effect; their mistake does not arise from

a conscience regulating duty, but from one stiffened against duty. And it is perhaps sometimes as difficult to convince a hardened thief, robber, or adulterer of his mistake, as it is to convince a hardened heretic. Men are punishable; not for what their conscience, as the deputy of God, dictates, but for what they would not have done, if they had any proper conscience of duty. 11. If men slothfully and especially wilfully refuse to use the means of enlightening their conscience by the word of God, they but add to their crimes both before God and men, by pretending conscience. 12. Men's conscience being as much a director in their conduct towards men, as in their conduct towards God, its influence must have as much force to keep them from accountableness to men, for their theft, murder, calumny, as for their gross heresy, blasphemy and idolatry.

OBJECT. III. "To allow magistrates such power of judging, and of making and executing laws about religious matters, is to render christians the *servants of men*, contrary to 1 Cor. vii. 23." ANSW. 1. If so, Christ himself rendered his redeemed favorites *servants of men* under the Old Testament. 2. If so, church rulers being men, as well as magistrates, their restraints and censures, appointed by Christ himself, must as much render christians *servants of men*. Nay to comply with the religious orders of families, would make them *servants of men*. 3. Servilely to comply with the vain fancies, humors, sinful lusts or laws of men, particularly in religion, is to be the *servants of men* in the sense of this text; but to comply with scriptural restraints, censures, or punishments of wickedness, is to act as *servants of Christ*, and his Father and Spirit.

OBJECT. IV. "To restrain men from what they think right in religion, and especially to punish them for it, is contrary to that Christian charity which *suffereth long, and is kind—envieth not—thinketh no evil, beareth all things, believeth all things, and hopeth all things*, 1 Cor. xiii. 4—7. contrary to that meekness, mercy and peaceableness exemplified in Christ, and required in christians. Rom. xv. 1. Gal. vi. 1, 2. Eph. iv. 32. 2 Tim. ii. 15. James iii. 15." ANSW. 1. Christian charity rejoiceth *not in iniquity*, but rejoiceth *in the truth*. It requires that nothing should be done out of malice or envy, rashly on bare surmises, or without due examination of facts and circumstances, but not that rulers, either of church or state, should overlook every scandal or crime contrary to the law

of God. Even the undue delay of censure or punishment encourageth men in wickedness; much more would the total overlooking of it. Eccl. viii. 11. 2. The texts quoted in the objection, are directed to christians and church rulers. Is therefore all their holy zeal and activity in restraining and censuring the corrupters of the church, according to Christ's command, Rev. ii. Rom. xvi. 17. Gal. v. 10. Tit. iii. 10. 1 Tim. i. 20—contrary to christian charity, meekness, or mercifulness? Had Moses quite abandoned his unparalleled meekness, when he so zealously punished the Hebrew idolators. Num. xxxii. 3, with Exod. xxxii. 26—29. Was Jesus Christ destitute of all meekness and mercy, when he appointed the restraints and penalties under the Old Testament;—and at least the tremendous censure of excommunication under the New? Was he destitute of all charity, meekness and mercy, in never giving us a hint that these laws are now repealed, as having been cruel and tyrannical? Was he destitute of all charity, meekness and mercy, when the zeal of his Father's house did eat him up—when he repeatedly drove the buyers and sellers from the temple. John ii. 13—19. Mat. xxi. 12.

OBJECT. V. "Even under the law, Moses tolerated men's divorcing of their wives for slight causes: much more doth the gospel dispensation call for liberty to men." **ANSW.** 1. It is blasphemous to pretend, that the gospel dispensation allows any more liberty to sin than the legal did. Must the grace of God be turned into lasciviousness? Jude, ver. 4.—Gal. v. 13. 2. To prevent worse consequences, Moses directed a deliberate and solemn manner of divorce, which tended to render divorces less frequent or irregular, but never warranted divorce for slight causes. 3. Perhaps you cannot prove that the perpetual continuance of the marriage relation flows as necessarily from the nature of God, as gross heresy, blasphemy, and idolatry are contrary to it; God might therefore sovereignly dispense with the one, though not with the other. 4. This objection is rather calculated to prove that magistrates should license or tolerate murder, adultery, theft, and other sins against the second table of the moral law, than that they should tolerate heresy, blasphemy, and idolatry, which pertain to the first table.

OBJECT. VI. "Gamaliel's counsel, 'Refrain from these men, and let them alone; for if this work be of men it will come to nought, but if it be of God ye cannot overthrow it,'

was certainly prudent ; and Gallio's conduct, who cared for no disputes relative to religion. Acts v. 38, 39. and xviii. 15, 17." ANSW. 1. Prove that Gamaliel's speech was inspired as a rule to us, in all religious disputes, or that magistrates, or others ought to be mere sceptics in religion. 2. That which Gamaliel plead to be let alone, was evidently good, calculated to promote the welfare of both church and state ; and so ought to have had the utmost encouragement from him and his fellow rulers. 3. Prove, if you can, that the Holy Ghost approves Gallio's carelessness ; or that magistrates like him ought to allow parties at the bar to beat one another.

OBJECT. VII. "Under the gospel it is promised, that men should beat their swords into plow-shares, and their spears into pruning hooks ; and that there should be none to hurt or destroy in God's holy mountain. Isa. ii. 4. Micah iv. 3."—ANSW. 1. These texts import, that quarrelsome dispositions, and injurious slaughter of men should be remarkably restrained, by the gospel ; but not that magistrates should no more *bear the sword*, or be *terrors* to, and *punishers* of evil doers,—Rom. xiii. 1—6. 1 Pet. ii. 13, 14—they no more import, that magistrates should not restrain, or *seasonably* or *suitably* punish blasphemy and idolatry, than that they should not restrain theft or murder. 2. The restraint or punishment we plead for, being God's institution, cannot hurt, but profit men, making many fear, and avoid such horrible wickedness, Deut. xvii. 10 ; nay, sometimes do much good to the restrained and punished persons. Zech. xiii. 6. 3. If heretics, blasphemers and idolaters be as mischievous persons as above described from the oracles of God, the restraint of them is a necessary means to secure the peace of nations and churches. If such scorners be cast out, contention, strife and reproach are repressed. Prov. xxii. 10.

OBJECT. VIII. "Our Saviour commands his servants to let the *tares* grow with the wheat. Matt. xiii. 29, 30." ANSW. 1. He rather represents, that till the last judgment the righteous should never be fully separated from the wicked. 2. If it were a command, it is given to church rulers rather than to magistrates, and so might, with more apparent propriety, be pled in favor of ecclesiastical toleration of heretics, idolaters, blasphemers. 3. If these *tares* mean only hypocrites, who have a visible appearance of holiness or innocency, we plead, that neither magistrates nor ministers ought to attempt plucking them up. If they mean all the *children of the devil*,

as ver. 38, your objection ought honestly to plead, that no crimes of theft, murder, &c. manifesting them to be such, ought to be restrained or punished.

OBJECT. IX. "By rebuking his disciples, who would have commanded fire from heaven to consume those Samaritans who refused him lodging in his way to Jerusalem; and by his declaring, that he came *not to destroy men's lives, but to save them*; Luke ix. 51—56, our benevolent Saviour plainly intimated, that under the gospel, magistrates ought to lay no restraint on heresy, blasphemy, or idolatry." ANSW. 1. As these Samaritans did not live under magistrates or laws, which established the true religion, it is not pled, that even their gross heresy, blasphemy, or idolatry, however notorious and obstinate, could have been regularly punishable by men. 2. They were in this matter guilty of no heresy, blasphemy, or idolatry—or of attempting to seduce or disturb Christ or his disciples—but merely of not giving lodging to a mean-like Jew, of whose Messiahship they had but little if any information or proof. 3. Though the Samaritans had been guilty of gross heresy, blasphemy and idolatry, publicly and obstinately professed and practised, contrary to the civil laws of the country, and been regularly punishable—Christ's disciples being no magistrates in that place, had no right to call them to account. 4. The disciples never sought to have the contempt shown to themselves and their Master punished by the civil law, but by the *miraculous vengeance of God*. Without any warrant from God, and to gratify their own proud, passionate, and revengeful temper, they would have required him to work a miracle for the destruction of these poor ignorant Samaritans. So, if you will drag in this text, it ought to be to prove, that neither God nor ministers ought to restrain heretics, blasphemers or idolaters. 5. While Christ was in his debased state, obeying and suffering for the salvation of mankind, it would have been extremely improper for God, visibly to punish every slight put upon him. But his coming to *save men* with an everlasting salvation, can no more infer, that he came to protect criminals from just punishment by men, than that he came to save obstinate unbelievers from hell. He came to *save men's lives*, by saving them from their sins, not by protecting and warranting them in a public and obstinate commission of them. There is no hint in scripture that he, who was manifested to destroy the works of the devil, came to procure men a liberty of conscience, or a magis-

tratical license or protection in public and gross heresy, blasphemy, and idolatry, more than in theft, murder, adultery. It would be highly blasphemous to suppose it.

OBJECT. X. "Christ requires us not to judge others—to judge nothing before the time. Mat. vii. 1. 1 Cor. iv. 5.—We ought to believe our own opinions in religion to be as probably erroneous, as those of our opponents; and if they do not acknowledge themselves heretics, blasphemers, or idolaters, we ought never to hold them such, or plead for their being restrained as such." ANSW. 1. We must never rashly or uncharitably judge others, or judge their hearts and intentions, which God alone knoweth. But that will no more infer, that magistrates ought to give no judgment about religious matters, than that magistrates and ministers should judge of nothing at all respecting either God or men, but encourage every person to live as his inclinations direct him. 2. Is there indeed, no certainty in religion? If men ought to be *complete Sceptics* in it; why not as well *downright Atheists*? 3. If men's own acknowledgements be sustained as the standard of our judgment concerning them, what rare work must ensue! None ought to be held blasphemers, heretics, or idolaters, till they have become penitent convicts. None ought to be held thieves, murderers, calumniators, &c. till they acknowledge themselves such. All impenitent criminals must thus escape every degree of infamy, restraint, or punishment.

OBJECT. XI. "Men ought to be *persuaded*, not *forced* into faith and holiness. It is in vain to attempt rooting out corruptions, especially in religion, out of men's outward behavior, unless they be first rooted out of their hearts." ANSW. 1. It requires no small share of *ignorance, impudence* and *fraud* to insinuate that the many thousands of Protestant advocates for the magistrate's power to restrain gross heresy, blasphemy or idolatry, plead for the **FORCING** of men to faith and holiness, when they so harmoniously plead for the contrary. 2. None ought to be forced into the faith and profession of the true religion, as hath been repeatedly declared, but all proper methods taken to render their compliance judicious and voluntary. Yet that will not infer, that no man ought to be restrained from, or even *suitably* and *seasonably* punished for, open and gross heresy, blasphemy, or idolatry, which, while they publicly oppose, insult, and undermine the true religion—produce terrible immoralities and disorders in churches and nations, and draw upon them the ruinous vengeance of

God : and far less will it infer, that magistrates, as vicegerents of God, ought, in his name and authority, to *license* a false religion, and promise men protection and encouragement in it. No magistrate hath power to force me to esteem, love, delight in, sympathize with, maintain, or even commend my neighbor. But he hath power to refuse me a warrant to calumniate, rob, or murder him, and even to restrain or punish me for so doing. It would be absurd to attempt forcing of the British Jacobites, to believe and solemnly profess, that King George, not the pretender is rightful sovereign of this kingdom. But would it therefore be absurd, to restrain and punish them for publicly and insolently reviling him as an usurper—or seducing their fellow subjects to dethrone him—or for taking arms against him, or paying his just revenues to the Pretender? 3. It is certain, that Christ, who hath power over the hearts of all men, curbed the external corruptions of the Jewish buyers and sellers in the temple, without first casting the corruptions out of their heart. And pray would you have all thieves, robbers, murderers, &c. to have full liberty, in their courses, till their wickedness can be got rooted out of their hearts?

OBJECT. XII. "Such is the reasonableness and the glory of divine truths, that if they be but freely, clearly and distinctly preached, their native lustre will render them victorious over every error and corruption in religion, however boldly published, or craftily varnished. What a singular advantage hath it been to Britain, that Deists have had full freedom to make their attacks upon the Christian religion, and so to occasion so many glorious defences of it?" ANSW. 1. Did not God under the Old Testament, know the conquering power of his truth as well as you do? Did not Christ know it when he drove the buyers and sellers from the temple? 2. Did the inexpressibly amiable and edifying conduct of Jesus Christ, the way, the truth, the life, render him the universal, the fixed DARLING of the Jewish nation; among whom he went about doing good? You dare not pretend it. And yet it is certain that examples do more effect than instructions. 3. You must not only, with Pelagians, deny original sin, but effectually disprove it, before your objection can have any sense in it. While men are so blinded by Satan and their own lusts, and so full of enmity against God, they cannot but be much more disposed to receive and practise error, than to discern, embrace, and practise gospel truths, however clearly

and faithfully preached. 1 Cor. ii. 14. Rom. viii. 7, 8. 2 Cor. iv. 3, 4. Isa. liii. 1, vi. 9, 10. 4. The common experience of every one who attempts to instruct children and servants in the truths of God, even when they are young, and their minds most unbiassed, irrefragably demonstrates, that almost any thing is more readily embraced than the plain truths of the gospel; and that earnest prayers, serious admonitions, external encouragements, and christian nurture, have all enough, and too often more than enough of work, to make men learn them. 5. If professed Christians, by encouraging others in gross error and wickedness, provoke God to give up themselves to strong delusions, that they may believe lies, will the native lustre of divine truths then enlighten and captivate them? Far—very far from it, 2 Thess. ii. 10—12. 2 Tim. iii. 13. iv. 3, 4. 6. If we do evil in licensing, encouraging, or protecting the free propagation of gross errors, that good reputation may be thereby occasioned, our damnation is just. Romans, iii. 8. 7. Few of those boasted *glorious defenders of Christianity* are real and thorough friends to the gospel of Christ, but often proceed upon the Arminian, and sometimes the Socinian scheme, the last of which is as bad if not worse, than Heathenism itself. And, it is certain, that TENS, if not HUNDREDS, have been seduced by deistical publications, for every ONE, that has been converted from Deism by almost all these defences of the christian religion.

OBJECT. XIII. “Christ hath appointed for his church, rulers of her own, who govern her in every duty of religion.”
 ANSW. 1. This can no more prove, that magistrates ought to make and execute no laws respecting the duties required by the first table of the moral law, than it will prove that they ought to make no laws respecting duties of the second table, —since church-rulers are as much authorized by God to govern, in the one as in the other. Let magistrates and church-rulers be allowed to govern their distinct departments in their different manner, in the very same things, and nothing but harmony, order and advantage will ensue. 2. Magistrates as well as church-rulers, are divinely denominated, *Rulers, Watchmen, Shepherds*—and therefore ought *politically* to direct, govern and feed their subjects as members of the commonwealth, by making and executing wholesome laws relative to both tables of God’s law;—while ministers *ecclesiastically* feed them, as *members of the visible church*, by preaching the gospel, administering the sacraments, and exercising church

government and discipline. 1 Tim. ii. 1, 2, 4. Rom. xiii. 1—6. 2 Chron. xiii. 10, 11, & xvii. xix. Neh. xiii. 10—17. Ezek. xxxiv. 9, 10.

OBJECT. XIV. "The church hath *sufficient* power in herself to obtain every end necessary to her own welfare. That cannot be an ordinance of Jesus Christ, which needs any *foreign* assistance to gain its proper end." ANSW. 1. The church hath sufficient power to gain her ends, with respect to the duties of the second table, as to gain her ends in what respects the first table. Will it therefore follow, that magistrates ought to make no laws respecting murder, unchastity, theft, calumny, &c. 2. Public transgressions of the first table of the moral law injure *the state*, as well as they do the church. The state, which also hath a power in itself sufficient to gain all its ends, necessary to promote its own welfare, ought therefore to restrain or punish such transgressions *as crimes* injurious to itself, while the church restrains and censures them as *scandals* defiling and hurtful to herself. 3. If soundness in the faith, purity in worship, holiness in practice, and beautiful order in the church, be an excellent means of promoting the happiness of that nation, where the church hath her residence, magistrates ought to promote those things, out of a regard to the prosperity of their state, in subordination to the honor of God. 4. However complete the intrinsic power of the church be, it is manifest, that it can be exercised to more advantage, if parents, masters, and magistrates regularly exert their power in promoting the true religion, in their different departments. It is no less certain, that after the church hath done her utmost, by conference, injunction, and censure, some turbulent heretics or blasphemers may do as much, if not more, hurt to her than before, unless magistrates restrain or punish them.

OBJECT. XV. "For almost three hundred years after Christ the truths of the gospel gloriously prevailed against errors and corruptions, without any care of magistrates to restrain or punish the erroneous." ANSW. 1. It was proper, that the Christian religion should be spread in the world, not only without the countenance of the civil magistrate, but also in opposition to his severe laws and bloody persecutions, that it might the more abundantly appear to be of God. 2. In that period, it prevailed notwithstanding the most furious opposition, and the cruel persecution and murder of millions of its adherents, as well as without magistratical assistance. Will

you therefore plead, that peace and freedom in preaching the gospel ought to be hated and avoided, and furious persecution coveted and prayed for? 3. In that period, the miraculous powers, which attested the doctrines of Christ, did more than balance the want of magistratical helpfulness to the truth. Heb. ii. 4. 4. In that period, the hardships to which christians were exposed, deterred such naughty persons from entering the church, as might have plagued her with their blasphemies and heresies. 5. And nevertheless, even then blasphemers and heretics did no small hurt to the church. 6. If God had not reckoned the magistratical countenance a real blessing to his church, he had never promised it, as in the texts above quoted.

(To be continued.)

LOVE TO GOD.

(Continued from page 116.)

The second characteristic of genuine love, relates to its degree. It must be the predominant affection of the heart. It is true, that our love to God is not perfect in this life, either as to its intensity or its continuance; but in every real Christian it is supreme. It is so habitually; although there are moments when other passions or affections may gain a temporary superiority. As love may exist in any conceivable degree of weakness, it may be asked, whether there may not be sincere love which is not supreme. The thing supposed is indeed possible, but such love, if it existed, would not lead to the keeping of the commandments of God, for human actions are governed by the predominant affections of the heart. Such a degree of love as has been supposed, would not be sufficient to induce its possessor to follow Christ—to take up the cross and deny himself, as every follower of Christ is required to do. Some entertain the opinion that what has been admitted as possible, is a matter of common experience; and suppose that most who have been educated in the Christian Church and are under the influence of the common operations of the Spirit, have some sincere regard for Jesus Christ, but that it is overborne by strong worldly affections, or bodily appetites, which continually lead the person captive, and prevent his obedience to the law of God, whenever a strong temptation

entices him. Such do not think that these persons who are thus enslaved to sin, are true disciples, or in a safe state; but all they need is that their pious feelings should be strengthened. Their idea of conversion is that the good which is in man, under the influence of the word and Spirit gradually grows stronger and stronger, until the love of God becomes predominant; at which time the person is converted, and begins to regulate his conduct in conformity to the law of God, and the precepts of Jesus Christ. He is thenceforth a new man. On this subject we would remark, that the Sacred Scriptures recognize no love to Christ which is not supreme; and constantly divide all men into two great classes, the righteous and the wicked—those who love God and those who are at enmity with him.

Again, all who are born of God love God supremely, for all such shall be admitted into the kingdom of heaven; but where no regeneration has taken place, there can be no true love to Christ in any degree, for love is the effect of the regeneration of the Spirit, and is the fruit of the Spirit. The carnal mind is enmity against God and not subject to the law of God; but where there is enmity there can be no love.

Besides, if love could be supposed to exist in a feeble degree without regeneration, it might be cherished and increased until it was predominant; and then men might love God without the regeneration of the Spirit. Moreover, if love did exist in a degree so feeble, it could be of no avail; for the man being still under the influence of worldly lusts, would be subject to condemnation as certainly as if he had not a particle of love in his soul.

There are, it is true, some appearances which seem to indicate that unconverted men have some love to God. They are conscious of a sensible flow of gratitude when they experience some remarkable deliverance, or receive some unexpected benefit.

But there is a mere natural gratitude, as well as that which is the fruit of the Spirit. The worst men from mere self-love, may love those that love them; but the gratitude which is included in our exercise of love to God, is always mingled with a high esteem of his moral excellence, and a complacency in his revealed character. The mere occasional flow of natural gratitude though amiable, has no moral excellence in it; and may be found in the wickedest of men, and is no proof, therefore, of any degree of sincere love to

God. Again, unrenewed men are often found approving of the service of God, and taking pleasure in the people of God; and leading a life of sobriety and morality. Some who do not profess religion, are nevertheless true disciples of Christ, and do therefore truly love God, and are found walking in all the ways of his commandments. Such as these should be reckoned with those who love God supremely, although timidity and misconception of duty keep them back from a public acknowledgment of Christ at his table. Then, as to external morality, and an approbation of God's truth and service, it may be the effect of education and of natural conscience. An approbation of judgment or conscience of truth and righteousness exists in the minds of some of the most enormous transgressors. They approve the right, but pursue the wrong. This conviction of the truth furnishes no evidence of any degree of love to Christ. Besides, man can only look on the outward appearance. That often, which is so highly esteemed among men is abomination in the sight of God.

The foul depravity within the heart is often covered with an external cloak of decency, morality, and even religion.

But we need not further consider this supposition. We are assured by infallible authority, that he who loves father or mother, brother or sister, yea, his own life more than he loves Christ, cannot be his disciple. The man who is not made willing to forsake all that he has for Christ's sake cannot be his disciple. If any man will be his disciple he must deny himself, take up his cross and follow him. To love the world more than we love Christ will be the ground of condemnation. They who love the creature more than the Creator are classed among the vilest sinners.

We have an illustrative example of the emptiness of fair appearances, and amiable natural dispositions, in the young ruler who accosted our Lord so earnestly, and yet so respectfully. Undoubtedly, he did not know his own true character. He was moral, courteous, amiable, and an earnest seeker of salvation. Jesus knew that his heart was supremely fixed on his wealth, and therefore he put him at once to a test which brought to view his true character. He loved this moral and courteous youth, but said to him, "One thing thou lackest. Go sell all that thou hast and distribute it to the poor, and come and follow me and thou shalt have treasures in heaven." Poor, wretched man! He turned his back on the Saviour and on heaven, for the sake of his earthly treasures; for he

was very rich, which induced our Lord to say, "How hardly shall they that have riches enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." The same unhappy preponderance of affection to the riches of this world has plunged thousands of fair professors and amiable moralists into perdition, since the time when this rich ruler turned his back on heaven. It is so far from being a rare case, that when we look around us, and observe the eager pursuit of wealth, in many, we are constrained to believe that if they were subjected to the same test as this young man, they would betray the same want of love to God and heaven, and would act just as he did; sorrowing, no doubt, that heaven could not be possessed without withdrawing their affections from the earth.

Supreme love to Christ will cause the disciple of Christ to engage in any service however arduous or dangerous, if it is only made manifest that it is the will of his divine Master. It will render him willing to relinquish the dearest relatives, and forego the richest enjoyments which earth can yield, for the sake of his Redeemer. It will reconcile him to poverty and reproach, yea more, it will make him willing to go to prison and to death, and to endure tortures and flames, constrained by the love of Christ. "If ye love me," said the Lord, "keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." Love then is the main-spring of all new obedience. It is the governing principle of the renewed man. And as perfect love to God and man was the sum of the requisition of the moral law; so just as far as any one is now brought to love God, he is so far conformable to the moral law. And all growth in grace, or in conformity to the law of God, is an increase of love to God. And after the work of sanctification shall be perfected, then love will not only be predominant, but will be with all the heart and soul and mind and strength, and will cast out every thing of a contrary nature. Such perfection is reserved for every saint; but is not fully attained in this life.

MEMORIAL ON THE SUBJECT OF COVENANTING.

In publishing the minutes of the last meeting of Synod we stated, that the Memorial on Covenanting was not among the documents put into our hands, promising to publish it afterwards, if forwarded. It has been forwarded, and we hope its publication will tend to keep the important subject to which it relates, before the minds of our readers.

To the Moderator, and other members of the Synod of the Reformed Presbyterian Church, to meet in Utica, on the first Wednesday of October, 1841.

DEAR FATHERS AND BRETHREN,

We, the session of the Reformed Presbyterian congregation of Pittsburgh and Allegheny actuated, we trust, by a desire to promote the glory of God, and the interests of Zion, would call your attention to the important duty of Covenanting. In the name "Covenanters," by which we are distinguished from christians of other denominations, we desire to rejoice. But we fear that owing to the long delay of renewing our covenants, that attachment to those venerable deeds by which our fathers in other times were characterized, has greatly abated. That this is the case, both experience and observation furnish evidence painfully abundant. That lively zeal, which in seasons of covenanting animated the church, has yielded to a cold and carnal spirit which has left, in most instances, to religion little that is worthy of the name. The means of grace seem to be in a great measure fruitless.— "The gospel of Christ which is the power of God unto salvation," is accompanied with comparatively little success.— We feel in ourselves, and we see in others, sad evidence of a decay of vital godliness, and of the prevalence of a Laodicean spirit.

Fathers and brethren, are not these things so? And what can be done to awaken Zion from her sleep, and raise her from the dust? Have we not too long delayed to renew publicly our covenant engagements? This has never yet been done by the church organic in this land. And has not God, on this account a controversy with us? May we not trace to this neglect, as the moral cause, the errors, divisions, schisms, and contentions which have made us a reproach to our neigh-

bors—a scorn and a derision to those who are round about us? Believing that it is now the indispensable duty of the church to renew her covenant engagements, we would respectfully, but earnestly address you in the language of Shecaniah to Ezra—“Now, therefore let us make a covenant with our God—and let it be done according to the law.—Arise, for this work belongeth unto you; we also will be with you; be of good courage, and do it.” Ezra x. 3, 4.

Signed by order of Session, JAMES CARSON, Clerk.

THE SABBATH.

In no view of our native depravity, is the blinding influence of sin more painfully exhibited, than in the estimates we form of the laws of God. We are prone to regard them, as the severe requirements of a hard master—intended to restrain our enjoyments, and abridge our means of happiness. Whereas the truth is, that all his precepts are designed and calculated to promote our welfare, our true and best interests for this world and for eternity. The law of God “is beneficence acting by rule.” It seeks our highest happiness, and by the best and wisest means. Obedience to it dictates is not only the way to peace, but is itself peace. “In the keeping of God’s commandments there is great reward.” The means and end are alike blessed, and nothing but a vision, perverted by a heart that is alienated from God, can fail to perceive these benignant tendencies in the divine commandments. Bring any one of them to this test. The Lord hath said—“Thou shalt not kill:” take this precept in its broad extent—as it reaches to the state of our affections, as well as the course of our conduct; and do murder, hatred, wrath, or malice contribute to our peace? Do not all of them as surely destroy it, as love, meekness, and gentleness promote and preserve it?

Submit the whole decalogue to this simple process, and the goodness of God, in giving us a law, will be manifestly illustrated by every result. It is proposed in the following article to give a more particular application of these suggestions, to the command which requires the sanctification of the Sabbath. “Remember the Sabbath day to keep it holy.”—This is the precept—plain, precise, and full to its object—and

I have often marvelled how any mind desirous to know the truth, could mistake the meaning; and wondered more, how any dared to impair or explain away the authority of a precept so intelligible and so positive.

1. *It is of perpetual and universal obligation.* It existed before the introduction of the Jewish economy. It is destined to bless the world for ages after it—even until there shall be time no longer. It was the day that crowned the work of creation, when the morning stars sang together. The first week of time was blessed with a Sabbath. Let Him who ordained it be reverently heard and obeyed. “Thus the heavens and the earth were finished, and all the host of them, and on the *seventh* day God ended his work which he had made; and he *rested* on the seventh day from all his works which he had made, and God blessed the seventh day and sanctified it; *because that in it*, he had rested from all his work, which God created and made.” And when, after the lapse of more than two thousand years, God proclaimed his laws from Mount Sinai, in that, respecting the Sabbath, the same reason is given and urged for its remembrance, that was given for its original institution. Indeed, the very form of the precept evinces that the subject matter had then a well known existence. “Remember the Sabbath day.” “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh day*: *wherefore* the Lord blessed the Sabbath day and hallowed it.” Here we perceive that the foundation of the Sabbath is broadly laid, in the example of God himself—his work of creation, and the rest of the seventh day.—What stronger proof could be given of its being a universal law? God connects it with creation—and hence it bound Adam in Paradise, and before he fell. It shed its pure and holy radiance upon the innocence and peace of Eden. It was a day, then, sanctified, set apart, and hallowed of God, from the beginning of the world, and for reasons that reach to all ages and apply to all people. It began with time. It is coeval with Adam. The first morning that beamed upon the father of our race was a Sabbath morning. How full of meaning is the intimate association of this sacred day with events of such universal interest! But this may be farther shown by other and weighty considerations.

2. *The rest of the Sabbath is necessary for the moral and physical constitution of man.* The body and mind both require repose and refreshment after six days of labor. It is a law of

our being, and has never been violated without injury to ourselves. That it was purposely adapted to our physical condition is seen in the terms of the command, "Thou shalt not do *any work*; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor *thine ox*, nor *thine ass*, nor any of *thy cattle*, nor thy stranger that is within thy gates;—that thy man servant and thy maid servant may *rest* as well as thou." All are to rest. All are to cease from work.—Both man and beast are to enjoy this healthful respite from the toils of the week.

Who should so well understand the nature and the needs of the body as he who formed it and gave it all its functions, and who perfectly knows the strength and capacity of every muscle? and when the wise and gracious Creator has ordained rest for his creatures, how perversely impious is it in man to counteract this law of kindness. Could the history of our race be carefully investigated, it would be found that no man, nor people, nor age, had ever gained, but always lost, by robbing God of his time. His curse attends, or will certainly follow, the enterprise, industry and labor that profane his sacred day. It is not only injustice to ourselves—it is cruelty to the beasts that serve us, to deny this portion of time which God has allotted to rest. That poor, patient sufferer, the lashed and overdriven stage horse, would number double his present years, could he enjoy the Sabbath to refresh his weariness and recruit his strength. And there can be no doubt, upon the soundest principles of physical ability, that with this time reserved for rest, to the drivers and the driven of the mail coach, to the carriers, clerks, and all the agents of the post office, that the transmission of the mail would, in the end, be more certainly, safely, and expeditiously effected.—The six days devoted to labor would be employed with more spirit and to a better purpose. The mind, recruited as well as the body, could more effectually apply the energies under its control, be more ingenious in husbanding its resources, and so arranging and methodizing its plans and operations as to produce the largest amount of fruitful industry in the shortest time; and what is worth far more than all, this *work* would be clear of the wo that stands against the Sabbath breaker. There would be no burden on the mind, no misgivings of heart, on account of this sin. And however infidelity may affect to despise it, it remains true, and will for ever, that a good conscience is of inestimable service in all the prosecutions of labor and the developments of genius and skill.

As a nation, we not only affront the majesty of heaven, but inflict real and serious injury upon our own energies, by our guilty participation in the sin of Sabbath breaking. These considerations, however, are far the least important. It is in its great moral bearings that the Sabbath rises in its claims.

3. *It is the palladium and preserver of all purity in morals and decency of manners.* Its place in the decalogue seems to have a meaning—between the first and second tables of the law; as if both were to receive its hallowed influence and be cherished by its presence; and there can be no doubt of the mighty energy of the Sabbath in sustaining the whole moral code, in imparting life and authority to the laws of God.—And here again we shall find that the divine commandments harmonize with the philosophy of the human mind, and that the Sabbath is an essential auxiliary to virtue, not only because God has so ordained, but because man is so constituted that he cannot prosper without it.

Religion is a grave subject. It respects the relations which man holds with his Maker and his fellow men. It has regard to his origin and his destiny, his fall, recovery, and final redemption. A theme embracing such extensive interests, and grasping concerns of such vast moment, claims our profoundest consideration and study.

Let us approach this subject with the dispassionate seriousness of rational and immortal beings. Let us take it up with the sober interest that it justly claims from us. To all those who admit, and we trust there are few who deny the existence of God and his over-ruling providence, the obligations of his intelligent creatures to seek his favor and obey his laws must be fundamental principles. Now we all know in our experience, that the pursuits, perplexities, and vexations of active life are unfriendly to the disposition, and allow not the requisite time for the cultivation of these principles. The mind, harassed by the thousand cares of the week, ardently thirsts for a season when it may fly from the tumults of business, retire within itself, and calmly think of the things that pertain to its duty and its everlasting destiny. To secure such a privilege, there must be a stated season, that all will regard. In other words, there must be a Sabbath day, a *consecrated part of time*, generally acknowledged. Else those who love it most are equally exposed with the thoughtless and the profane, to the deprivation of rest, and time for reflection. It was, therefore, in infinite wisdom, as well as mercy, that

God, by his high and holy authority, put his seal upon the Sabbath, and solemnly devoted it to the duties of religion.— Therefore it was that he connected the prosperity of nations and the blessing of individuals with its faithful observance. God has on no subject been more explicit in his word.

4. *The richest of his favors are associated with the devout remembrance of the Sabbath.* To hold it in honor, he recognises an honor done to himself. Let a few selections from the Bible suffice. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” Hear the pious Nehemiah rebuking the sin of Sabbath breaking in his day. When he saw them “treading wine presses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, with grapes and figs, and all manner of burdens which they brought into Jerusalem on the Sabbath day;” then, said he, “I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.” Again, in Jeremiah, the Lord addresses the kings of Judah and the inhabitants of Jerusalem, and by the most solemn assurances, makes their national blessings, even the existence of their city, to depend on their hallowing the Sabbath. “Hear ye the word of the Lord, ye kings of Judah, and all Judea, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work; but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then there shall enter into the gates of this city kings

and princes, sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever."

We know from sacred history, that the people of Israel turned away from the commandment, and profaned the Sabbath day; and God, by awful judgments upon that nation and their city, vindicated the insulted majesty of his laws, and especially his Sabbaths, which they had despised.

RULES FOR THE SANCTIFICATION OF THE LORD'S DAY.

1. Wisely contrive, the day before, that you may have no unnecessary work to employ your hands or heads on God's day. Think seriously "what a weighty business I am going about! My worldly affairs are but trifles to this. What are shops, ships, or farms, to Christ, grace, or heaven?"

2. Prepare for this holy day. Think with yourself, "What good did I get by any former Sabbath, and particularly by the last?" Pray that the Sabbath before you may be the best you ever kept; that your heart may be more humble, tender and heavenly, and that this may be an earnest to you of keeping an eternal Sabbath with God in glory. Particularly beg, "O God of grace, prepare a suitable word for my soul! Let the minister's mouth be opened, his heart enlarged, and his message be according to thy holy will! Enter thou into thy temple, and crown thy ordinances with thy presence and blessing. Give me, Lord, the hearing ear, the seeing eye, and the understanding heart, that I may receive with meekness the ingrafted Word!"

3. As soon as you awake in the morning of this sacred day, direct your heart and eyes heavenward. Bless God that you see the light of another Sabbath, in which your soul may be furnished with grace, and be fitted for glory. Call upon the Lord to pardon your defective preparations, bear with your infirmities, accept your poor services, and enrich you with his graces and consolations.

4. Proceed to solemn meditations till your heart is affected with considering such a subject as the majesty of the God you are to wait upon; or, the vileness of sin, and yourself by reason of sin; or, the excellencies of Christ, and the great-

ness of his love ; or, the heavenly nature of divine worship, and the gain of godliness ; or, the vanity of the world ; or, the worth of your immortal soul ; or, the rage and policy of your spiritual enemies ; or, the deceitfulness of your own heart ; or, the torments of hell ; or, the joys of heaven.

5. Carefully and conscientiously perform the religious duties of your family as well as your closet. See that your children and those in your employment waste not this morning in sleep or idleness. Call them to join with you in reading, singing, and prayer. Inform them of the glorious Master you serve, the immediate blessedness of such service, and the abundant reward attending it, even life everlasting.—Charge them to be constant and serious in closet, family and public worship.

6. In going to the house of God—if you are alone, think, “O that God would meet all his worshippers, and bless my soul!” If you are in company, talk of God and his word, without pride or affectation ; or hearken to the heavenly discourse of others.

7. As you enter the house of God, lift up your heart to Him in such breathings as these : “Lord, thou hast promised to be in the midst of thy people. O let thy goodness pass before us ! Let us see thy power and thy glory in thy sanctuary. Let thy greatness awe us, and thy goodness delight and refresh us !”

8. In the house of God, make a covenant with your eyes, and take heed of a wandering heart. Fix your eyes on the minister, your ears on the word, and your heart on God.

9. Be spiritual in every part of the service. While the minister is confessing sin, let your heart melt, and even bleed and break. When he begs for mercy, let your whole soul pant after it. When he offers praise, let all that is within you bless God's holy name. In singing, let your heart make melody to the Lord, that when your voice is high, your heart may not be low and dead. When the word is read or preached, seriously recollect, “This is the Word of God. It is His command, and dare I disobey it ? Does He threaten these judgments, and denounce these curses on sinners, and must not I tremble ? Are those his calls and invitations, His great and precious promises, and shall I refuse them ? Ye everlasting doors of my heart, fly open, and the King of glory shall come in !” While the minister pronounces the blessing, haste not away, (a fault too common) but hope, desire,

and believe it shall come down upon you with a divine efficacy.

10. When you come from the house of God, take heed lest Satan catch away the seed that is sown, or the thorny cares of the world choke it. Let not vain discourse proceed from your lips, as soon as God's word is out of the minister's. But beg of God, that the word you have heard may not be as water spilt upon the ground; pray that your memory may retain it, your heart love it, and your will obey it.

11. Think not half a day enough for God and your soul. If you come before the service begins, spend the interval in devout meditation, or in religious discourse. It is lamentable to see a church-yard filled with idle persons, talking of their worldly affairs, or any thing rather than their souls.

12. Take heed how you spend the evening. Cherish good impressions, and conclude by worshipping God in your family and closet.

13. Before you lie down to rest at night, review the whole work of the day.

MINISTERIAL WORK, AND POWER TO DO IT.

The following animated sketch is extracted from an old sermon preached in 1651. By a happy allusion to, and enlargement upon, the charge given by Christ to his disciples, the author vividly and forcibly sets forth the great work of the ministry of reconciliation, as the divinely appointed agency in accomplishing his highest purposes respecting man.—While we may well say, Who is sufficient for these things? we are directed to the encouraging consideration contained in the promise, “You shall receive the power of the Holy Ghost coming upon you.” This is all sufficient. This is the very thing needed; for it is “not by might, nor by power, but by my Spirit, saith the Lord.” On this all, whatever be the station assigned to them, must depend, and then, as their day is, their strength shall be.—ED.

You are to testify to the world my incarnation, doctrine, miracles, life, death, resurrection, kingdom, and glory that is to come. You are to make known to the world the high and deep, the great and glorious mystery of Christ, and the gos-

pel. And that you may be fit for this great and mighty work, you shall receive the power of the Holy Ghost coming upon you. You have a hard task indeed; but you shall be furnished with proportionable power. The business you are to undertake is not human but divine. The things you are to teach are not carnal but spiritual. The work you are to set upon is not man's work, but God's. You are to act among men for God. You are to act in the world against the world. You are to act against the devil in the very midst of the devil's kingdom. You are to convert infidels; to make heathens Christians; to bring near to God them who are now without God in the world; to carry the light of heaven up and down this dark world among the people that sit in darkness and the shadow of death; to shew them the way of life and salvation. You are to turn the world upside down; to change the manners and customs of the people; to bring them off from the idolatry of their forefathers, to worship the true God in spirit and in truth. You are to reduce the earth into conformity with heaven, and set up God's kingdom here in this present world. And all this you shall do not in ease, and quietness, and prosperity, and pleasure; but whilst you are employed and busied, you shall have the whole world rise up against you, and the devil persecuting you with his utmost power through wicked men. And you shall not only be hated of all men for my name's sake: but you shall be overwhelmed with reproaches, obloquies, slanders, opposition, persecutions, prisons, torments, and death, and, therefore, that you may be able to do and suffer all these things, "you shall receive the power of the Holy Ghost coming upon you."

NOTICES OF THE COVENANTERS.—NO. 4.

Every Scotchman has heard of the notorious Lag of persecuting memory. In his wanton cruelties and savage manners he was second to none in the period in which he lived, not even to Claverhouse himself. His fame, it is true, was of a more local description than that of some others of the cavaliers of his time; but the terror of his name was equally great within the district over which he presided. The upper parts of Galloway were assigned to this daring champion of prelatial usurpation, as the locality within which he was licensed to roam at pleasure, committing havoc where he saw fit on the unoffending people of God, who sought only to be permitted to

worship Him agreeably to his word. His residence, when in Galloway, was Garryhorn, in the parish of Carsfairn, in which district, as Wodrow informs us, there were no less than two garrisons stationed for the purpose of keeping the peasantry in subjection. This fact is a proof that there existed even in that wild part of the country a goodly host of witnesses for the truth, in order to suppress whom their enemies saw it necessary to employ measures of no common severity. If Lag was another Clavers, Peter Peirson, the curate, was another Sharp. This man lay as a grievous incubus on the parish of Carsfairn, and his vigilance in detecting the non-conformists, and communicating information to Lag and others, contributed to the violent death he met with in his own house.

The house of Garryhorn was the head quarters of Lag in Carsfairn. The bed on which he slept is still preserved, and is strongly panelled with boards of black oak, overlapping each other like the tiles on the roof of a house. There was formerly at the foot of this bed a sort of kennel, in which he kept a number of dogs, which were employed both in hunting and in scenting out the hiding places of the wanderers. This nuisance, however, has long since been removed, and the chamber is now the comfortable dormitory of the worthy shepherd of the farm, who occupies in peace the identical bed of the redoubted persecutor.

The preceding remarks are introductory to the following incidents:—There lived in a place called Half-mark, in the vicinity of Garryhorn, a person of the name of M'Croy. This man was a Covenanter, and was in reality what he professed to be, a holy and upright character. He was a peaceable and unobtrusive man, and one who took great delight in reading the scriptures and in prayer. It happened one Sabbath morning that this good man, having driven his cows to the field to graze, sat down on the turf, and having taken from the corner of his plaid the sacred volume, began to peruse its blessed contents as an exercise suitable at all times, but more especially on the holy Sabbath. Lag and his men, it would appear, were early abroad on the same morning, but for a very different purpose—their object was not to worship God and to keep his Sabbath, but if possible to suppress his worship and to desecrate the hours of holy rest. They had sallied out to seek their own pleasure on the Lord's day, and with a view to discover any small conventicle of worshippers in the moors, whom they might, as it best suited their caprice, either disperse or kill. In their raid they came upon M'Croy devoutly studying the word of God. The poor man had found his salvation in this word, and now he was poring over it with a believing and a grateful heart, and enjoying more true satisfaction by far in the possession of this treasure than the men of the world can experience in all their riches, and in all their fair and spacious inheritances. "The kingdom of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

This lowly and heavenly-minded man was in spirit holding converse with his God, when Lag and his troopers came suddenly upon him. The good man was taken by surprise, but by the grace of Him in whom he believed, he was ready for whatever event might befall. The ruthless persecutor asked in a rough and imperious tone what book he was reading. The pious man, looking up in his face, meekly replied, it is the Bible. And who can tell how much he who knew what was so soon to befall his faithful witness, had fortified his heart for his hour of trial, by means of the consolations of that gospel on which he was meditating at the very moment when his deadly foes presented themselves before him. The reading of the Bible was a sin not to be forgiven by Lag, who, like the rest of his brotherhood employed in the same work of wickedness with himself, regarded it as a symptom of disloyalty that merited its appropriate punishment. When the honest man made the confession that it was the word of God he was reading, Lag instantly exclaimed that his cows must forthwith find another *herd*, as his life as a rebel was now forfeited. M'Croy no sooner heard the sentence of death pronounced, than Lag without ceremony and without compunction, shot him dead on the spot. The summons was indeed hasty, and he was called at a time and in a place he did not expect, to seal his testimony with his blood; but he was not unprepared to enter that rest in heaven of which the Sabbath he had now begun to keep holy on earth was a figure. His murderers left his bleeding body on the heath, and went onward prepared to act a similar tragedy in the case of the next suspected person with whom they might happen to meet, and such an occasion soon presented itself.

A man of the name of Dempster, met, it is supposed, on the same day, and by the same party, with the fate of M'Croy. It was chiefly in quest of this individual and others that might be with him, that Lag had sallied forth with his dragoons on this Sabbath morning when he came upon M'Croy in the fields. Dempster, in order to escape his enemies, had betaken himself to the top of a high mountain called the Meaul, about three miles from Garryhorn, where he concealed himself among the heath. The place of his retreat, however, was pointed out to Lag, who lost no time in endeavoring to apprehend him. Whether Dempster was alone or in company with others it is not said, but it is not unlikely that there was a meeting of friends appointed to be held that morning on the height, and that the report of the intended conventicle had reached the ears of the persecutor, who at an early hour had issued so promptly from his dwelling to anticipate the worshippers. The dragoons, guided by their ferocious leader, succeeded in ascending the hill, probably without being perceived by Dempster till they were close upon him, when they fired and killed him in his hiding place. Tradition seems to have preserved none of the circumstances attending the martyrdom of this good man, the incident of his death simply is retained, unaccompanied by any other notice.

There is to be seen on the solitary mountain a rude stone which marks the place where he fell, and under which in all likelihood his ashes repose, as it was common in those times to bury the mangled bodies of the martyrs in the identical spot where their blood was shed. "The mosses and the moors of Scotland are flowered with martyrs."

ECCLESIASTICAL PROCEEDINGS.

Pittsburgh Presbytery.—The Reformed Presbytery of Pittsburgh pursuant to adjournment, met in Allegheny on the 1st of June.

Messrs. William Slater, Samuel O. Wylie, and John Galbraith taken on trials at a former meeting, were licensed to preach the everlasting gospel.

Mr. James Neill is certified and dismissed to the Presbytery of the Lakes after the 4th Sabbath of June. Messrs. Renwick Z. Wilson, and Samuel O. Wylie are certified and dismissed to the Southern Presbytery—the latter after the third Sabbath of June—the former after the second Sabbath of July.

The following are the appointments, commencing the first Sabbath of July.

Mr. Slater—July, 1st Sabbath, Blairsville; 2nd, Greensburgh; 3rd, Miller's Run; 4th, West Alexander; 5th, Bull Creek; Aug. 1st Sabbath, Union; 2nd, Beaver; 3rd, Austintown; 4th, Centreville; September, 1st Sabbath, Freeport; 2nd, Pine Creek; 3rd, discretionary; 4th, Mellville.

Mr. Galbraith—July, 1st Sabbath, Bull Creek; 2nd, Union; 3rd, Beaver; 4th, Austintown; 5th, Beaver; August, 1st Sabbath, Miller's Run; 2nd, discretionary; 3rd, Greensburgh; 4th, Blairsville; September, 1st Sabbath, Blacklegs; 2nd, Redbank; 3rd, Brookville; 4th, Freeport.

Dr. Willson—July, 3rd Sabbath, Greensburgh; 4th, Blacklegs; 5th, Greensburgh; August, 2nd Sabbath, Pine Creek; 3rd, Union; September, 1st Sabbath, Beaver; 2nd do. to dispense the Sacrament.

Messrs. Sproull and Blackwood are to dispense the Sacrament at West Greenville on the 1st Sabbath of September—Mr. Blackwood to preach the preparation Sabbath.

Mr. Crozier to dispense the Sacrament at Pine Creek, on the 4th Sabbath of September.

Mr. Walkinshaw to dispense the Sacrament of the Supper at Blacklegs on the 4th Sabbath of September.

Mr. Walkinshaw is appointed to moderate a call in Greensburgh when requested. Presbytery holds its next meeting at Londonderry, on the first Wednesday of October next, at 10 o'clock, a. m.

Presbytery of the Lakes.—The Presbytery of the Lakes met according to adjournment at Utica, O., on the 25th of May, at 5 o'clock P. M., and continued their sessions till the evening of the next day. All the ministerial members were present; the number of ruling elders in attendance was considerably short of a full representation, yet taking into account the scarcity of elders in many congregations—the age and infirmity of some—and the distance of others, from the place of meeting, few, if any, can be charged with culpable neglect. It is hoped that measures in train will prepare the way for a more full delegation in future.

Petitions for supplies of gospel ordinances were forwarded from almost all the vacant congregations and societies, to whom the Presbytery could afford but a scanty portion of the bread of life.

Reports of commissions, appointed at a former meeting to settle affairs at Brush Creek and Jonathan's Creek, were unanimously adopted, and a commission appointed to revisit Brush Creek, to annul a certain act passed in session, and to increase the number of members of said session.

A call from the congregation of Brush Creek in Adams county, O., was presented to Rev. R. Hutcheson, and by him accepted. The demand at present is for two thirds of his time. Rev. J. B. Johnston was appointed to effect the installation.

Jonathan's Creek was recognized as an organized congregation, including Brush Creek society, in Muskingum county; and Rev. A. McFarland was directed to increase the session of that congregation if required.

The following appointments were made for supplying vacant congregations:

Rev. A. McFarland, to dispense the Sacrament of the Lord's Supper at *Jonathan's Creek*, and preach two Sabbaths at *Sandusky*.

Rev. J. Wallace to preach eight or ten Sabbaths at *Brush Creek*, (Muskingum,) and discretionary at *Belpray*.

Rev. J. B. Johnston, 4th Sabbath, June, and 4th Sabbath, Sept. *Sandusky*,—1st and 2nd Sab. Aug. *Garrison*—to dispense the Sacrament of the Lord's Supper on the 2nd Sabbath, assisted by Rev. R. Hutcheson: to increase the session of Garrison and Beech woods; and moderate a call in those places if required—to preach at *Xenia*, on his return from the installation at Brush Creek.

Rev. R. Hutcheson, stated supply at Brush Creek till his installation—1st Sab. June, *Walnut*—1st Sab. July, *Cincinnati*—1st Sab. Aug. *Beech Woods*—2nd do. *Garrison*—3rd do. *Cincinnati*—and to hold a session in the latter place if need be—the remainder of his time at discretion, in the Southern vacancies.

Appointments were made for Mr. James Niell, who was expected from Pittsburgh Presbytery; he having not yet arrived, his appointments and some others are not published.

A great deal of harmony prevailed in all the business transacted, and every thing is encouraging, with the exception of a want of la-

borers. We trust the Lord of the harvest will move some of our brethren to 'come over and help us.' Nothing was done in relation to Presbyterian visitations, this it is presumed, was owing entirely to oversight.

The next meeting is to be at Jonathan's Creek on the 2nd Wednesday of October, at 10 o'clock, A. M.

ITEMS OF INTELLIGENCE.

A Solemn Scene.—A correspondent of the New-York Observer, writing from North Stamford, Ct. gives the following narrative of an occurrence at that place, alike solemn and awful.

"Sabbath day, the 3d inst., was a solemn day to the people in this parish. The morning devotions in the house of God were ended, the exercises of the sacramental feast had commenced, the bread broken and distributed, the cup taken, when the house in which we were assembled was struck with lightning. The Rev. Platt Buffet, of Stauwich, was present, and assisted the pastor, the Rev. Henry Fuller, in the exercises. He had poured out the wine, taken the cup, and was giving thanks to God, when he and Mr. Fuller were instantaneously prostrated to the earth. The groans and shrieks which instantly broke forth from the congregation it is utterly impossible for me to describe; and yet there seemed to pervade the assembly the most solemn awe; all appeared to feel as if standing on the very verge of death. The bursting thunder, the vivid lightning without, the thrilling scene within, contributed to render the gloom most terrific.

"Mr. Fuller was not so seriously injured, though feeling considerably affected in some limbs. Mr. Buffet is very seriously injured; we supposed him dead for some ten minutes; no signs of life were apparent until water was procured and thrown upon him. He still suffers great distress at the stomach, takes no food, but is perfectly rational.

"The electric fluid entered the chimney top, descended to the stove pipe, and exploded immediately over the communion table, where those servants of God were standing.

"Some others were slightly affected, though not seriously.

"The Congregational meeting house in New Canaan was struck about the same time, and several knocked down. An academy and dwelling house in the same town, and a dwelling in this parish were considerably injured."

Ireland.—Terrible riots have occurred in the West of Ireland, caused by the scarcity of provisions—and in the attempt to quell them several were killed, and a great number seriously wounded. In the county of Clare, near Ennis, an attack was made by the

crowd, great numbers of women aiding, upon some stores in which provisions were kept. The police soon cleared the way, but were again assailed by the returning crowd. They then fired upon the mob and wounded nearly thirty—of whom nearly half were women. Several have since died, and *thirty-eight of the police men have been arrested for murder*; it is said they fired without orders, and the Coroner's jury returned this in their verdict. Nearly all the persons wounded were considered in a dangerous state. At Galaway, in Kildare Co., in Cork, and in Tipperary, serious outbreaks have also occurred.

The report gains currency that Earl de Grey means very speedily to retire from the government of Ireland. The Duke of Buccleuch, it is supposed, will be Earl de Grey's successor.

Emigration from Germany.—Whole villages, including the rich as well as the poor, are emigrating, says a letter from Mentz, from Germany to North America. Three of those in Upper Hesse have, within these few months, been entirely abandoned, and several in Rhenish Prussia are preparing to follow the example. A short time ago the whole population of one of these villages passed through Mentz on its way to America, accompanied by its pastor and its schoolmaster.

Popish Announcement.—The Freeman's Journal of last Saturday, the organ of Bishop Hughes and the Roman Catholics of New-York, announces officially that "two *New Saints* are to be added to the Calendar." The reasons assigned for this honor conferred upon two dead men are their "heroic virtues practiced during their mortal career, and the MIRACLES which it has pleased Almighty God to perform *through their intercession after death.*" The "sacred Congregation of Rites" "decided that the reputation of *virtue and miracles* had been constant" in the case of both the proposed individuals, and the Pope, Gregory XVI. approved the decision, and the names of *La Salle* and *Pompilius Maria de Deo* are canonized, so that Papists have now two additional or new Mediators, on whose intercessions they will depend for success. When will the eyes of Protestants be opened to see the abominations of this idolatrous system, so as to cease the countenance and patronage which they have been giving to the man of sin!

The trial of the youth, John Francis, for high treason in shooting at the Queen of England, took place in June, in the Central Criminal Court, London. He was found guilty on the second and third counts of the indictment charging him with having fired a pistol, loaded with some destructive substance, at her Majesty; the jury having a doubt that it contained a bullet, but believing that it was loaded with something else besides wadding and powder. The prisoner, who was dreadfully affected, was sentenced to be hanged, drawn and quartered.

The hanging in this case we doubt not is right, but the *drawing* and *quartering* strike us as excessively barbarous.

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No. VI.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 141.)

OBJECT. XVI. "It is horrid cruelty and unchristian persecution to restrain or punish men for believing, teaching and worshipping, according to the dictates of their own conscience, as charity obligeth us to believe is the case with heretics, blasphemers and idolaters. It is *altogether diabolical*, the *very worst part of Popery*, and that which *peculiarly supports the whole antichristian scheme*. Men ought to follow the dictates even of an erring conscience." **ANSW. 1.** Where is your proof, from either scripture or reason, that an erring conscience binds men to believe, teach, or practise gross heresy, blasphemy, or idolatry, any more than their promises or vows to do evil, bind to performance?—or than it can bind them to theft, murder, adultery, calumny, or the like? If we have an erring conscience, our immediate duty is to get rid of that error, by the illumination of God's word, as being sinful in itself, especially if procured through sloth or wickedness: it will hinder our right performance of duty, but can never make sin lawful. If, sir, you can believe, that an erring conscience, can outdo the almighty power of God, in making heresy, blasphemy, or idolatry innocent things, you may quickly believe, that a Romish priest can outdo his maker, in making a God, and then eating him, in the mystery of transubstantiation.—

2. Even when conscience is perfectly clear, pure and unbi-

sed, it is wholly subordinated and subjected to the authority of God's law. How can the entrance of sinful error into it, exalt it above his law, and make such a God of it, as can stamp its wicked dictates into uncontrolable laws, in opposition to the mandates of Jehovah himself. This will not only prove, that Adam and Eve became Gods by the entrance of sin, but go far to justify Popes and devils in the whole of their conduct. 3. If the devil, who deceiveth the world, get into men's conscience by his strong delusions, hath God allotted him that as a quiet city of refuge, from which no means ought to be used to dislodge him, and from which he may use the whole man unrestrained in his service—in sacrificing children to Moloch, murdering saints, blaspheming God, &c. 4. Where is your proof, that I ought to believe, that the man, who hath access to the Bible, acts according to the dictates of his conscience in gross heresy, blasphemy, or idolatry, any more than that he acts according to them, in murder, treason, theft, unchastity, &c.? Men have labored and suffered as much, in courses of the latter kind, as in those of the former, and died as impenitent at last. 5. If pretence of conscience, and more than pretence in favor of sin we can never be certain of, be a sufficient ground for magistrates licensing, encouraging and protecting men in contradicting and blaspheming God, or robbing him of his worship, to bestow it on devils—or in robbing his church of his oracles or ordinances—in murdering the souls of men, and sowing the seeds of confusion and every evil work—why ought it not to warrant their licensing, encouraging and protecting them in high treason, calumny, theft, robbery, murder? It is hoped, you, who are so generous in allowing men, if they can but pretend conscience for it, to abuse and rob Jehovah, will be as ready to allow them equal freedom, if they can but pretend conscience, in abusing and injuring yourself. If God's giving up men to *strong delusions*, that they may believe lies, warrant magistrates to encourage or protect them, in spreading gross heresy, or in open blasphemy and idolatry, why ought not his giving them up to *vile affections*—to their own hearts' lusts, equally to warrant their encouraging and protecting of them in open whoredom, bestiality, incest, robbery, &c.? Men can as little conquer their lusts and cleanse their hearts, as they can rectify the errors of their conscience. 6. It is infallibly certain, that God himself, under the Old Testament, appointed magistrates to restrain and punish men for blasphemy and

idolatry, let their conscience dictate them as strongly as it pleased. Had men in these early ages no conscience to govern them? Or did God then, like the old fashioned Protestants, not understand human liberty and the rights of men's conscience? Did he indeed then so far mistake his way, as to appoint what is so *cruel* and *diabolical*; what is the very *worst part of Popery*, and the *principal support of that abominable system*? Or hath God, or the nature of sin, cruelty and tyranny, been changed? How shocking the thought!

OBJECT. XVII. "As men's natural and civil rights nowise depend upon their being orthodox christians, magistrates ought to protect them in these privileges, be their opinions and worship what they will; nay, to give them legal security for their protection of them, in these opinions and worship, that they may not be exposed to the caprices of particular magistrates." ANSW. 1. The christian liberty, which Christ purchased, is not a liberty to-commit sin, but a spiritual freedom from it. Gal. v. 1, 13. Luke i. 74, 75. Heb. xii. 28, 29. Christ came not to save men's lives from restraint or punishment required by his own law, in order that they, by spreading gross heresy, blasphemy, and idolatry, might ruin nations and damn men's souls. 2. You might have forborne to demand *legal or authoritative* licenses for men to blaspheme God, worship devils in his stead, &c. till you had proven satan to be the absolute proprietor and governor of this world, and the primary granter of all civil and natural rights to men; or proven, that God, who is infinitely holy, just and good, hath, or can, give men natural or civil rights protecting them in public blasphemy, idolatry, or the like, any more than rights protecting them in incest, robbery, murder; or that magistrates, as his ministers, ought, in his name and authority, to grant men such rights. 3. If God hath so frequently turned men out of their civil property and life for their idolatry and blasphemy, Isa. x. xiv. xxxvii. xlvi. xlvii. Jer. xlviii. li. Ezek. xxxv—how absurd to require magistrates, who are *his ministers for good* to men, to execute their office, which is *his ordinance*, Rom. xiii. 1—6, in encouraging and protecting men, in openly and insolently contradicting, blaspheming, rebelling against, and robbing him? Ought the Sheriff and Justices of Peace in Britain, as the *king's ministers for good* to the nation, to have executed their office in protecting the arch-rebels in 1715, and 1745, in the undisturbed enjoyment of all their civil rights, or to have given them new legal securities,

in order to enable them, more boldly and successfully to carry on their treacherous and murderous rebellion against his Majesty? Or ought they, by proclamation, to warrant all the subjects in their respective counties to revile, rob, and take arms against the king and parliament, and promise them protection in so doing, but always prohibiting them to injure their fellow subjects?

OBJECT. XVIII. "Magistrates ought not to rule their subjects by the Bible, but by the civil laws of the nation, according to which they are admitted to their power, by their subjects, from whom all their power originates." ANSW. 1. That magistrates' power originates from their subjects is a notion *plainly atheistical*. It originates in God himself, Rom. xiii. 1, 2. Rom. xi. 36. Psalm lxxv. 7. Dan. ii. 21. 2. If magistrates must regulate their government by no other law than that which they or their subjects have established for themselves or one another; they must act as atheists independent of God, in the execution of an office wholly derived from him, and for every act of which they must be accountable to him. If the useful laws of one nation, may be adopted into the civil law of another, why may not the will of God, the supreme governor of nations, declared in his laws of nature and revelation, be also adopted into it? Are God's laws more dishonorable or dangerous—more unfit to be adopted into our civil law, than those of our sinful neighbors? Is the Scotch law the worse, that many of God's statutes prescribed in his word have been adopted into it—nay, that all the leading doctrines of christianity contained in our two Confessions of Faith and Catechisms have been adopted into it, and the Confessions themselves expressly ingrossed into acts of Parliament? Indeed, if nations adopt nothing of the manifested will of God, into their civil law, it will contain nothing but useless trifles. Will these be fit for directing the administrations of *ministers of God for good* to men, or for securing, and promoting the important welfare of any nation under heaven? 3. If all civil authority to make laws, resident, either in subjects or magistrates, be necessarily derived from God, as *Former and King of nations*;—if magistrates be *ordained of God*, to be *ministers of God for good* to men, to be for *terror and punishment*, and *revengers of evil doers*, and a *praise of them that do well*, and to be *obeyed for conscience sake—for the Lord's sake*, Rom. xiii. 1—6. 1 Pet. ii. 13, 14. Common sense loudly demands, that neither their will nor that of their subjects, but the manifest-

ed will of God, their independent and infinitely high superior, should be the *supreme rule and standard* of all their administrations; and that no civil law should or can bind either magistrates or their subjects, but in so far as it is agreeable and subordinated to the laws of God.

OBJECT. XIX. "Magistracy being an office, not founded in revelation, but in the law of nature, the whole execution of it ought to be regulated by that law of nature, not by the will of God revealed in scripture." ANSW. 1. I thank you for so quickly overturning your preceding objection, and adopting the *divine law* of nature, instead of *your civil law*, as the supreme standard of magistratical administration. 2. According to your objection, parents, masters, children and servants must regulate their performance of relative duties, merely by the law of nature, without taking the smallest assistance from the directions of the Holy Ghost in scripture. No parents or masters must instruct their children or servants in the knowledge of the doctrines, promises, laws, worship, or virtue required in the Bible, as these relations *depend no more on Revelation than magistracy doth*. I defy you to prove they do. In performing the duty of our natural or civil relations, we must act as *mere deists*, ignorant of, or pouring contempt on the inspired oracles of the Great GOD, our Saviour. What hurt have the laws of revelation done to such relative duties, that they must be thus infamously excluded from being any part of a rule of them? 3. No man can truly obey the law of nature, without heartily embracing and cheerfully improving whatever revelations God is pleased to bestow on him—as such revelations proceed from the same divine authority as the law of nature; and must be a noted means of promoting true and proper obedience to it. To exclude divine revelation when granted, from regulating our performance of relative duties, must therefore not only amount to an *heathenish* contempt of the scriptures, but to an *atheistical* contempt of the law of nature, which necessarily requires us to adopt divine revelation for our supreme rule, whenever it is graciously granted to us.

OBJECT. XX. "Many of the above mentioned instances of magistrates' care about religion, and their restraint and punishment of idolaters, blasphemers, and false prophets, related merely to the Jewish Theocracy which was *typical*, and therefore not now to be copied." ANSW. 1. Many of the above-mentioned instances, particularly those respecting Heathens,

or contained in the promises to the gospel church, have not the least appearance of being typical. Nay, I defy you to prove that the instances of Jewish rulers were *merely* typical.

2. These typical magistrates of the Jewish nation also exercised laws relative to murder, theft, unchastity, treason, and other matters of the second table of the moral law. Ought therefore no magistrates now to do so? The laws respecting duties of the second table pertained as much to the Jewish Theocracy, as those relating to the first. Must therefore the christian magistrate, for fear of copying the Jewish Theocracy, meddle with no morality at all?

3. Must every thing that was once typical, be now, under the gospel, excluded from regulating authority? Must all the excellent patterns of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses, Aaron, Samuel, David, and other Hebrew saints, be rejected as typical and useless? Must all the laws directing to elect men *fearing God and hating covetousness*, to be magistrates, or directing them to judge justly, impartially and prudently, and to punish murderers, adulterers, thieves, robbers, &c. be discarded as typical? Must the weekly Sabbath, public fasts and thanksgivings be laid aside as typical—a mere sign between God and the Israelites? Must the ten commandments, and all the explications of them in the Old Testament be discarded, as published in a typical manner, and to a typical people, and used as the principal part of their rule of government in the Jewish Theocracy?

4. As the Jewish church was a **REAL** church, and not **MERELY TYPICAL**, so their State was a **REAL** commonwealth or kingdom, and not **MERELY TYPICAL**. Whatever therefore pertained to it, *as a real commonwealth*, is imitable in any other.

5. The Jewish Church and State were as **REALLY DISTINCT**, as the Church and State are now; though I do not say precisely in the same manner.

1. They differed in respect of **REGULATING LAWS**. The ceremonial law directed the Jewish church. The judicial directed the affairs of their state.

2. They differed in their respective **ACTS**. The Jews worshipped God, offered sacrifices, and received sacraments, not as members of that state, but as members of that church. They punished evil doers by fines, imprisonment, banishment, burning, stoning, and hanging; and fought with enemies, &c. not as a church, but as a state.

3. They differed in respect of **CONTROVERSIES**. To the church pertained the *matters of the Lord*, and a judging of leprosies, and between statutes and judg-

ments. To the state belonged the matters of the king, and to judge between blood and blood, 2 Chron. xix. 10, 11. Deut. xvii. 8. 4. They differed in respect of OFFICERS.—The priests were the only stated officers in the church, and prophets a kind of occasional ones. Elders, Judges and Kings were governors in the State. The priests might not take the civil sword out of the hand of the magistrates; nor the magistrates offer sacrifices, burn incense, or otherwise execute the priest's office. 5. They differed in respect of CONTINUANCE. When the Jewish civil power was taken away by the Romans, the constitution of their church remained, in the days of our Saviour's debasement. And even now the Jews pretend to be a church, but not to be a state. 6. They differed in respect of VARIATION. The constitution of their church remained much the same under Moses, Joshua, the Judges, the Kings, and after their captivity. But the form of the state underwent great alterations. 7. They differed in respect of MEMBERS. Proselytes of the covenant were complete members of the Jewish church; but had not the same dignities or marriages allowed them in the state, as the natural Israelites. Nor had the proselytes of the gate any church privileges, though they had some civil ones. 8. They were governed by different COURTS. The church had her courts of the synagogue, and her ecclesiastical Sanhedrim. The state had her courts of the gate, &c. and her civil Sanhedrim; though often some Levites were judges in both, as our ruling elders in the church, may, at the same time, be civil judges, Exod. xxiv. 1. Deut. xvii. 8—12. 1 Chron. xxxiii. 4, & xxvi. 30, 32. 2 Chron. xix. 8, 10, 11.—Jer. xxvi. 8—11, 16, xviii. 18, with Deut. xvii. 10, 11, 12. Ezek. vii. 26. 2 Kings, vi. 32. Zech. vii. 1—3. Psal. cvii. 32. Ezek. xiii. 9. Mat. ii. 4. xvi. 21. xxi. 23. xxvi. 57, 59. xxvii. 1, 12. Luke xxii. 66. Acts iv. 5. Some Jewish Rabbins expressly distinguish between their judges and their church elders in the same places. 9. They differed in their CENSURE of offenders. In the church, offenders were suspended from sacred fellowship, by a *casting out of the Synagogue*, or a *cutting off from God's people or congregation*. John ix. 22. & xii. 42. Exod. xii. 15, 19. Num. xix. 13, 20. Lev. xxii. 3, with Gen. iv. 14.—Lev. vii. 20, 21, with v. 2,—1 Cor. v. 6, 7, 8, 13, with Exod. xii. 15, 19. Gen. xvii. 14, with Acts iii. 23. Psal. i. 5. Gen. xxv. 17. In the state, they were cast off by death or outlawry. 10. Profane and scandalous persons were

excluded from the Jewish temple-service and passover, while they retained their civil rights in the state. Ezek. xlv. 7, 9. Deut. xxiii. 18. Jer. vii. 9—11. Ezek. xxiii. 38, 39. 2 Chron. xxiii. 19, with 1 Cor. v. 11. Psal. cxviii. 19, 20, & xv. 1—5, & xxiv. 3, 4, & l. 16—20. Ezek. xxvi. 22, 26. Ezra x. 8, 16, 17, & vi. 21.* 6. There was no such difference between the Jewish magistracy, especially after their rejection of the Theocracy, under Samuel, 1 Sam. viii. 5, 7, 19 & xii. 12, 17, 19, and the magistracy in Christian countries, as it is often pretended. 1. The Jewish magistracy was an *ordinance of God*. Exod. xviii. Num. xi. Deut. i. xvii. & xvi. 18, 19. Magistracy is still an ordinance of God, to be submitted to for the Lord's sake. Rom. xiii. 1—6. 1 Pet. ii. 14. 2. Notwithstanding God's appointment of particular persons to be their kings, the Hebrew nation had the power of electing and admitting them to their office. 1 Sam. x. xi. xvi. 2 Sam. ii. 4, & v. 3. 1 Chron. xii. Our magistrates are *powers ordained of God*, Rom. xiii. 1—6; and yet an *ordinance of men*, 1 Pet. ii. 13. 3. God himself was the supreme governor of the Hebrew nation. Deut. xii. 32. Hos. xiii. 10. God is still *King of nations, Most High, King of the whole earth*. Jer. x. 7. Psalm lxxxiii. 18. xlvii. 7. 4. The Israelites were God's peculiar kingdom. 1 Sam. xii. 12. Hos. xiii. 10. Nations which generally profess the Christian religion, are the *kingdoms of our Lord and of his Christ*. Rev. xi. 15. 5. The Jewish magistrates were deputies and vicegerents of God the sovereign King. 1 Chron. xxix. 23. 2 Chron. ix. 6, 7. Psal. lxxxii. 1, 6. Magistrates are still *powers ordained of God, ministers of God for good*, to whom we must be subject for conscience sake—for the Lord's sake. Rom. xiii. 1—6. 1 Pet. ii. 13. By Christ kings still reign, and princes decree justice, even all the judges of the earth. Prov. viii. 15, 16, with Eph. i. 22. 6. The manifested will of God was the proper statute book of the Jewish civil law. Deut. xvii. The will of God manifested in the laws of nature and revelation, are the supreme standard of all civil laws in the world, in which every human constitution ought to be founded, and by which the whole binding force of it is circumscribed, Acts iv. 19, & v. 29. Psal. ii. 10—12, and hence human laws become an *ordinance of God*.—Rom. xiii. 2. 7. The judicial laws of the Hebrew nation, regulated that which pertained to their kings, judges, warri-

* See Gillespy's *Aaron's Rod blossoming*, Part I. Lensden's *Philologus Hebraeo mixtus*, p. 338, 339.

ors; fields, houses, injuries, crimes, punishments, mortgages, marriages, &c. Exod. xxi.—xxiii. Deut. xviii. xx. Lev. xviii. xx. Num. xxxvi.—xxxviii, &c. Our civil laws regulate the same things. 8. Among the Jews, notorious disobedience to the declared will of God was held rebellion against him, the King of the nation, and to be condignly punished, as it tended to the good of the state. Heb. ii. 2, & x. 28. Notorious disobedience to the manifested will of God ought to be still held as rebellion against Him, as king of nations, and to be condignly punished, as tends to the welfare of the state—magistrates being still set up by God to be *terrors, revengers,* and *punishers of evil doers,* and bound *not to bear the sword in vain.* Rom. xiii. 1—5. 1 Pet. ii. 13, 14. Nor hath it been yet proven, that our magistrates who have the scriptures, ought to pay less real regard to them in the stating of crimes, than the Jewish rulers did. 9. The Jewish magistrates were appointed to promote the welfare of the church, in order to promote the welfare of the state, in subordination to the honor of God, the King of the nation. Magistrates are still bound to do the same, as they have opportunity. Isa. xlix. 23, & lx. 3, 10, 16. Rev. xvii. 16, & xxi. 24, 26. Rom. xiii. 1—6. 1 Pet. ii. 13, 14. 1 Tim. ii. 1—4. 10. The Jewish church and state, as hath been just now proven, were really distinct from and independent of each other, having different laws, officers, courts, privileges, penalties, &c. The christian church and the civil state of christians are no less distinct and independent of each other. 11. Nevertheless, the purity of the Jewish church, contributed much to the welfare of their state, and the right management of their state to the prosperity of their church; and bad management in the one always tended to the hurt of the other, Deut. xxviii.—xxxii. Lev. xxvi. Judges i.—xiii. 1 Sam. ii. to 2 Chron. xxxvi. Isa. i. to Mal. iv.—Isa. i. 19, 20, & iii. 10, 11. And still righteousness exalteth a nation, and sin is the reproach and ruin of any people. Prov. xiv. 34. 12. God never commanded the Jewish magistrates to *force* their true religion upon their Heathen neighbors, Philistines, Moabites, Ammonites, or Syrians, whom they conquered, or to put them to death for their idolatry. Nor hath He ever commanded magistrates, who have embraced the true Christian religion to *FORCE* men by fire or sword, or any like punishments, to embrace and profess it—or to inflict the same punishments upon blasphemers or idolaters in unenlightened countries, which they may do upon such as obstinately

rebel against and apostatize from the truth, amidst plentiful means of conviction and establishment in it. 13. Never did God, that I know of, require the Jewish magistrates to punish any of their subjects for *lesser faults*, however open or manifest, or to punish them for the *simple neglect* of duties *strictly religious*—or to annex sentences of outlawry and of death to ecclesiastical *cutting-off* by excommunication from the church. Nor can I find, that he hath enjoined any such thing upon the christian magistrate. 14. Among the Jews, some things partaking of both a civil and religious nature, did, in these different respects, fall under the government of both Church and State. Even circumcision itself was a national badge as well as a religious seal of God's covenant. Among Christians, public fasts and thanksgivings, calling of Synods, &c. do, in different respects, fall under the power of both church and state. Pretend therefore no more, that there is a *total difference* between the case of our magistrates, and that of the Jewish, recorded in scripture.

(To be continued.)

ON THE RESTORATION OF THE JEWS TO PALESTINE.

The territory so long occupied by the ancient people of God, and the peculiar circumstances of its tenure and possession, have always rendered it an object of interest. And most naturally and reasonably. The scene of so many stupendous dispensations of divine Providence, of such numerous wonders of divine grace, through so long a period which was closed at last by a transaction that is of such infinite moment to the human race, justifies the concern with which a spot so sacred has been regarded. Yet it admits of no doubt that the attention and regard it has attracted, have often been founded in misapprehension, and terminated in superstition. The reader of the history of Europe, as it existed under the Roman Empire, and subsequently in its distribution among the nations which sprung out of the ruins of that mighty fabric, will have observed ample illustrations of the infirmity and aberrations of the human mind in this very respect. Soon after the acknowledgment of Christianity by Constantine, the pious zeal, as it has been considered, of Helena, sought

out every spot and object which was known, or reputed to have been distinguished by the presence, ministry, or sufferings of the Messiah, and adorned and consecrated them by costly temples to preserve and perpetuate the memory of events connected with the places so distinguished. The superstition that thenceforward deluged all Christendom with reliques and legends, and ranked pilgrimages to the Holy Land among the highest fruits of true piety, need only now be mentioned. The Crusades at a later period, undertaken expressly in their origin to secure to the pilgrims, an undisturbed enjoyment of their devout curiosity to visit and explore a land regarded with such singular veneration, furnish an illustration of the same principle, hardly equalled, certainly not surpassed, whether we consider the infatuation with which it was attended, or the extent of its influence over the human mind.

These circumstances very reasonably awaken some jealousy of the sobriety and scriptural nature of any views which attach a high importance to the soil of that land, once of such deep interest, and require of us that we examine with the most scrupulous consideration any expectations entertained and avowed with respect to its future destiny. And on this subject whatever collateral considerations, and whatever conclusions drawn from the course of Divine Providence in other respects may be supposed of weight to influence our judgment, it is evident that in this matter our only guide is the testimony of the Holy Scripture. Here we must seek either for a direct assertion of the fact, or find the expectation of it authorized or forbidden in the nature, genius and effects of the religion there revealed.

It is not denied that many of the prophets dwell with peculiar emphasis and fulness on the restoration of the Jews to their holy land. It is believed, however, that these either refer directly to that restoration which was effected when they were recalled from their long captivity in Babylon, or by way of accommodation of that remarkable event to the spirit of prophecy, it is employed by the inspired writers either as a figurative representation of eminent mercies to the New Testament church, or of the restoration of the Jews as a people to the blessings of a covenant relation to God, from which they have been so long excluded. It is believed moreover, that these considerations are amply sufficient to explain the numerous references of the prophets to this remarkable event. Apprehending also, that the literal restoration of the

Jews to the holy land, under any peculiar covenant relation, is repugnant to the principles of the great system of truth and grace revealed in the scripture, as shall hereafter be shown, and seeing the belief of such literal restoration in "the last times" connected with many and very gross perversions and misapprehensions, the writer of these remarks is inclined to question altogether the scriptural authority and reasonableness of such expectations; and though with much diffidence in a matter involving so large a ground of debate, to adopt the negative on the whole subject. In support of this view he proposes to offer in one or two numbers some arguments derived from the holy scriptures; yet in offering these he is ready to acknowledge that it is more in the hope of inviting a calm and dispassionate examination of manifest interest, than with the expectation of effecting in the minds of any of his readers a final and satisfactory determination.

The first consideration to which our attention is naturally directed, is the right of tenure and possession of the holy land first bestowed on the people of Israel, the descendants of Abraham, the "friend of God." According to the tenor of that grant, so far and so long does their right extend. I know not very well how their claim can rest on any other title, and consequently if this fails, no valid expectation of its restored possession can be entertained.

The first reference to the grant of this land as a possession to Abraham and his posterity is contained in the call recorded in the 12th chapter of Genesis, where indeed it is only obscurely noticed. This circumstance, however, and the attendant promises require to be considered together. "Now the Lord had said unto Abram, Get thee out of *thy country*, and from thy kindred, and from thy father's house, *unto a land that I will shew thee*; And I will make of thee a *great nation*, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Gen. xii. 1—3. In the subsequent narrative it is said that in obedience to this call, Abraham with his family "went forth to go into the land of Canaan, and into the land of Canaan they came." And there also, in the further prosecution of the narrative, we are given to understand, "the Lord appeared to Abram, and said, *unto thy seed will I give this land*; and there he builded an altar unto the Lord who appeared unto him." Thus the territory is indicated and determined which was to be the inheritance of

his posterity. It cannot, however, but be noticed that the land in promise, its grant and its future possession are all subordinate to some higher design involved in the call of Abraham. Himself personally and eminently blessed, his name to become illustrious, himself to be a blessing, and finally, at a future period of the world, the whole human race to experience the fruits of the divine favor through him; "in thee shall all the families of the earth be blessed." It is evident that by the enumeration of such distinguished and pre-eminent benefits, it was intimated that the territorial allotment of his posterity was a subordinate, dependant, and *perhaps wholly a temporary* consideration to expire, when the objects of superior moment were accomplished, as if by its own implied limitation. This promise, some time afterwards, is renewed with a more ample and explicit assurance of its intent, of the perpetuity of the grant, and of a numerous posterity by which it should be inhabited. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever.— And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. xiii. 14—17. In this more enlarged expression of the divine purpose, a remarkable form is used to signify the perpetuity of the grant, "to thee will I give it and to thy seed *forever*." The proper import of this phrase may be more fully considered hereafter; at present it is sufficient only to remark that the term "forever" in this connexion will not among any class of sober readers of the Bible, be considered as meaning an absolute eternity. Then freed from that misapplication, it will be esteemed as denoting an uninterrupted duration of right or possession during some specified or determined period, and, as may be reasonably supposed, so long as that posterity should be under a peculiar dispensation growing out of their natural descent from Abraham.

This promise now so variously proposed, wanted only a covenant transaction to complete the deed of gift. And this it shortly received. Abraham yet without a child, and at an advanced age, is at a loss how to understand the fulfilling of the promise to his posterity. "And he said Lord God where-

by shall I know that I shall inherit it." Gen. xv. 8. The divine oracle immediately commanded the offering of several victims in sacrifice, and a transaction of peculiar solemnity, related with singular minuteness, is thus closed. "In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18.

In all the various expressions of the divine purpose in bestowing this territory upon Abraham and his posterity, no specific design is yet intimated. And it is not to be supposed that a territorial allotment to the people of Israel so often and so solemnly declared, has no other object than the ordinary providential distribution of the world among the nations of the earth. Indeed many circumstances concur to divest it of all worldly and external importance, and thus to intimate that its true and great design wherein it surpassed in magnificence and grandeur all other nations, consisted in something far other than merely giving to the people of Israel as the descendants of Abraham, a territory and a name among the nations. The land itself, constituting at present one of the most insignificant provinces of the Turkish Empire; the nation in their history throughout hardly known among the records of ancient kingdoms; their greatest kings and chiefs scarcely mentioned among the mighty who are distinguished in the earth—their land, their national existence, was plainly subordinate to a great but concealed design, or one enveloped in the obscurity of their entire typical state, character and institutions.

This design in fact, becomes more disclosed in a later transaction, the covenant with Abraham recorded in the seventeenth chapter of Genesis. But that is a transaction of such interest and variety as to require more particular consideration than the limits of the present article will allow, especially to shew the relation which is borne to it by the grant and possession of the land of Canaan. It will therefore constitute with other matters the subject of a future number.

In the meantime it is proper to remark that there is much already apparent to induce us to consider the settlement of the posterity of Abraham as a peculiar people, as a dispensation of Divine Providence, subordinate to another great design on the accomplishment of which it was entirely dependant, and that being accomplished, this temporary and subordinate arrangement was finally closed, no more to be resumed.

THE SYSTEM OF POPERY.

(Extracted from the Presbyterian Review.)

If the benefits of the Reformation were worth the obtaining, they are surely worth the preserving. If the principles of the Reformation were sound, they are none the worse for being three hundred years old. On the other hand, if the evils of popery were intolerable in the days of our fathers, they are not likely to sit easier upon their children. If the principles of Popery were anti-scriptural and barbarous in former days, the lapse of a few centuries cannot make us wink at their enormity; nor is the infusion of modern infidelity, with which they have been leavened, likely to render them more scriptural or more humane.

What were the *benefits* of the Reformation? Let the history of Europe, especially of our own land, for the last three centuries, declare a pure religion, a translated Bible, liberty, literature, civilization, unexampled prosperity and triumph! What were the *principles* of the Reformation?

Every reader of the scripture knows. They were the principles of the Bible. Again, what were the *evils* of Popery? Let the history of the dark ages testify, and even the history of Papal nations since the Reformation rose. Irreligion, ignorance, immorality, persecution, superstition, and idolatry worse than Pagan. What were the *principles* of Popery? A glance at the register of her councils, decrees, bulls, and encyclical letters, will fully disclose. They are principles which open to us an extent of dark, deliberate, satanic wickedness and subtilty, which it is fearful to contemplate—for it is a 'mystery of iniquity,' and its 'coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.'

Such *was*, and such *is*, the real state of things—the real, unexaggerated differences between the two systems—between Protestantism and Popery.

Milder language than this we might have employed, but milder language would have fallen short of truth. Stronger language we might have used—as the men of other times have done before us—and yet not overstepped the limits of truth; but the position in which we are placed, our liability to the charge of political partizanship in all we say upon this

subject, utterly unfounded though it be, requires some circumspection that we may give unnecessary offence to none.

At the same time we are free to say, that we are not much concerned who may take offence. In other days our motives would not have been misrepresented. It was not *always* reckoned a discredit to hold up Popery in its true colors, or if it was reckoned so by any, it was not so esteemed by those who professed themselves the friends of civil and religious liberty. The alliance between Popery and liberality is a novel one. Their mutual support of each other—their united condemnation of Protestantism is singular indeed. But liberality is truly, as a certain poet has said of Britain, ‘the fond ally that fights for all.’—for all, except the truth as it is in Jesus.

But even allowing the charge were as true as it is false, what is the ‘head and front of the offending?’ Simply that we condemn Popery for a political purpose, i. e. that we are more loud and vigorous in exposing it now, when we see it entrenching itself in the high places of the land. Is this a party end? Or if it be so, is it not the very end which two centuries ago our godly fathers aimed at? Aye, and which the ancestors of these men who now accuse us gloried in as the height of patriotic ambition. Did not their opposition to Popery wax stronger and more resolute, the more they saw it winding its tortuous way into the councils of the empire;—when they saw it thrusting forth its feelers in the high churchmanship of Laud—stealing up to the throne through the superstitious profligacy of the second Charles, and then ascending it in triumph in the person of the second James? And did not their congratulations, their thanksgivings rise the louder, when they beheld the throne of Britain rent from the apostate monarch, and given to William of Orange, the scion of a family that had done most and suffered most in the work of the reformation abroad? These men were never charged with mere party ends in what they did, and are we who seek to follow their example to be misrepresented as selfish partizans by those who call themselves by their name, and profess to glory in their principles?

But besides this, is it not plain, that if our cause be bad because it leads us to *denounce* Popery, much worse must theirs be which requires them to *defend* it. If our hatred of Popery be bad because our motives are political, is their love of it better, because their motives are the same? Our mo-

tives for exposing Popery at this time *may* be political—but surely theirs for defending it *must be* so. There may be differences of opinion respecting our line of procedure, there can be none as to theirs. We renounce no principle in our attack upon Popery; they renounce, they stultify every one of theirs in supporting it—their hatred of tyranny, superstition and priestcraft—their love of liberty, toleration, and an unfettered press. But whatever be the charges brought against us—our way is clear—to lift up our loud and vigorous protest against Popery, and to endeavor by every means in our power to put the nation on its guard against the advances of a system which is in its very nature, and in its past history has proved itself to be the enemy of all freedom—of all civil order—of all true religion. We call ourselves Protestants—and that name means something more than a tame, passive acquiescence in certain articles of faith. It means nothing short of a bold and decided testimony for Christ against anti-christ. It *has been* and still is an honorable name—a name which will not bear to be sullied by shrinking from the high protest which we are bound to avow in the sight of God and man. Parties may shift their places with the seasons; our opposition is the same. They may have their ‘exits and entrances,’ and be twisted about with every breath of popular clamour, still our protest remains the same. ‘No peace with Rome,’ was the watch-word of the Reformers; it must be ours still; and with double tenacity must we hold to it, with double energy proclaim it in these days when it has become the fashion to smooth over and palliate the abominations of Popery. Let us as Christians protest against its soul-ruining delusions: as friends of our protestant religion, let us protest against all its ambitious pretensions and designs—as lovers of our country’s welfare, let us protest against any national recognition of it as a church of Christ.

The zeal which our godly fathers displayed in these respects—the sternness with which they held fast their protest, and the anxious jealousy with which they watched every movement of Popery, and met its every advance, form a bright and noble contrast to our melancholy indifference.—True, they were still smarting under its cruelties, and this kept their fears, and with their fears, their jealousies alive. But what experience taught *them*, history may teach us. Let their experience be our guide, their conduct our example.—The attention of the church of Scotland seems repeatedly to

have been directed to this subject; and the acts of the General Assembly with reference to Popery are both numerous and particular. 'It is recommended (says an act of 1707,) to ministers and congregations in parishes where Popery abounds, to be frequent and serious in fasting and prayer to God for restraining thereof.' And the act of 1749, recommends to ministers 'to preach expressly at least four Lord's days every year, on the principles of pure Christianity, opposite to the errors and corruptions of Popery, and on the grounds and reasons of the reformation, &c.' Happy would it be for us, living in a time when the danger from Popery is far more alarming, if we were as zealous in this mighty cause, as unanimous in our measures for its prosecution! But with our enemies there is union, and therefore strength—with us there is division, and therefore weakness!

But leaving these points at present, we would now come at once to the main object of our present article, which is not so much to consider how Popery is to be met and dealt with, as to manifest *what Popery is*. It calls itself a church of Christ; nay, it calls itself *the church*, denying the title to every other. But though assuming to itself this august title, it has set itself in every thing to oppose and subvert the gospel of him whose name it bore. There was not a single doctrine, and scarce a precept of the Bible which it did not profanely burlesque, or unblushingly set at nought. Did Christ say, 'call no man father upon earth?'—it proclaimed one of its own priests—an Italian monk—as the church's infallible head. Did Christ say to his ministers 'keep thyself pure?'—it set up a standard of purity in opposition to scripture, which opened a flood-gate to all lasciviousness; and then licensed the impurity by building houses of holy name, in the darkness of whose accursed chambers the foul rankness of monastic debauch might be screened from every eye!—Did scripture say, 'speak ye every one the truth to his neighbor?'—it declared that no faith was to be kept with heretics—that the church could dispense with oaths—that no oaths against the interests of the church were binding—that in her cause falsehood was no crime, and perjury meritorious! Did scripture say, 'there is but one Mediator between God and man, the man Christ Jesus?'—it exalted the mother of our Lord to a conjunct and coequal mediatorship, and canonized a 'barbarous rabble of saints' to share this honor! Did God declare, 'If any man add unto the things that are written in

this book, God shall add unto him of its plagues?" The Popish church declared that 'all saving truth is *not* contained in the holy Scriptures,' but also in unwritten traditions, 'which, whosoever shall not receive with like piety and reverence, as he doth the Scriptures, is accursed.' Did Scripture say, that a man 'is justified by faith without the deeds of the law?'—the council of Trent declared, that if any man shall say that men are justified by the imputation of Christ's righteousness alone, *let him be accursed.*' Did God say, 'thou shalt love thy neighbor as thyself?'—the spirit and essence of Popery were 'hatred, variance, wrath, strife, seditions, heresies,' its history is one of blood and butchery; for from the year 1540 to 1570, nearly a million of Protestants were put to death by the Romish Church, of which 235 were barons, 148 were earls, and 39 were princes; in four years the inquisition butchered 150,000, and according to just calculations, no fewer than fifty millions have been thus put to death since the rise of the Papacy.

Such were the deeds and doctrines of the Papacy—deeds the darkest that ever disgraced barbarism, yet which blacken every page of her annals—which she glories in as splendid trophies of her power, and for the perpetration of which her popes ordered the *Te Deum* to be chaunted in St. Peter's!—doctrines which stamp her broadly with the brand of Anti-Christ, the mother of harlots and abominations of the earth! But let us be more explicit in unfolding the true principles upon which Popery was built, and on which she still struggles to rest. It is a grievous mistake to suppose that it is only in a *few* of its doctrines that it is unscriptural. It is a mass of hideous error—of error we admit, most speciously, most subtly put together and covered over with much of the external air of truth—but still error, hateful and ruinous!—Popery is in its very nature and end subversive of the gospel of Christ—as different from it as light is from darkness. It was Satan's mighty machinery for counter-working and defeating the work of Christ. 'It was no partial error,' as a late writer remarks, 'like that of the Gnostics, framed out of mystic imaginations, or that of the Arians, framed out of the proud arguments of reason, or that of the Anabaptists, framed out of the licentiousness of the will, but a stupendous deception and universal counterfeit of truth, which has a chamber for every natural faculty of the soul, and an occupation for every energy of the natural spirit, permitting every extreme

of abstemiousness and indulgence, fast and revelry ; melancholy abstraction and burning zeal ; subtle acuteness and popular discourse ; world-renunciation and worldly ambition, embracing the arts and the sciences, and the stores of ancient learning ; adding antiquity and misinterpretation of all monuments of better times ; and covering carefully with a venerable veil that only monument of better times which was able to expose the false ministry of the infinite superstition, and overthrow to the ground the fabric of this mighty temple which Satan had constructed for his own glory out of those materials which were builded together for the glory of God and of Christ. Pagan Rome was Satan's work, constructed with his own materials of ambitious arms, policy, and knowledge ; but Papal Rome is Satan's work, constructed with the materials of God revealed in his holy word.

As the Church of Christ on earth may be called the representation or personification of Christ, so may the Church of Rome be called the representation or personification of the evil one. The aim of Christ's work is to build up man in his own likeness, and to his own stature of perfection ; the object of Satan's work in the Papacy is to build up man in his own likeness, and to his own stature of wickedness. If we were asked what was the foundation of Popery, we answer at once, *justification by works*. This is expressly declared in one of the decrees of the great Trentine Council, which pronounces all accursed who shall say that a man is justified by faith alone ; it stands plainly forth in the bull *Unigenitus* ; and it is distinctly implied in all the rites, forms and penances of Rome. How she was led to this, and how it necessarily remains as her foundation stone, a few words will show.—Her grand ruling passion from the first, was ambition—her grand aim, to obtain power over men and nations—to seat herself in the throne of the world, above the throne of kings. To compass this, it was necessary to overthrow certain obstacles which Scripture had interposed between her and the object of her ambition. So long as it was admitted that by Christ alone men were justified, so long it was impossible to exalt the pretensions of the infallible church ; but having both directly and indirectly, both by bold denial and subtle artifice, set aside the doctrine of justification by faith, and introduced justification by works, then the mighty fabric of Papal pretensions proceeded amazingly ; rapid were the strides of the man of sin to the occupation of his usurped

throne. The treasury of these justifying works was instantly placed in the keeping of one man, who thus by his absolute power to lock and unlock, to retain or absolve, on what conditions he himself pleased, attained an unlimited supremacy. It was in this way that Satan introduced that mighty *lever* under the church, by which in the end he succeeded in subverting its very foundations. Having laid this foundation of her own, it was necessary to cast about for some pretext whereby it might be maintained. As it could not be defended by Scripture, it was necessary to have recourse to traditions of all sorts. Nay, as Scripture directly and distinctly opposed it, therefore Scripture must be withheld from the people, lest they should discover the impostures of their priests, or when read at all, it must be in an unknown tongue.

Having thus gained the power of dealing as he pleased with sin in this life, it became necessary that he should have some power in the world to come. As, however, he could not have this, if men held to the scriptural doctrine, that after man passes from this life, his doom is fixed either in heaven or hell, it was necessary that he should deny this, and maintain the existence of a middle state, called a state of purgation, over which he assumed the power. Thus he was enabled both to terrify and allure, by holding out forgiveness of sin to any amount to all who would submit to his sway, and menacing with present woes and future wrath all who by disobedience might happen to fall under his vindictive ban.

In this way every form of wickedness was *regularly licensed* by the 'holy mother church;' and a bribe held out to every lust and passion of human nature by ecclesiastical authority. To enhance the dignity and pomp of the infallible head by the greatness of his visible and invisible retinue, he not merely gathered round him a host of saintly nobles, priests, bishops, archbishops, cardinals, &c. all dressed like himself in the cast-off garments of paganism, but he canonized after death, saints, male and female without number, whose worship he enjoined, whose prayers he could make available when he pleased, and out of whose super-abundant works he could extract a larger surplus fund of merit disposable at will for the supply of the wants and short comings of those less highly favored. Lest, however, men might think his pretensions too great for a mere mortal, and might scruple to accord to him the honor and submission he demanded, it was necessary to set up some fellow mortal to an equal height of

dignity, and for this end he assigned to the mother of our Lord a place above all creatures in heaven and earth, and ascribed to her titles the most blasphemous, causing her to be worshipped with honors equal to God. And that no over-venturous disputant might be permitted to question his claims, he stamped with his anathema the right of private judgment, and assumed to himself the impious title of *infallible*, proclaiming himself universal bishop; regarding which title, Gregory I. who has been termed the last of the good popes, and the first of the bad ones, had declared that whosoever should assume it would mark himself out as the man of sin foretold by Scripture. But as all the costly apparatus of this mighty supremacy could be supported only at a vast expense, it was necessary to have the power of extorting money to any extent as exigencies might require. This was secured by establishing *money* as the current medium for the payment of sin, and thereupon serving out pardons, dispensations, and indulgences, for all sins committed or to be committed, to every one who could afford to purchase them. By these means incredible funds were extracted from the credulous and weak, enormous legacies wrenched from the dying, and sums fixed by the avarice of the priests, obtained from the survivors, to deliver the souls of their deceased relatives from the flames of purgatory.

We have sketched this outline of the different parts of the papacy, that we might show that it is not as many would have us now to believe, a form of religion to which there adhere a few slight blemishes; but that it is in its very nature and essence hostile to Scripture, and the bane of all spiritual religion; that it is from its foundation upwards, a mass of error and delusion, a regular and deliberate system of satanic wickedness, framed for vilest ends, and proceeding on principles most unholy and licentious, yet most cunningly contrived and curiously constructed for maintaining the papal supremacy, and for ruining souls. It is, as a pious writer well remarks, 'the embodied malice and cunning of the great enemy of man. It is perhaps impossible in the very nature of things, that such another scheme of popery should be invented; it was the masterpiece of Satan.'

(To be continued.)

LOVE TO CHRIST.

(Continued from p. 144.)

A third evidence of love to Christ is a habitual desire of conformity to his character. It is natural to wish to be like what we love. What gives us delight when contemplated in the character of another, we cannot but wish to have transferred to our own. And as Christ is perfectly holy, the soul which hears him, will aspire after perfect holiness, and can be satisfied with nothing less. As every human virtue was exemplified and exhibited in the life of Christ upon earth, the soul that loves him delights to contemplate each of the traits of his pure character, and sincerely longs to imbibe his spirit and copy his example. And this desire rests not on mere general views of moral excellence, but is fixed with intensity on every particular virtue or excellence.

Was Christ zealous for the honor and glory of his Father, the pious soul desires to be inflamed with the same pure and ardent flame—was Christ much given to devotional exercises, spending whole nights in prayer, the sincere Christian desires nothing more than to have such a spirit enkindled within him, and would esteem it the highest favor to have a spirit of grace and supplication poured out upon him.

Was the blessed Redeemer actuated by the most expansive benevolence and affected with the most ingenuous and tender compassion for the miseries of men, even his enemies, so the soul that loves him breathes out continual prayers, for a benevolent and feeling heart.

Was Christ meek, humble, and patient, calmly submitting to injury, contented with a lowly state in the world, willing to endure poverty and reproach, exercising love and kindness to his enemies, yea to his murderers. Oh how lovely do such traits of character appear in the eyes of one truly enlightened. Now where there exists a sincere and constant desire to be conformed to the image of the Son of God, there will be a habitual endeavor to imbibe his spirit and walk in his footsteps. His example will be often brought before the mind for delightful contemplation, and the more it is contemplated the greater will be the delight and admiration of the pious mind, and the stronger the effort to copy his example and walk in his footsteps. And these desires and longings will

not be ineffectual. There will be progress in the paths of piety. Such a person will be dissatisfied with himself just in proportion as he finds in himself a want of conformity to Christ. He will be humbled continually on account of his deficiencies, and will esteem his former attainments as nothing, while so much remains to be accomplished ; forgetting those things which are behind, and reaching forth to those things which are before, he presses towards the mark for the prize of the high calling of God. He is of the number whom Christ pronounces blessed ; for he is poor in spirit, an humble penitent mourner on account of sin ; hungers and thirsts after righteousness ; cultivates purity of heart ; is a lover of peace and compassionate to the afflicted. This evidence of piety, namely, a love of holiness, and a fixed purpose to seek after it, is the highest and best of all evidences of a renewed spirit. It is a temper which no hypocrite or other unregenerate person ever possessed. It is the grand characteristic of a true Christian. This evidence alone if clearly ascertained is sufficient, and all others without it would be unsatisfactory. "I esteem," said the royal Psalmist, "all thy precepts concerning all things to be right, and I hate every false way." "O how love I thy law, it is my meditation day and night."

And the more we grow in conformity to Christ, the brighter will this evidence shine. And this is the end which God had in view in the predestination of his chosen people. For whom he foreknew, them he also predestinated to be conformed to the image of his Son. And Christ in the redemption of the elect had the same object in view. His name was called Jesus, because he shall save his people from their sins. And, says Paul, he gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

The last evidence of sincere love which we mention is, that it ever prompts and inclines the person who feels it to seek the honor and promote the prosperity of the person beloved. And conversely, will cause grief and pain, when the object of our affection is dishonored or injured.

Now the essential glory of God cannot be increased, for it is infinite ; nor can we wish him to be more independent, more wise, more powerful, or more blessed than He is ; for in all these respects He is infinite ; but as to the *manifestation* of his attributes, this may be more or less perfect, and to promote this declarative glory is the highest aim which any crea-

ture, however exalted, can entertain. For this very purpose were rational creatures formed. And as God's chief glory is his moral character, therefore to celebrate, to make known and to glorify his mercy, his long suffering, and also his holiness, justice and truth is the highest end at which any creature can aim; and that there might be creatures capable of rendering him a tribute of honor and praise, on this account, he has endowed them not only with reason, but with a moral faculty; so that they are capable of perceiving and appreciating the moral excellency of his divine character.

Holy beings delight in the contemplation of the glory of God, and find their happiness in loving, admiring and praising this superlative excellence. And as soon as the love of God is restored to the soul of man, he is immediately impelled by this constraining motive to make the glory of God the first and chief object of his pursuit. As certainly as the magnetic needle, when left at liberty, will point to the pole, so surely will the heart of man, touched by Divine grace, direct itself to seek the glory of God, its Creator and Redeemer. It may, by extraneous forces, be drawn aside for a moment, but it struggles to disengage itself from these, and feels that it is not in its proper position until it regains its natural direction. Every soul born from above as naturally ascends to God in desire and delight, and zeal for his glory, as the sparks fly upward, and seek a conjunction with kindred fire.

And when the love of Christ is in constant, lively exercise, no work is undertaken, no action is deliberately performed, which is not made to tend to this point. Whether the person eats or drinks, or whatever he does, he does all to the glory of God. But as all are imperfect in this life, when he takes a retrospect of his conduct, he is constrained to see and acknowledge that he comes very far short of the mark at which he aims, and this is sure to cause him to mourn over his failures, and to blame himself for the feebleness of his love, and for the defects in his obedience. It is also the fact, that when we sincerely love any person, we not only desire to honor him ourselves, but wish to bring others to esteem and honor him also; and when instead of so doing, they cast dishonor upon him we are sorely grieved, and feel that we ourselves are dishonored. Yea, when love to Christ is ardent, we would rather suffer reproach ourselves than that it should fall upon him.

THE CONVENTION OF REFORMED CHURCHES.

This strangely constituted and anomalous body held a meeting in Philadelphia in May last, at which there were present as delegates from

The Associate Reformed Synod of the West—Rev. John T. Pressly, D. D. and Rev. Alex. Sharpe.

The Associate Reformed Synod of New York—Rev. Joseph M'Carrell, D. D., Rev. John Forsythe, and Rev. J. B. Dales.

The Newlight Synod—Rev. John Black, D. D., Rev. William Wilson and Rev. John N. M'Leod.

*The Associate Synod**—Rev. James P. Miller, Rev. James Martin, and Rev. Abraham Anderson.

The following resolutions were adopted by the Convention, as the results of its deliberations. We accompany each resolution with remarks suggested by a careful perusal; and state generally that they are all expressed in exceedingly indefinite and ambiguous terms, which may, in our judgment, be so interpreted as to give a latitude, both in belief and practice, sufficiently ample to suit all concerned. Like all modern attempts at union, these resolutions are calculated to *unite* in NAME, all that can be induced to come into a coalition, however much they may *differ* in SENTIMENT.

“Resolved, That this convention regard Slave-holding as a censurable offence, and that an article to this effect will be introduced into the standards of the United Church.”

From this resolution Rev. Dr. M'Carrell and J. B. Dales dissented.

“Slave-holding regarded as a censurable offence.” This is well as far as it goes; but what security does it give that no slave-holder will be retained in the communion of “the United Church.” Neglect of Family Worship is regarded as “a censurable offence” in the standards of each of the bodies represented in the Convention. Does it follow that no one chargeable with this offence is retained in the communion of any of them? especially of the Associate Reformed and Newlights? The standards of the Associate Reformed Church and of the Newlights “regard as a censurable offence” the employment of psalms of human composition in religious worship. Does it follow that no one is retained in their respective communions, especially that of the A. R. Synod of New-York, who sings such psalms? The standards of the Associate church “regard as a censurable offence,” occasional hearing. Does it follow that no one chargeable is retained in their communion? We ask these questions not invidiously, but to show by the present and long continued practice of the churches represented that the resolution adopted by

* Delegates from this Synod attended for the first time.

the Convention is no security that "the United Church" will not embrace slave-holders in its communion. It required different kind of action to keep the Reformed Presbyterian Church free from this sin. It was not by so vague a resolution that the Associate Church at length rid herself from this great evil after being long chargeable with it.

As to the dissent by Rev. Dr. M'Carrell and J. B. Dales, we will only say, Oh shame! that two Associate Reformed ministers of the free states of New York and Pennsylvania, could not assent to a resolution censuring the enormous sin of slave-holding, even as feebly as this one does.

"Resolved, As the sense of this convention, that communion in sealing ordinances ought not to be extended to persons who should not be admitted to constant fellowship; and that an article to this effect will be introduced into the standards of the United Church."

That this resolution is vague and indefinite, is made plain to us by the fact, that the delegates from the Associate Church, who are intelligently, honestly and strongly opposed to Catholic or open communion, and those from the Associate Reformed Synod of New-York, who are the avowed advocates of such communion, and practise with abundant latitude on the scheme, could unite in its adoption. If this our view be incorrect, the delegates from the one church or the other must have changed, or sadly compromised, their hitherto avowed sentiments, in voting for the resolution. The ambiguity we conceive to be in the phrase "who should not be admitted to constant fellowship." The fact is, the churches represented, with the exception of the Associate, are exceedingly loose in their admission of members, and we presume they would very readily admit to "constant fellowship" the great mass of those in other churches to whom some of them extend *occasional* "communion in sealing ordinances."

"Resolved, As the sense of this convention, that a Standing Judicial Testimony for truth, and in opposition to error, shall be prepared for adoption by the United Church, as a term of communion; and that an article upon this subject shall be introduced into the public standards."

This will be an acquisition on the part of the Associate Reformed church, for such a Testimony they have never had. We wish the one proposed may be full, clear and explicit; but really the past doings of this convention give but little reason to expect it.

"Resolved, As the sense of this convention, that public religious covenanting with God, both ecclesiastical and national, is an ordinance of God in New Testament times, to be observed upon proper occasions; and that such covenants as recognise posterity, as well as those which limit their own duration to a certain other period,

are, divested of all local peculiarities, in their permanent moral principles, binding upon those coming under them, until their objects be accomplished; and that an article to this effect shall be introduced into the standards of the United Church."

One might suppose at first view, that the five delegates from the Associate Reformed church had abandoned the entire ground which that church has maintained on the subject of Covenanting—especially the *descending obligation* of Covenants, since the time of her organization. Were this the case, it would be but acting on the principle that boys adopt in their plays, "Time about is fair play." Those from the Reformed Presbyterian and Associate churches, who, in the year 1782, coalesced in the formation of this Associate Reformed church, abandoned the ground which had been and is still maintained by the churches from which they seceded, on this important subject. Why should not the church that was got up by the relinquishment of this and other principles, be willing to relinquish now, what was then conceded. For the sake of *union*, time-serving Covenanters and Seceders abandoned the doctrine of Covenanting, and became Associate Reformed. Why should not the Associate Reformed, for the sake of *union*, abandon their denial of the whole matter, and become "United churchmen," thus coalescing with Seceders, and those who *claim to be* Covenanters, Newlight though they be.

There is a better way, however, because more true, of accounting for the adoption of this resolution. It is sufficiently oracular to utter responses that may suit all parties, however great may be their real difference of sentiment and of practice on the subject.—They say, "Such covenants as recognize posterity, as well as those which limit their own duration to a certain other period, are, divested of all local peculiarities, in their permanent moral principles, binding upon those coming under them." Any one disposed might readily interpret this to mean that the obligation resting on posterity is found only in the "permanent moral principles" embraced in the covenant, not at all in the covenant transaction. But we apprehend the adaptation of the resolution to harmonize the different views is found chiefly in the phrase, "binding upon all those coming under them." Who come under them? The Associate Synod, one of the bodies represented in this convention, when speaking of the National Covenant of Scotland and the Solemn League and Covenant, say "As to what may be called the civil part of these covenants, it is what we neither have, nor ever had any thing to do with. Nothing of that kind has a place in the bond which our brethren in Scotland use in covenanting."* According to this, "posterity" may, or may not "*come under*" covenants that "recognize" them, at their option. A part of the covenants referred to, the Associate church, according to their own shewing, have never "*come under*"

* Declaration and Testimony of the Associate Church, p. 68. Fourth edition.

either in this country or Scotland. The Associate Reformed church, from the first has proceeded upon the principle, that they were not bound by the covenant deeds above mentioned, neither in their *civil* nor *ecclesiastical* part, that is, they never *came under them*. To this the sentiments expressed by leading men in the Newlight party years ago, very nearly approximated. So that in this accommodating phrase, "those who come under them," we find the ground of *union* in adopting this resolution.

"*Resolved*, As the sense of this convention, that the book of Psalms, which is of divine inspiration, is well adapted to the state of the church, and of every member, in all ages and circumstances; and that these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship; and that an article to this effect shall be inserted in the standards of the United Church."

On this all the churches represented in the convention could consistently unite, as the standards to which they severally profess adherence require more than is here expressed. And still, when we take the terms "social worship" in their greatest extent, there is room left for the ministers and people of "the United church" to sing the hymns of Watts, or chaunt the melodies of some other uninspired poet, in their individual secret devotions. And might not some be disposed so to interpret the terms "*social* worship" as to allow the use of uninspired psalms or hymns in *family* worship? The Directory for worship in the Westminster Confession of Faith calls the worship in families, *private* worship, and singing in the family, singing *privately*. *Quere*. Did the delegates from the Associate Reformed Synod of New-York, and the Newlight delegates mean, in voting for this resolution, that all the ministers and people in their respective connexions should employ "the book of Psalms, which is of divine inspiration, to the exclusion of all imitations and uninspired compositions," in their family worship and in all places where they attend public worship?

"*Resolved*, As the sense of this convention, that the Mediator, having voluntarily humbled himself in human nature for our redemption, is appointed to the highest power and glory; and that, in his exalted state, besides ruling in and over all his children, as their living Head and Lawgiver, he governs all creatures and all their actions for his own glory and the salvation of his people, as Head over all things to the church, which is his body; and that an article to this effect shall be put into the standards of the United Church."

This resolution we presume will exactly suit the majority in each of the bodies immediately interested in its adoption. The language is sufficiently explicit to meet the views of the Newlights, and will be to them as acceptable a retreat from the usual way of expressing the doctrine of Christ's Headship by the Reformed Presbyterian Church which they have abandoned, as it will be to all those in the

Associate Church who have of late years complained of slander when it has been said that Seceders deny the Headship of Christ *as Mediator* over the nations, or that they limit his authority *as Mediator* to the Church. The Associate Reformed church never adopted a fixed principle upon the subject. Made up as she originally was of those on the one side who maintained the universal extent of Christ's Mediatorial dominion, and of those on the other side who denied its universal extent, the matter in dispute between the amalgamating parties was left unsettled, and has so remained. Thus she can feel no great interest in the matter, while members in her communion who believe with Covenanters on this subject—and there are many such,—will find a cover under this resolution.

The Convention say "The Mediator is appointed to the highest power and glory." This might all be true and yet his Mediatorial authority be confined to the church, as Seceders have maintained: for then he would be higher than the highest of those who have been appointed to power and glory. But again it is said "In his exalted state, besides ruling in and over all his children, as their living Head and Lawgiver, he governs all creatures and all their actions for his own glory and the salvation of his people, as Head over all things to the Church which is his body." The meaning of all this depends on the view expressed by the phrases "in his exalted state," and "as Head over all things." No Seceder ever denied that "in his exalted state," "The Mediator governs all things." But the question is does he govern all things—in that *character* in which he has been exalted? Or more explicitly, does he govern all things *as Mediator*? The doctrine of the Associate Church is that *as Mediator*, he governs the Church, but that in his essential character as God, he governs all things. This however they never denied to be "in his exalted state." Again that church has freely admitted that he governs as "Head over all things to the Church." But she has regarded him as exercising this Headship in his essential character, as God, not *as Mediator*, in the exercise of delegated power. So that this resolution could be adopted in entire accordance with the views of the Associate Church, according to their interpretation of the terms; while an explanation, differing from theirs and which the terms will unquestionably bear, makes the resolution assert the Mediatorial power and authority of Christ to be as extensive and unlimited as Dr. Black—one of the members of the Convention—ably, faithful and successfully maintained it to be, in his preaching on the subject against the Associate and Associate Reformed Churches for thirty years of his ministry.

Upon the adoption of the above resolutions, it was,

"*Resolved, unanimously*, That, having discussed the more prominent subjects upon which a diversity of sentiment was apprehended to exist, it appears there is such a degree of unanimity on these subjects, that there is encouragement for the convention to take farther measures towards effecting a visible ecclesiastical union.

The Report and Basis of Union, which were under consideration at the last convention, and which were again reported by its committee at the present meeting, but which had been laid on the table until the subjects embraced in the foregoing resolutions should be examined, was then taken up.

At the call of the convention specimens were read. By a resolution these were then referred to a committee, whose duty it is to mature, and present to the convention at its next meeting a report upon the whole subject."

PROCEEDINGS OF THE COMMITTEE OF FINANCE.

Allegheny, July 5th, 1842.

The Committee of Finance of the Theological Seminary met pursuant to adjournment. Present—Rev. Jas. Milligan, Thos. Gemmil, Wm. Hazlett, and John Campbell. Opened with prayer by Rev. Jas. Milligan.

The committee appointed at the last meeting to perform certain duties, were called on to report. A member of the committee laid on the table a written opinion by a lawyer, in relation to the title of the lots contemplated. A plan of a building was also submitted.

The following preambles and resolutions were adopted.

Whereas embarrassments have arisen from the deranged state of the currency making it difficult to fulfil the contract with Mr. Mowry about the lots—and whereas Mr. Mowry now proposes to receive one half the stipulated sum, and wait till next meeting of Synod for the remainder, therefore, resolved,

1. That the offer be accepted, and that the Treasurer be instructed to draw drafts in favor of Mr. Mowry, on the different congregations who have subscribed, for their proportion of the said four hundred dollars.

2. Resolved, That Wm. Hazlett, Wm. Magee, P. Mowry, and John Campbell, be and hereby are appointed a sub-committee to exercise discretionary power and to make contracts for the erection of the building, if returns will seem to warrant.

Whereas there has been a great deficiency in the funds for defraying the expenses of the Seminary—therefore, resolved,

1. That the congregations be requested to take up collections and to forward money to the Treasurer as soon as possible to supply that defect.

2. That the Treasurer be instructed to write to the several congregations to redeem their pledges immediately, as the urgency of the case requires.

On motion, the committee adjourned to meet at the call of the Chairman.

J. MILLIGAN, Clerk pro. tem.

ITEMS OF INTELLIGENCE.

The Mormons.—The State of Illinois appears to have become highly excited in consequence of certain disclosures concerning the political purposes of the Mormons, the infamous and polluted character and conduct of Joe Smith, their prophet, and the condition and privileges of their city of Nauvoo. The Sangamo Journal, published at Springfield, of the 15th ult. is filled with exposures of Mormon villainies. It contains, among other things, two letters from J. C. Bennett, (late General of the Nauvoo Legion,) giving farther details of Joe Smith's licentiousness, and charging him distinctly with having instigated and caused the attempted assassination of Governor Boggs. Bennett says that the man who shot Governor Boggs is a Mormon, named Rockwell, and that he was sent by Smith to do it. We quote the following paragraph from one of his letters:—

“*The Fulfilment of Prophecy*.—In 1841, Joe Smith predicted or prophesied, in a public congregation in Nauvoo, that Lilburn W. Boggs, ex-Governor of Missouri, should die by violent hands within one year. From one to two months prior to the attempted assassination of Gov. Boggs, Mr. O. P. Rockwell left Nauvoo for parts unknown to the citizens at large. I was then on terms of close intimacy with Joe Smith, and asked him where Rockwell had gone? “Gone,” said he, “GONE TO FULFIL PROPHECY!” Rockwell returned to Nauvoo the day before the report of the assassination reached there, and the Nauvoo Wasp remarked, “it yet remains to be known who did the noble deed!”

Other corroborating circumstances are also given. In consequence of this disclosure a requisition was expected from Gov. Reynolds, of Missouri, upon Gov. Carlin, of Illinois, for the person of Joe Smith—who, it is said, is determined not to be given up. His famous Nauvoo Legion, it is said, have the state arms, some 20 or 30 cannon, ammunition, &c., and that they will resist the surrender of their prophet if a requisition to that effect be made. We hope the true character of this fanatical, deluded and abominable sect will soon be developed.

Lady Hewley's Charity.—Many of our readers will remember this case, in the English Courts, involving the rights of Unitarians to receive the benefits of a trust left in 1704, for the support of “Godly preachers of Christ's Holy Gospel.” Three years ago, at the close of a learned and long discussion in the House of Lords, a series of enquiries was submitted to seven judges, who heard the argument, and who have just rendered their opinions at length; six out of seven of the judges deciding that according to the intent of Lady Hewley, and the true construction of the deed of 1704, given by her, ministers or preachers of what is commonly called Unitarian belief and doctrine, and their widows, and members of their congregations, and persons of what is commonly called Unitarian belief and doctrine, are excluded from being objects of the charities of that deed.

The property in question is about half a million of dollars.

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No. VII.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 170.)

OBJECT. XXI. "To all magistrates a power of judging, making and executing laws, about religion, and of punishing men for erroneous opinions, or for disturbing the peace and order of the church, as in our Confession of Faith and Second Book of Discipline, altogether confounds the kingdoms of Christ with the kingdoms of this world, contrary to John xviii. 36." **ANSW.** Sir, Have you in an honest and orderly manner, renounced these Confessions of Faith, as plainly and publicly as you solemnly avowed, if not also, subscribed a steadfast adherence to the Westminster one, at your ordination? Dare you, one day, call God, angels and men to witness, that you sincerely avow that Confession of Faith to be the Confession of your Faith, and that you sincerely believe the **WHOLE DOCTRINE** contained in it, to be founded on the word of God, and will constantly adhere to and maintain the same all the days of your life;—and the next, slight, reproach, revile and attempt to confute an important article of it? (2.) Have you suffered as much for a zealous maintainance of the intrinsic power of the church, and of Christ's sole headship over her as his spiritual kingdom, as the compilers and cordial adherers to that Confession have done? If not, modesty,

*See the wickedness of such conduct excellently exposed in Walker's Vindication of the Discipline and Constitutions of the Church of Scotland.

as well as equity, might have restrained your revilings. (3.) Suppose that, contrary to my judgment, I should allow, that magistrates *as such* have not that power relative to religious matters mentioned in our Confessions, and solemnly avowed in our Covenants, yet, being Christians, they are bound *as such* to execute their civil offices in that manner which most effectually promotes the honour and kingdom of Christ,—even as parents or masters, who are Christians, are bound to exercise their power in their families, as may best maintain and propagate the knowledge, faith, and obedience of the gospel. Every other character or office, which a Christian hath, must be subordinated to his character as a Christian. 1 Pet. iv. 11. Col. iii. 17. Eph. v. 21,—33. vi. 1,—9. Col. iii. 18,—25. iv. 1. 1 Tim. ii. 1, 2, 3. Tit. ii. 1,—10. iii. 2. 1 Pet. ii. 11,—20 & iii. 1,—7. Rom. xiii. (4.) If to prevent the confounding of the kingdom of Christ with the kingdoms of this world, magistrates who are heads of large political families, must be excluded from all that care about religion, which is allotted them in our Confession of Faith, Heads of families, must, for the same reason, be excluded from establishing the gospel-worship of God in their houses, and from instructing their children or servants in the truths of divine revelation, at least from requiring them to attend such instructions and worship. You pretend, there is a difference; But, Sir, I insist on your stating it precisely, and proving from scripture and reason, that headship over families is a more spiritual relation than headship over multitudes of families; or, that magistrates cannot without sin, do what is similar to every thing which parents and masters, as such, are commanded to do. (5.) If, to prevent confounding of the church with the state, magistrates must exercise no care upon religion,—must punish no publicly obstinate heretic, blasphemer, idolater, profaner of the Sabbath, or reviler of the oracles and ordinances of Christ, *as a criminal against the welfare of the state*,—Church-courts must censure, *as scandals* against the welfare of the church, no theft, murder, robbery, treason, unlawful war, perversion of civil judgment, or the like; as these pertain to the kingdoms of this world. (6.) Though the powers of civil and ecclesiastical government be CO-ORDINATE, each standing on its proper basis, and the right exercise of church power contributing mightily to the welfare of the state,—and of civil power to the advancement of the church,—yet they are not COL-LATERAL, inseparable from, or dependent upon each other.

but are altogether distinct from, and different, in many respects.*

1 Civil and ecclesiastical power differ in their FOUNDATION. Magistracy is founded on God's universal dominion over all nations; and hence the law of nature is the *immediate supreme rule* of its administrations, and the scriptures become the rule of them only as introduced by the law of nature, requiring magistrates as well as others to believe and obey whatever revelation, duly attested, God is pleased to grant them,—or, by magistrates subjecting their consciences, as followers of Christ, to the scriptures as their only rule to direct them how to glorify God and enjoy him for ever. But ecclesiastical power is founded in the economical or mediatorial headship of Jesus Christ over his church, as his spiritual kingdom; and hence the immediate standard for regulating the exercise of it, is that Revelation, which God hath given to, and by him, in his word;—and the laws of nature have a regulating force in the church by virtue of the general precepts of scripture, as 1 Cor. xiv. 26, 40. vi. 12. xvi. 14. Phil. iv. 8. Mar. vii. 12.

2. Civil and ecclesiastical power differ in their IMMEDIATE OBJECT. Magistratical power immediately relates only to *things external*, pertaining to the outward man. Even when exercised about sacred things, it hath that which is *external* for its *immediate object*. It removes external hindrances of spiritual exercises, and provides external opportunities and accommodations for the performance of them. If magistrates call a Synod, they do not properly call it as a *court of Christ*, or as *ministers of Christ*, but as a meeting of subjects, whose joint deliberations are calculated to promote the honour of God the King of nations, and the happiness of their country, by the right government of the church. If a magistrate command persons to compare before a church-court to be judged, or to bear witness, he commands them not as spiritual members of Christ's mystical body, but as his own and Jehovah's subjects, to take their trial or attest the truth before proper arbitrators of their cause, that God may be honoured, and through keeping of order in the church, the welfare of the city or nation may be advanced and confirmed. If he punish insolent contemners of the authority and censures of the church, he punisheth them not as *scandalous persons*, but as *criminals*, insulters of that true religion which the civil law hath established, and

*See this point excellently handled in the Hundred and Eleven Propositions of the Assembly, 1645, republished by Alston, Edinburgh.

contemners of those judicatories which it hath recognized, and to which themselves have solemnly engaged all due subjection, —and thus, as treacherous disturbers of the good order and peace of his kingdom, and trampers on the laws of the Most High Sovereign of the nation. But church-power hath that which is *spiritual* for its only proper object. It properly deals with men's *consciences and heart*, and with their outward man, only in order to affect those, in the way of conviction, reformation, comfort, &c. It considers the persons with whom it deals, not as *merè men*, or as *members of a civil society*, but as members of the *spiritual and mystical body of Christ*, in the visible form of it.

3. Civil and ecclesiastical power differ in their FORM.— Though magistrates be the *ministers of God* for good to men, their power over their subjects is of a **LORDLY** nature. They are *lordly fathers*, who, by making and enforcing civil laws, can *compel* the disobedient. In this view, if they establish any thing pertaining to the church, they establish it as a mean of honouring God their Superior, in the advancement of the welfare of the commonwealth. If they punish faults, they consider them as *crimes*, injurious to the happiness of the state, dishonouring God its supreme Governor, and provoking his wrath against it, and they punish those crimes only on the outward man, by fining, imprisonment, death, &c. But church-power is altogether **MINISTERIAL**, distributing to men, reproofs, admonitions, and other ordinances, according to the inspired prescriptions of Christ, Mat. xvi. 19. & xviii. 18. 1 Cor. iv. 1, 2. Christ being her alone Lord, Church-rulers have no power to make any *laws properly so called*, Isa. xxxiii. 22. James iv. 12. In dealing with offenders, they consider faults, even oppression, tyranny, sinful wars and leagues, perversion of judgment, bribery or the like in magistrates, who are members, not *as crimes*, but merely *as scandals*, defiling and ruining mens souls, plaguing the church, and dishonouring and provoking Christ and his Father in him, against it. They have no *compulsory power*,—can punish no man either in his person or his external property, can use no weapons but such as are *spiritual*, mighty through God; administering church censures, not as punishments, but as spiritual privileges, and divinely instituted means of bringing offenders to a thorough repentance of their sins, to the eternal salvation of their souls. And this whole power must be used, only in the name of Jesus Christ, as Head of his church, 2 Cor. i. 24. x. 4, 5, 8. xiii. 8, 10. ii. 6,—10. 1 Cor. v. 4.

4. Civil and ecclesiastical power differ in their **PROPER END**. The *formal end of magistratical power* is to advance the glory of God, the King of nations, in promoting the welfare of the commonwealth;—and the establishment of the true religion, and care to promote, the prosperity and propagation of the church, are used as eminent means of gaining that end. Or, the good of the church may also be considered as an *accessory end* of civil administration, as the better civil justice be executed, open out breakings restrained, and virtue encouraged by the magistrate, the fewer will probably be the scandals, and the greater the purity and prosperity of the church. Nay, though the advancement of the church's welfare be not the formal end of magistracy, yet as Christ is made Head over all things to his church, every magistrate, who professeth the Christian religion, ought to pursue the formal end of his office, as subordinated to his *Christian end* of promoting the glory of God in the welfare of the church and eternal salvation of men. But the formal *end* of all church power is the glorifying of God in Christ, by promoting the spiritual conviction, conversion and edification of men's souls; and the welfare of nations is but an *accessory or subordinate end*, at which church-rulers, as subjects in the state, ought always to aim;—as the better they prosecute and obtain the end of their office, the fewer will be the crimes, the better both subjects and magistrates, and the more numerous and valuable the blessings of God on the nation.

5. Civil and ecclesiastical power differ in their **PROPER EFFECTS**. The *proper effect* of magistratical power, rightly exercised, is the good of the commonwealth, in their commodious enjoyment of civil privileges, in a manner mightily calculated to promote the honour of God, as the Most High over all the earth;—and the purity, peace and prosperity of the church, arising from the right administration of justice, discouragement of evil doers, and praise of them that do well, is but an *accessory effect*. But the *proper effect* of church power rightly exercised, is the conversion of men to Jesus Christ, fellowship with him, and growth in grace and good works, to the praise of his glory; and the advantage accruing to cities or nations, by the virtuous laws and fervent prayers of church members, is but an *accessory effect* of it.

6. Civil and ecclesiastical power differ in their **SUBJECTS** of residence. No ecclesiastical power can reside in a heathen, a woman, or a child; and no power of jurisdiction in a single

person;—as civil power often may, or doth. Nor can one ecclesiastic officer delegate his power to another.

7. They differ in their FORMAL CONSIDERATION OF THE PERSONS UPON WHOM THEY ARE EXERCISED. A magistrate's power extends over all persons resident in his territory, be their moral character what it will, Jews, Heathens, &c. Rom. xiii. 1. But church-power extends only to the professed members of Christ's mystical body, the Church, 1 Corinth. v. 12, 13.

8. Civil and ecclesiastical power differ in respect of their DIVIDED EXERCISE. The one may, and ought to be exercised, whether the other be so or not. The *end of church-censure* being to gain sinners to repentance and salvation, scandalous persons appearing penitent, ought to be seasonably absolved from it, and restored to communion with the church in sealing ordinances. But the *end of civil punishment* being the satisfaction of the law, and the deterring of others from the like faults, criminals, however penitent and fully restored to church-fellowship, may, as the nature of their crime demands, be punished, even unto death. And suppose a church-member should have satisfied the demands of the civil law for a crime, he ought to be prosecuted and censured for it as a scandal, by the ecclesiastical courts, till he appeared duly penitent. Not only ought church-rulers to censure scandalous persons, when magistrates take no notice of their faults, but even to censure magistrates, who are church-members, for what wickedness they commit under colour of countenance from the civil law. And where magistrates punish, and church-rulers censure the same persons for the same faults, the processes ought to be kept entirely distinct from, and independent of each other;—though, to prevent unnecessary swearing, the proof taken in one court may sometimes be produced and judged of, also in the other.

OBJECT. XXII. "Magistrates not being proper judges of the doctrines of Revelation, cannot be capable to judge concerning religious matters, and particularly to determine who are heretics, blasphemers, or idolaters." ANSW. (1.) That they have a right to judge in these matters hath been already established. (2.) God, who knows all things, admits private Christians to be capable of judging what is heresy, blasphemy, idolatry, and who are heretics, blasphemers and idolaters, and hence commands them to keep themselves from these sins, and to avoid such seducers, and debar them from their

houses, Rom, xvi. 17. 2 Tim. iii. 5. 1 Cor. v. 11. 1 John iv. 1,—3. & v. 21. 2 John 9,—11. Now what hinders Christian magistrates to have as much good sense and as much capacity of judging in these matters, as common Christians. (2.) The gross errors, blasphemies and idolatries which magistrates ought to restrain, and *suitably* and *seasonably* punish, are so plainly condemned by the word of God, which magistrates ought carefully to search, under the direction of the Holy Spirit, that any unbiassed person of common capacity may easily discern them. (3.) The advice of faithful ministers, and the common consent of Christian churches, may assist magistrates in discerning from the word of God, what is gross or damnable heresy, blasphemy, idolatry.

OBJECT. XXIII. "If magistrates, as such, have a power of judging in religious matters, then Heathen magistrates must also be allowed to make laws concerning religion and the church, while in the mean time they cannot be censured by the church, if they do amiss." ANSW. (1.) What could you gain, if I should plead, that it is magistrates' Christianity requiring them to execute their office in subordination to it, that is the immediate origin of their power about the matters of religion, even as it is parents' Christianity that warrants them to receive baptism for their infants? But (2.) Heathen magistrates, with God's direction and approbation, have made laws respecting religion, Ezra vii. 13,—28. vi. 1,—14. i. 1,—3. Dan. iii. 20. vi. 26. Jonah iii. Dare you condemn the Almighty? (3.) Heathen magistrates have the same power as Christian magistrates, but are less capable to use it aright; even as heathen parents and masters have the same power over their children and servants as Christians, but are less qualified to discern and perform their duty. (4.) Neither heathen nor Christian magistrates have any power at all against the truth, but for the truth,—any power for the destruction of the church, but for her edification, 2 Cor. xiii. 8, 10. (5.) Heathen magistrates therefore, ought carefully to improve what assistance they have by the light of nature and works of creation and providence, or by any Revelation from God, to which they have access,—always taking heed to make no laws, but such as they certainly know to be agreeable to the law of God. It is not to be expected, that civil laws can forbid every fault and require every thing good in externals; but they ought never to encourage sin, or discourage duty.

OBJECT. XXIV. "To allow magistrates a power of judging about the matters of religion will make them church rulers." **ANSW.** (1.) No more than it made Nebuchadnezzar, Darius, Cyrus, and Artaxerxes, and the king of Nineveh church rulers. (2.) No more than church-rulers taking cognizance of murder, adultery, incest, theft, robbery, or even of the conduct of Christian magistrates relative to administration of justice, wars, alliances, &c. will make them magistrates. (3.) How often must you be told, that church-rulers judge, how such profession or practice ought to stand connected with ecclesiastical encouragements, discouragements or censure; but magistrates judge, how such profession or practice ought to be connected with civil encouragements or discouragements. Church-rulers warn against, and censure men's public faults, *only as scandals*, disgraceful and hurtful to the church. Magistrates judge of, and punish them *only as crimes*, hurtful to the prosperity of the state. In church courts, matters are considered as the *matters of the Lord*. In civil courts, they are considered as the *matters of the king*, 2 Chron. xix. 8—11. Ministers as the deputies of Christ, require magistrates to execute their office for the honor of Christ, and welfare of his church, and censure them, if church-members, if they do not. Magistrates as vicegerents of God, the King of nations, require ministers faithfully to execute their office, particularly as stated by the laws of the land, in order to promote virtue and happiness among the subjects, and draw the blessing of God upon them; and they punish them *as undutiful subjects*, if they notoriously transgress, 1 Kings ii, 26. Magistrates have **NO ECCLESIASTICAL POWER** at all. They have no power to restrain or hinder the free and full exercise of church power. But, by giving full opportunity, encouragement and excitement to church officers, they have power to provide that church power be freely and faithfully exercised in their dominions. They have no power to transact any thing ecclesiastical, as in admission of members into the church, or to the seals of God's covenant;—no power to choose or ordain church officers;—no power to preach the gospel, dispense the sacrament, inflict censures, or absolve from them. They have no power to prescribe or enact any ecclesiastical laws; but they have power to adopt such lawful and expedient constitutions, as have been made by the church-courts, into their civil code, by a legal ratification—and power to enact such *political laws* as are necessary for the more advantageous execution of these

ecclesiastical constitutions. They have no power to frame a religion for their subjects, or ratify a false religion already received or framed, or to establish any thing in religion, which is not founded in the word of God; but they have a power to adopt the law of God, and the religion prescribed by it, as a part of their civil law, in order to promote the glory of God in the welfare of the nation. The more public church courts be, and the more extensive his influence upon his subjects, and the welfare of the nation—the more right hath the civil magistrate to exercise his *political power* about them. The church having an intrinsic right and power from Christ to call Synods for government, whenever her circumstances require it, the magistrate hath no power to deprive her of this right. But while the church calls them as courts of Christ, constituted of church rulers appointed by him to act in his name, the magistrate may call them as courts established by the civil law, and necessary to promote the peace, order and piety, and so the prosperity of his subjects—as courts, which consist of his principal subjects, and to which place and protection must be given in his dominions. The magistrate hath no power of deputing to Synods such members as he pleaseth, Acts xv. 2 Chron. viii. 18, or, to hinder or recal those whom the church hath deputed, unless the safety of the state plainly require it. But he may compel members, and parties who have causes before the court, to attend if the case of the church require it, as a mean of repressing a malicious and turbulent faction, who have, or may hurt the State. It is not necessary, that either the magistrate, or his Commissioner, attend ecclesiastical Synods;—though to secure their protection, curb unruly troublers of the court, and to witness the propriety of their procedure, he may attend. If he attend, He hath a power to judge for himself, how matters are ecclesiastically transacted—a power *politically* to provide, That the members meddle with no political affairs, which do not belong to them as a court of Christ; and to take care, that members, and others present, observe that due decency, in reasoning, voting, submitting, or hearing, which the nature of the court requires. If any cause be partly civil and partly ecclesiastical, he is to judge the civil part himself, and leave the ecclesiastical to the church court. Even in ecclesiastical causes, he may give his advice, nay, he may propose and require Synods to examine and decide concerning points of doctrine or practice, if necessary for the satisfac-

tion of his own conscience, or the instruction and edification of his subjects, in order to promote the welfare of the state, in subordination to the glory of God. But he hath no power to hinder others to propose their difficulties or grievances before the Synod for satisfaction or redress, unless the cause be partly of a political nature, a Synodical decision of which, at that time, endangers the state. He hath no power to preside in the Synod, or give his decisive vote in any of their transactions. But, as a man and Christian, he hath right to a *judgment of discretion*, whether their decisions be according to the law of God or not—and as a magistrate, he hath a power of *political judgment*, by which he doth not properly judge, whether these decisions be true or false, good or bad in themselves, but whether, and how far, they ought to be ratified, and as it were adopted into the laws of the state, and connected with civil rewards, forbearance, or punishments. Thus, the power of the magistrate, *in nothing* interferes with the power of the Synod. Nothing is done by the one, as a magistrate, that the other can do, as a court of Christ. And as the decisions of Synods are *supreme in the ecclesiastic order*, from which there is no appeal but to Jesus Christ; by remonstrating as a church member, and commanding them as their king, the magistrate may cause the Synod to re-consider its own deeds, but he cannot reverse them himself; so the magistrate's deed concerning the civil ratification of church deeds is *supreme in its kind*, from which there is no appeal but to God himself. The Synod may require him as a church-member; and, as subjects, they may remonstrate, and supplicate his reconsideration of his own deed, but they cannot reverse it themselves.

(To be continued.)

ON THE RESTORATION OF THE JEWS TO PALESTINE.

(Continued from p. 174.)

In a former number it was observed that the title of the posterity of Abraham to the Holy Land, is to be found in God's covenant with Abraham, and there its design and duration must be determined. The several promises in which the divine purpose was developed were considered, until the grant was solemnly ratified in the covenant transaction re-

corded in the 15th chapter of Genesis. And in these it was shown that there was manifest reason to consider the grant so bestowed and confirmed, as subordinate to a higher end, and only temporary in its nature. This principle pervades to so large an extent the great mass of divine institutions relating to the Jews as a people, introductory to the Advent of the Messiah, that it would not be surprising that it should exist also in the territorial allotment of that nation until He should come, in whom all things else should be fulfilled, and who as heir of all things, should take to himself the possession of all lands, and so abolish to the end of time, all such territorial distinction as had so long existed in favor of a people, set apart from the nations not only as the true church of God, but as a people eminent for the typical character pervading them throughout.

This reflection is further presented to our attention in that most remarkable and interesting Covenant recorded in the 17th chapter of Genesis. The whole might be quoted to lay before the reader more fully its glorious but varied provisions—our space however, will only admit of such quotations as relate immediately to the subject in hand.

It is distinguished from all preceding discoveries of the divine will by the following properties :

1. By the express declaration of a covenant relation to Abraham and his posterity. "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." While it is plain that this promise and covenant had a direct reference to the lineal and natural posterity of Abraham, it is made in the New Testament equally plain that its foundation is in Christ the Mediator, and is extended with equal efficacy to Gentile as to Jew. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. Furthermore the spirituality and eternity of the benefit so promised and conveyed, are declared when the Redeemer expounds the import of the promise to be everlasting life, in the immediate and perfect blessedness of the souls of the righteous after death, and the resurrection of their bodies to eternal life at the last day. Mat. xxii. 31. As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living."

Here is disclosed to us a view of the truly spiritual, heavenly, and everlasting nature of the blessing conveyed in this promise and covenant.

2. By a more express discovery of the future relation of Abraham to the Gentile nations of the earth ; verses 4 and 5. "As for me, behold my covenant is with thee, and thou shalt be a *father of many nations*. Neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a *father of many nations have I made thee*." Whatever reference this promise may have had to the numerous descendants of Abraham, including not only the nation of Israel, but the Ishmaelites by Hagar, the Midianites by Keturah, and the Edomites, who descended from him through Esau the son of Isaac—yet it will hardly be admitted that Abraham's honor and pre-eminence was now to be recorded in these as his posterity, who were ever afterwards aliens to this very covenant, and often remorseless and implacable enemies to those of his posterity here secured and acknowledged. It is therefore more proper to observe the interpretation given of these very words by Paul in his Epistle to the Romans. He had enquired, (Rom. iii. 29.) "Is he the God of the Jews only ? is he not also of the Gentiles ? Yes, of the Gentiles also," and further explains the origin and foundation of this relation.—(Rom. iv. 11—17.) "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised ; that he might be the *father of all them that believe*, though they be not circumcised ; that righteousness might be imputed to them also ; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be *the heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. Therefore it is of faith that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law," (the Israelites who were under the Sinai or Levitical covenant till the coming of Christ) "but to that also which is of the faith of Abraham," (the nations of the Gentiles subjected to the faith of Christ through the gospel) "who is the father of us all, as it is written, *I have made thee a father of many nations*." Here we have an infallible and very explicit interpretation of the true descendants of Abraham according to the tenor of this covenant, and con-

templated in its provisions : for whose sake moreover all the preparatory steps in the call of Abraham and promises given, were made. Nor do I see how they who maintain the irrevocable grant of the land of Canaan to the descendants of Abraham, can escape the dilemma of being forced to acknowledge that that right has now so far as it is peculiar to his descendants, become vested in Gentile believers as well as Jews; and if they are fastened to natural and lineal posterity, how they will escape the still more disagreeable alternative of admitting Ishmaelites, Midianites, and Edomites, wherever they can be found, to share with Israelites in this peculiar inheritance from Abraham the father of them all. For this covenant is further distinguished,

3. By a renewed and solemn grant of the land of Canaan to his posterity, as an integral and constituent article in this covenant itself. And so this inheritance is made the common inheritance and possession by divine grant to all who are truly contemplated in the promise of the covenant. If we admit that this grant was vested in the church of God, existing as it did in the direct posterity of Abraham through Isaac, and Jacob and his twelve sons, in them to remain for a definite period to the advent of the Messiah, every difficulty vanishes. "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." It is plain that the same descendants are here considered as the objects of this grant, however their position be varied as to time, or age and character—"to his seed which is of the law, or who are not of the circumcision only but who also walk in the steps of that faith of Abraham which he had yet being uncircumcised." Rom. iv. 12 & 16. The same covenant relation is acknowledged, "I will be their God." The heirs and objects of this covenant therefore, whether Jew or Gentile, are one people, have one common interest and are only distinguished by successive periods in which they exist, but finally coalesce, when the Jew merges into the Gentile, and the Gentile into the Jew. Their names as distinctive appellations have no longer a use or meaning—they are alike "the seed of Abraham," "Abraham's children," "heirs of the promise," "Christians." It is not possible to discover in this covenant one claim, or pre-eminence, or distinction, that the one has over the other; except in this, that for a long succession of ages and generations the Jew had the covenant

and all its prerogatives; the Gentile was during that long period excluded, but at length in the fulness of time was incorporated so as to make one in every privilege, immunity, right, inheritance and possession, temporal, spiritual and eternal, which the covenant secures. Therefore if God's covenant with Abraham secure to his descendants the Jews, the irrevocable possession of the land of Canaan, it secures it also and in an equal degree to the Gentiles, as soon as they became incorporated into it as its proper heirs. But this absurdity is inadmissible, and it is therefore most reasonable and natural to infer that the territorial grant, as it was subordinate to a great end, so temporary in its nature, expired when that end was accomplished and now occupies no more place in the covenant than any other merely temporary arrangement with which it was accompanied.

4. This covenant with Abraham is further distinguished by the rite of circumcision, (ver. 10, 11, 12,) "This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations." This rite is called by the Apostle Paul (Rom. iv. 11,) "a seal of the righteousness of faith"—in the covenant transaction itself, just quoted, it is called by the Lord "a token of the covenant between me and you." The several denominations of the same institution shew at once that the covenant and circumcision had a far more enduring object than land granted in this gracious appointment to the people of Israel. But it is shewn also that this same institution is succeeded by another as a seal of the same spiritual object, and a token of the same never-ending covenant. Colossians ii. 11, 12. "In whom (Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." If therefore baptism has succeeded to circumcision, which will not be denied by many who are considered in this argument, if it is a seal of the righteousness of faith, which will not be denied by any, it is then a token of God's covenant with Abraham, and imparts to every baptised person a right to and interest in all the im-

munities, privileges, possession and inheritance conferred by that covenant of old, and sealed by circumcision. The consequence is exceeding plain. If the covenant with Abraham and his posterity and descendants made over to him and them an irrevocable and unalterable claim to the land of Canaan as a possession and habitation, it makes over with equal certainty to every person baptized according to the divine purpose and institution agreeably to that covenant, the like irrevocable and unalterable claim to that land as their possession and habitation. So to Gentile and Jew it belongs in common, and must by them be exclusively held. But so preposterous an arrangement will not for a moment be acknowledged. The only reasonable alternative therefore, and the necessary conclusion must be, that no such irrevocable and unalterable right has ever been conveyed, or was designed to be given—but that the land of Canaan was granted as the inheritance and habitation of the people of God, a possession to be held in reversion until He should come whose right it is, who is the heir of all things, and in subservience and subordination to whom, Abraham then became no longer the heir of that limited tract of the earth, but the heir of the world.

Thus I have endeavored to shew, and with as much plainness and perspicuity as possible, that no right has ever been conferred in God's covenant with Abraham and his posterity of the irrevocable possession of the land of Canaan as their habitation. That such an inference is fraught with absurdity and contradiction. And as it is only in that covenant we are to look for the warrant to hope for their restoration under any peculiar appointment of God, so it is vain to hope for their restoration to that land as their future and renewed possession and habitation. A more enlarged view of the Providence of God towards that people, distinguished in privilege and in judgment, will hereafter with divine permission and assistance be offered. In the mean time it will be necessary to confirm the conclusion now obtained, by some further collateral considerations, which will be communicated in future numbers.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The late meeting of this ecclesiastical court was a very interesting one, and its decisions concerning Patronage and other matters grow-

ing out of this great evil, cannot fail to bring the question between the ecclesiastical and civil courts to a speedy and definite settlement. It is encouraging to find the bold and noble stand taken by the anti-patronage party, maintained by such large majorities as the votes on leading questions shew. While the evangelical part of that church are carrying on so vigorously the reform in various matters which has been undertaken, they should at once embrace among the evils requiring reformation the pomp and parade attendant on the meeting of the Assembly annually. It is utterly unbecoming a court of Christ, and is at war with the spirit of the religion of the meek and lowly Jesus. In connexion with a brief statement of proceedings, we give a condensed account of the pompous and carnal display preceding the constitution of the court. The reception of the keys, the dinner party, the levee, the procession, all contrast painfully with the nature of that kingdom which is not of this world.

On Wednesday evening, the Marquis of Bute, the royal commissioner to the Assembly, received the keys of the city from the Lord Provost, at Holyrood-house, and afterwards entertained his lordship and a select party to dinner.

On Thursday, her Majesty's representative held his first levee.—There were six hundred and eighteen gentlemen present; a number only equalled by the attendance at a similar levee held twenty-five years ago.

After the levee, there was a procession from the palace to the High Church, which consisted of the magistrates and treasurer of Canongate, in their robes; members of the town council; magistrates and Lord Provost, in their robes, all in carriages; band of the 53d regiment; dragoons; six trumpeters, in state dresses; a number of police officers; carriage and ushers; state carriage, with pages and mace-bearer, drawn by four horses; six yeomen of the Scottish Guard; his grace, the lord high commissioner, his purse-bearer and chaplain, in the royal carriage, drawn by six horses; six yeomen of the Scottish Guard; a number of police officers; private chariot of his grace; gentlemen's carriages. This demonstration was much more imposing than any demonstration of the kind for many years past.

After sermon, by Dr. Gordon, the Moderator, the commissioner proceeded with his equipage to St. Andrew's church, where the Assembly was convened and constituted by prayer.

The Rev. David Welsh was chosen Moderator unanimously.

The report on disputed commissions having been read, it appeared that the commissioners elected by the Presbytery of Strathbogie were the Rev. Messrs. Dewar and Leith, and Major Stewart; but that the deposed ministers had also returned Mr. Keith and Mr. Walker as ministers, and Mr. Edmond as an elder.

Mr. A. Dunlop said, it was extraordinary that the officers of the House should have thought it necessary to bring forward a commission from persons who had been deposed from the office of the ministry by the solemn judgment of the House, the supreme tribunal of the Church of which they had been office-bearers. He would simply propose that the commission of Mr. Dewar, Mr. Leith, and Major Stewart be received; and that the commission of Mr. Keith, Mr. Walker, and Mr. Edmond be rejected.

Dr. Cook said, he did not hold these men to be deposed. Having that view of the matter, he entered his dissent against the motion, which implied that they were superior to the law of the land in a matter of this kind, and could trample it under foot, provided they choose to say it was interfering with their spiritual privileges. He did not think it was interfering with their spiritual privileges; he considered it merely a matter of civil right.

Dr. Chalmers said, this was the first time he had ever heard that a dissent by a minority suspended the decision of a church court, carried by an overwhelming majority. The proposition that men deposed by the Assembly of 1841, shall nevertheless sit as members in the Assembly of 1842, was a proposition so very monstrous, and came so palpably and immediately into conflict with a first principle, that it did not leave a case for argument at all. It was under the authority of last Assembly they were now sitting and holding their deliberations; and if there was one thing more than another calculated to unsettle men's notions of order and authority, it would be such an egregious measure as that now proposed. It would be making a farce of the present Assembly; and strange would be the contrast between the absolute nothingness of all they said and all they did in this Assembly, with the pageantry and magnificence in which they had assembled.

Considerable discussion followed. On a division, Mr. Dunlop's motion was carried by 215 to 85.

On Wednesday a Deputation from the Presbyterian Church in

England was heard at great length. They represented Presbyterianism as making great progress in England; and stated, that 500 Calvinistic churches in Wales, were about to join the Presbyterian Church. A vote of thanks was passed to the Deputation, and an expression of affectionate regard for the Presbyterian churches, with which they were connected, was cordially agreed to.

During the remainder of the day, the Assembly was mostly occupied with cases involving very intricate legal points, all arising out of the present collision between the Church and the Civil Courts. In the course of the afternoon, no fewer than eleven clergymen of the church were placed at the bar, on a charge of violating the constitution of the church, by holding communion with the deposed ministers of Strathbogie. They at once admitted the fact, but denied that these ministers were either legally or constitutionally deposed. The Assembly appointed a committee to deal with them, and report the case on Monday.

On Saturday, the Assembly agreed to the motion of Dr. Dunlop, citing certain ministers, who had received the sacrament at the hands of the deposed ministers of Strathbogie to appear at the bar of the House on Thursday, to answer for their conduct.

At the sitting on Monday, MR. CUNNINGHAM moved the following resolution—

“The General Assembly, having considered the overtures on patronage, resolve and declare, that patronage is a grievance, attended with injury to the cause of pure religion in this church and kingdom—is the source of all the difficulties in which this church is now involved, and therefore ought to be abolished.”

A long and earnest debate ensued, and on a division, the motion was carried, by 216 to 147. The announcement of the vote was received with great applause. On the motion of Mr. Cunningham, a committee was then appointed to prepare a petition to both Houses of Parliament for the abolition of patronage.

On the following day, an overture was presented, signed by 160 ministers and elders, calling upon the General Assembly to make a declaration against the civil courts; and Dr. Chalmers moved a resolution accordingly. Dr. Cook moved a series of counter-resolutions, which declared, among other things, that the Veto Act ought to be cancelled and that, under existing laws, there is great security against the settlement of unqualified or unsuitable ministers,

Dr. Chalmer's motion was carried by 241 to 110.

SCHISM.

Schism means division. The Greek word is derived from a verb which signifies to rend; and it is employed in the New Testament to express the result of a separation effected by violence. It is applied, (Mat. ix. 16,) to a garment. "The rent (schisma) is made worse." It is used (John vii. 4, 3,) to express a factious state of a popular assembly. "So there was a division (schisma) among the people." In 1 Cor. xi. 18, it presents to view the state of things in the church, when there are parties following different leaders, and prosecuting separate interests. "I hear that there be divisions (schismata) among you." Writers of ecclesiastical history employ the term to express a state of withdrawal from the church. Thus they speak of the schism of the Novatians, the Donatists, &c. In treating of schism in the last mentioned use of the term, I propose to describe the process by which factions in the church are produced, and separation from her is effected.

1. *Schism originates in ambition.* Prov. xiii. 10. "Only by pride cometh contention." Pride is the root of ambition.—Men who aspire to be above others, are always inflated with a high opinion of themselves. A desire to be the greatest, was found among the disciples of our Lord, while he was yet with them in the flesh. That it still exists among his followers, is painfully evident. There is indeed an emulation which is highly commendable. It consists in a desire and endeavor to excel others in doing good—free, however, from all feelings of envy or jealousy among those who engage in this noble competition. It was to excite and cherish this spirit in the Corinthian church, that Paul recounted to them the liberal deeds of the Macedonians in ministering to the wants of the poor saints. He enjoins it as a duty when he says, Heb. x. 24, "Let us consider one another to provoke unto love and to good works." Such emulation is as remote as possible from ambition. Those who are animated by it, so far from seeking a name and influence by an ostentatious display of their good deeds, would prefer them to remain unknown. Of this emulation modesty and humility are essential elements.

The Presbyterian form of church government is admirably adapted to restrain the ambitious propensities of the human heart. On this account it has ever met with but little favor

from aspiring ecclesiastics. Those "who love to have the pre-eminence," can find in Episcopacy a system of rule much more congenial to their ambition. On the other hand, a self-conceited laity will prefer Independency, where all rule, and of course none are ruled. These systems, suited as they are to the natural pride of man, have been remarkably successful in preventing schisms among those who have adopted respectively these forms of ecclesiastical polity. Not so with Presbyterianism. It checks the improper aspirations of both rulers and ruled, preserving the church alike from tyranny and insubordination; and it is not strange that under such regimen those who desire power, feeling uncomfortable have produced disturbance in the church, and at last abandoned her communion. It is indeed somewhat wonderful that such persons would voluntarily place themselves in a situation so unfavorable to the gratification of their prevailing propensities.— They must either act under an entire misapprehension of the genius of Presbyterianism, or be strangely ignorant of their own ruling passions. Any other place would suit them better; and to some other place more accordant with their inclinations, they usually make a precipitate escape.

The schisms in the church at Corinth were the fruits of ambition. Although the distractions that prevailed there when Paul sent them his first epistle, had not gone the length of complete separation, they were tending directly toward that result. To choose some eminent name as distinctive of a party, and to claim superiority on account of that name, were the natural workings of human pride. One said I am of Paul—another, I am of Apollos—another, I am of Cephas, and another, I am of Christ. The process of schism was here in full operation, and all that was needed to perfect it was the presence of any of the nominal leaders of these factions, animated by the same unhallowed spirit that moved their professed adherents. But Paul and Apollos and Peter were not men who "loved to have the pre-eminence." In his epistle Paul sharply reproves and strongly condemns such factious conduct, and by the divine blessing on his seasonable and faithful interference the schisms appear to have been arrested.

The leaders in the schisms of the third and fourth centuries were ambitious men. Felicissimus, Novatus, Fortunatus, and Novatian, were the principal agents in the Novatian secession. The history of that transaction furnishes ample

proof of the fact that they were men utterly destitute of correct principles. They sought their own honor and not the glory of God; and under the baleful influence of the love of power they formed a party in opposition to the church. The same thing may be said of the leaders in the schism of the Donatists. Botrus and Celesius were candidates for the bishopric of Carthage. They were disappointed, and so far from submitting to the authority of the church as orderly presbyters, they broke off, taking away a number in their schismatic course.

Favor with the world, and pre-eminence in the church, are the two principal objects of ecclesiastical aspirants. The candidates for worldly honor aim to bring the church into conformity with worldly maxims, habits and practices. Her principles, at utter variance with the selfish rules of human policy, they conceal, misrepresent, or contradict, as best suits their favorite scheme. The holiness of heart and life required by the religion of Christ, they attempt to soften down into a resemblance, as near as possible to the frigid and selfish morality of those whose friendship they are eager to procure on any terms. The unpopular articles of the testimony of the witnesses they are ever ready to disavow, ascribing their existence to an age far behind the present in liberality and refinement. The practice by which the principles of truth are effectually maintained they represent as illiberal, absurd and dangerous. No matter that they have formerly professed these unpopular principles, and applied them in these absurd practices: the object to be gained is of too much importance in their estimation, not to warrant the sacrifice of truth, consistency, honesty and independence, all on the same altar. And it has ever been the case that just in proportion to the zeal with which men have contended for the truth—has been their eagerness to contradict it, when they have abandoned their profession and made shipwreck of their faith.—In the pulpit, from the press, and in private intercourse, they are ever ready to publish either their culpable ignorance or base hypocrisy, that either they did not know what they professed, or professed what they did not believe. The design of all this is to blindfold the members of the church, that they may the more easily be drawn into the favorite measures of those who are seeking worldly favor and popularity. And were all men of like flexibility with themselves, the object would soon be gained. But so long as there are in the church

those who prefer truth to the smiles of the world, candidates for popular favor must, to accomplish their designs, sooner or later withdraw from the communion of the faithful.

The other class, those who seek ecclesiastic supremacy, find it necessary to pursue quite another course. They have a very different kind of men to deal with, and it behoves them to suit their plan of operations to the circumstances in which they are placed. It has always been the case, except in a very corrupt state of the church, that the most strict and consistent professors, possess most influence among the brethren. This fact, aspirants for ecclesiastical superiority soon perceive, and to gain the favor of such men is indispensable to success in their favorite scheme. They will be loud in their professions of attachment to the whole truth, and if there be some ancient usage which, owing to changes in the condition of the church, has fallen into disuse, it will be revived, and the departure from it denounced as apostacy. Old records are sought and examined, and if in the acts of the judicatories of the church there is discovered a departure from the letter, however the spirit may be retained, the cry of defection is quickly raised. All this passes well, for a time, with the friends of truth; they honor the zeal and praise the industry of those who manifest such devotedness. But the real design is speedily developed. The actors begin to find that in order to raise themselves, it is necessary to put others down. In private they will whisper, and in public they will declaim insinuations against the brethren as chargeable with error, apostacy and covenant breaking. The result is, their baseness is discovered, their influence is gone, and they, to escape disgrace and often censure, abandon the church.

He is but little acquainted with the history of the Reformed Presbyterian Church for the last twelve years, who cannot give location to the above remarks. The church has for that period, been passing through scenes such as have been described. On the one hand, men ambitious of popular favor failed in the attempt to lower the standard of truth, and shut the mouths of the two witnesses; and goaded by disappointment, fled precipitately from her communion. On the other, aspirants for ease, influence and honor in the church, failing in their designs, with their own hands have destroyed their ecclesiastical existence. And all this is the result of ambition—a noxious root that produces such bitter fruit.

PRESBYTER.

BI-CENTENARY OF PRESBYTERIANISM IN IRELAND.

On the tenth day of June last, the organization of the Presbyterian Church in Ireland, which had been effected just two HUNDRED years before, was commemorated by the Presbyterians generally throughout that country. Meetings were held in many places, at which appropriate exercises were attended to. We give extracts from speeches made at a meeting held in Dublin, which will interest our readers by the historical statements, and correct sentiments they contain. Though there were Presbyterians in Ireland before that period, it was not until 1642, that the first Presbytery met. It assembled at Carrickfergus, and was composed of five ministers and four ruling elders. Our extracts are first from the speech of James Gibson, Esq.

The causes which had led to the plantation of Ulster were matters of history familiar to every person present. In the course of a few years, from about the year 1609, there arrived in the north a great number of families from Scotland, and, owing to the attempts made to introduce Prelacy into that country, several ministers who were exposed to persecution there, on account of their non-conformity, came over to Ireland, and found a temporary refuge in the remoteness of the infant settlement. The Scots ministers for some time during the reign of James, enjoyed undisturbed opportunity of laboring in their office. The effects of their ministrations were soon apparent, and in the early years of Charles, there appears to have sprung up under their instrumentality the most remarkable revival of religion, as if in token of the Divine approval of their efforts. When Charles succeeded to the throne, his attention was drawn to the rising importance of the Scots in Ulster, and by the counsel of Laud, aided by Wentworth, measures were soon taken in Ireland to effect that conformity, which was the ill-fated project of that monarch's unfortunate reign. Four of the most eminent ministers were shortly silenced—Blair, Livingston, Dunbar, and Welsh. The thirty-nine Articles of the Church of England were adopted by the Irish Church, and, after a hopeless struggle with Leslie, Bishop of Down, a number of the Pres-

byterian clergy, and about one hundred and forty of the laity, determined to abandon the country, and emigrate to New-England. In Scotland, the affairs of the Church had at the same time reached a crisis. By attempting to introduce the Canons and Book of Common Prayer, the King had driven the people again to revive the Covenant of 1581, and, kindling with the deepest enthusiasm, all Scotland bound itself by solemn obligation to resist the imposition. The Presbyterians of Ireland were known to share the feelings of their countrymen, and Wentworth, apprehensive of its manifestation, determined to repress it by an act of bold but characteristic policy. He issued a proclamation commanding all above sixteen years of age to take an oath, by which they were to bind themselves not to "protest against any of the King's royal commands, but submit themselves in all due obedience thereunto," and to abjure all covenants and oaths contrary to the tenor of this engagement. This oath they could not take without violating conscience, and they refused compliance with the unjust demand; and to their refusal thus to swear, and to the principle which that refusal involved—the same principle as that which was affirmed in the Solemn League and Covenant (the right of resistance to arbitrary power and to compulsory enforcement of religious belief,)—were those countries indebted for all that civil and religious liberty which is now the boasted treasure of the British Constitution. Throughout Ulster, this black oath, as it was called, was rigorously enforced; but, rather than take it, multitudes submitted to fine, imprisonment, and voluntary exile. The execution of Strafford, which took place soon after this daring act, suspended their trouble; and, as the English Parliament was chiefly composed of members favorable to the Presbyterian interest, their hopes began to brighten and revive. In the midst, however, of these gladsome anticipations, a storm arose in another quarter, with rage no less fearful, and nearly swept them all away before it. The rebellion of 1641 broke out, and, though providentially discovered before its object was attained, yet scenes of massacre and pillage followed which live even yet in traditionary recollection, and perpetuate the feelings of deadly animosity and distrust which they first engendered—yet even that event was overruled; the previous tyranny of Wentworth had forced the ministers to flee to Scotland, where they were afterwards restored to their people. The rebellion introduced a Scot-

tish army into Ulster, and with its regiments a band of chaplains—Scottish ministers—who, on the first cessation of hostilities, erected elderships in their several regiments, and, having established the discipline of the Church of Scotland, after the model of its best days, held the first meeting of Presbytery, regularly constituted, that ever took place in Ireland, on that same day two hundred years ago—on Friday, 10th of June, 1642. The hearts of the people rejoiced at the establishment of regular ecclesiastical government; and the different congregations, then about fifteen in number, pressed eagerly forward to place themselves under its jurisdiction.—But they were without ministers, and in a state of such destitution they naturally looked to their parent Church of Scotland, then itself in the midst of fearful peril; and in July in the same year (1642,) the first commissioners from the Presbyterian Church in Ireland waited on that Church, supplicating a supply of ministers for the house of their God. Their petition was not in vain—five of its most distinguished men were sent over to Ireland, “to visit, comfort, instruct, and encourage the scattered flocks of Christ—men whose names still live in the memory of the people, and whom the Presbyterian Church must remember with the liveliest emotions of gratitude. This was the first recognition by the Church of Scotland of the Presbyterian Church in Ireland. It would be too tedious, though a highly interesting task, to trace the subsequent history of the Church, through the eventful period of the Commonwealth, the reign of Charles, of James, the Revolution, down to the present period. In all these periods the Presbyterian party had acted a most important part.—They had resisted the arbitrary measures of the first Charles; they refused to acknowledge the authority of the Commonwealth; they considered Charles II. to be the lawful monarch, and appointed commissioners to wait on him at Breda, and treat for his return. They obtained respite during the time of the Protectorate, and increased so rapidly, that in 1659 they had about seventy congregations. On the death of Cromwell, they were amongst the first to solicit the return of Charles: yet scarcely was he restored to the throne until, by the Act of Uniformity, no fewer than sixty-one Presbyterian ministers were driven from their pulpits, and forced into exile from their flocks. He need not advert to the tyranny which afterwards forced James to abdicate the throne, or to the part which the Presbyterians acted. There were some

men from Derry present, who could better tell what their fathers endured, although, whilst the walls of the city remained, or the voice of history spoke, their noble and severe struggle could never be forgotten. Whilst the Toleration Act in England followed almost immediately upon the Revolution settlement, it was not extended to Ireland until nearly thirty years afterwards; and within twelve years after the Presbyterians had defended Derry, an Act was passed by which, unless they took the sacramental test, violating thereby their conscientious feelings, the Protestant Dissenters of Ireland were excluded from holding any corporate office, or enjoying any place of profit, civil or military, under the Crown. These were facts which could not be forgotten, but which he trusted would be remembered only to make more dearly prized, and still more watchfully defended, that freedom which their fathers had bled to purchase.

GEORGE MATHEWS, Esq. said, he would confine himself to the statement of a few facts, respecting the Presbyterian Church in Ireland. Previous to the first meeting of a Presbytery, which they were that evening commemorating, Presbyterian ministers had been in Ireland for twenty-seven years and were ministers in the Established Church: the articles of the Irish Church, passed in 1615, recognizing the validity of holy orders by a Presbytery to be as legal as by a diocesan bishop, and these Presbyterian ministers receiving not orders, but merely institution from the bishops, to complete the legal title to the tithes. In 1634, canons were passed under the auspices of Lord Strafford and Laud, which greatly modified the articles of 1615; and in the attempt to put down the Presbyterian Church in Scotland, these two ministers of Charles I. also persecuted the Presbyterian clergy in Ireland, some of whom, were imprisoned for declining compliance with the arbitrary proceedings of Strafford and Laud, and for which these two ministers were afterwards beheaded. From about 1640 to the Restoration of Charles II. in 1660, Presbyterianism was the established religion in the three kingdoms; but, although the king at once restored Episcopacy, the Presbyterian ministers enjoyed their livings, and discharged all parochial duties, up to 1667, when the Act of Uniformity came into force. During these seven years, the bishops had for rectors and vicars a large body of clergy who never received Episcopal ordination, and whose holy orders were derived by imposition of the hands of the Presbytery.

And if holy orders from a Presbytery were not valid, it never could be supposed that the bishops, who were restored in 1660, would have recognized for the next seven years the sufficiency of marriages and the administration of sacraments by ministers not episcopally ordained. He then alluded to the ecclesiastical government of Ireland during the Commonwealth, and observed that the Presbyterian ministers refused to pray for Cromwell. Several of these ministers were ordered up to Dublin, and were examined as to their allegiance to the existing Government, and the Protector was so irritated at their conduct that he issued an order for the transportation of ten thousand Presbyterians from Ulster to Tipperary. His death prevented it. They were celebrating that evening the organization of a single Presbytery; but there were at present thirty-three Presbyteries belonging to the General Assembly. That Presbytery consisted of a few ministers; but there were now four hundred and eighty-six Trinitarian Presbyterian ministers in Ireland having settled congregations; and the few emigrants whom Laud tried to extirpate now amounted to 700,000 Presbyterians. The congregations stretched from Derry to Bandon, and from Dublin to Galway.

The Rev. WILLIAM KIRKPATRICK then addressed the meeting.— He went on to observe that a very general opinion prevailed, even amongst those who ought to be better informed, that the Presbyterian Church was but an insignificant fraction of Protestantism, and that it was confined to a single province in their country, to Scotland and a few other remote districts of Christendom. There now existed a chain of congregations from the extreme north almost to the extreme south; and he mentioned it as a singular circumstance that there prevailed in the south of Ireland a traditional prophecy, that that part of the country was to be possessed by people from the north, and as one Presbyterian congregation appeared after another, the impression was gathering strength that this prediction was soon to be fulfilled. In Scotland, the established church, which is Presbyterian, numbered nearly 1300 congregations. In addition, there were five hundred congregations of Dissenters who were Presbyterians. In England, there were considerably above 100 congregations; at one time they were far more numerous; but owing, in a great measure, to their disuse of the peculiarities of the system of elders, sessions, and presbyteries, they diminished in number, in purity of doctrine and in influence. Recently a great revival had taken place: their sessions, presbyteries, and synods had been re-organized; and, instead of hanging, as hitherto, a mere appendage to the Church of Scotland, they were about to be constituted the Presbyterian Church in England. At their meeting of Sy-

nod, held a few weeks ago, it was proposed to enter into correspondence and communion with the Welsh Calvinists, whose doctrines were identical, and whose government bore a close affinity with their own. These numbered upwards of 500 congregations. In Holland there was a Presbyterian Church, with 1400 ministers, and a constitution exactly similar to that of the Church of Scotland. In France there were at least 400 congregations which were Presbyterian—at one time they amounted to 2000, but were reduced to their present number by the fearful and prolonged persecution by which upwards of a million of its members were driven from the kingdom. In the Netherlands there existed a portion of the French Reformed Church, termed the Walloon Church, Presbyterian in its constitution. In Switzerland, also, the Protestant Church is Presbyterian, and D'Aubigne, the author of the celebrated history of the Reformation, was a Presbyterian minister. In America, the number of Presbyterian ministers of various religious bodies reached 5000. In Canada, in Nova Scotia, in the West Indies, in Ceylon, in New South Wales, in New Zealand, the Presbyterian Church was well known. There were between two and three hundred ministers of the Church of Scotland laboring in the British colonies at present. Having thus endeavored to correct an erroneous impression very generally prevalent respecting the extent of the Presbyterian Church, he would beg leave to rectify an error regarding its antiquity. They were assembled to celebrate the bi-centenary of the Presbyterian Church in Ireland. It was not to be supposed that Presbyterianism itself was only two hundred years old; neither was it to be supposed that it could be traced only to the period of Knox or of Calvin. Its principles were promulgated by Columba and the Culdees in Scotland, a thousand years before either of these distinguished men was born. They were professed by the Waldenses, those faithful witnesses for the Gospel who kept the lamp of divine truth burning, undimmed, amidst the solitudes of their native mountains, during the long lapse of 1400 years. These principles were indeed as old as the New Testament itself, and would, doubtless continue to circulate with the word of God in its triumphant progress over the world. Allusion had been made to the conflict going forward in the Church of Scotland. He rejoiced in that conflict. The principles laid down in the Word of God would thus be investigated; the peculiarities of the Presbyterian system, so imperfectly understood, and therefore imperfectly appreciated, would be unfolded; the records of the ancient and better times of the Church would be searched, and the noble sayings and deeds of the confessors of former times, which were now forgotten or unheeded, would be rescued from the dust beneath which they had long been buried, and would serve as watchwords to stimulate the sleeping energy of many a valiant champion for the truth, and would awaken the great mass of the people to contend earnestly for those privileges carried down to them on the crimson tide of their martyred forefathers' blood.

JAMES PEEBLES, Esq. then came forward and said—it was a matter of grateful acknowledgment to the Author and Giver of all good, that their Church had obtained under its Head and King, a name and a station in these realms. A great revival in discipline had of late years taken place in the Church, and this was a source of the purest gratification, and a striking proof of the increased zeal and vigilance of both ministers and people, as well as a token of the Divine approbation of the Presbyterian Church Courts, consisting of its sessions and presbyteries, with appeals from them to the General Assembly, as being in accordance with the Apostolical model.—It was indeed, a subject of thanksgiving and gratitude when the facilities thus possessed of controlling and purifying the officers of the Church were contrasted with the lame and defective discipline of other churches of these lands, in which, no matter how flagrant might be the conduct, or how gross the heresy, of a clergyman, he could not be cut off without a trial which might cost hundreds, or even thousands of pounds. In the courts of the Presbyterian Church, the proceeding was simple, yet effective. The expensive and tedious machinery in the Episcopal Churches, so evidently of human invention, accounted for the fact that there was so much heresy, so many strange opinions, so much Puseyism, remaining and growing up within its pale, notwithstanding the purity of their creeds and liturgy; whilst, in the Presbyterian, any unsound doctrine that might arise could be at once reprov'd and repressed by the united Church council. The venerated parent Church in Scotland, as well as its offspring, the Presbyterian Church in Ireland, had contended at various periods, of its history with difficulties and afflictions from within and from without; but these were all the chastening of a Parent's hand. The latter at present enjoyed tolerant and benign laws, but had still to encounter the bitter sneer and the unholy jest of those who called its members professors of "a religion without a Church;" but he regarded even this as unwilling testimony in favor of their religion, from the text,—"*By their fruits ye shall know them.*" He advised all Presbyterians to set more value on the privileges which they enjoyed in the scriptural constitution and increasing prosperity of their church, and to diligently study its catechisms and standard books, so as to be enabled "to give every man that asketh a reason of the hope that is in them."

MILLERITES.

This is the designation of a fanatical sect, which has sprung up within a few years, taking its name from William Miller, its leader. The main and distinctive feature of the system is that the world shall come to an end in 1843. Many votaries have been gained

over to embrace this wild speculation, in some of the New England states and in Canada, and by a recent notice we learn they have erected a large tent in the neighborhood of Albany, N. Y. to which they invite a general assembling of all who believe in the near approach of the Saviour's temporal kingdom on earth. The following statement of their belief concerning the end of the world, is extracted from the Essex Banner, a paper published in the region of country where special efforts have been employed by Miller and some of his partizans in making proselytes. A sufficient refutation of the whole theory is found in the words of our Lord Jesus Christ, spoken while he was on earth, and recorded in Mark xiii. 32, 33, "But of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." Notwithstanding this positive assurance that the time of the event referred to is known only to God, ignorance, pride and fanaticism drive mortals to dare to fix the period, and to act as if God were about to sanction their delusion.—ED.

"They believe, or profess to believe, that the end of all things will come in a little more than a year from this time; that Christ will then come in the clouds of heaven with great power and glory; that he will then raise the righteous dead and change the righteous living, who shall ascend up together to meet him in the air. In the mean time fire shall come down from the Lord to burn up the bodies of the wicked, and so refine and modify the whole matter of this material universe as to prepare and fit it up into a new heaven and a new earth. This being done, the Saviour, with all his ransomed people, shall come down and take possession of this new place of residence, wherein dwelleth righteousness, and continue to occupy it without molestation for a thousand years. This state of things is what the new sect in question understand by the millennium referred to in the 20th chapter of Revelation, and also what they understand by the setting up of a kingdom by the God of Heaven, as mentioned in the second chapter of Daniel! At the expiration of a thousand years from the commencement of this state of things, they believe that a sort of second judgment will take place, and a more formal and decisive destruction will come upon the wicked. By Gog and Magog, mentioned in the 20th chapter of Revelation, they understand the wicked—all the wicked, whose bodies, by the way, were all burned up a thousand years before, when the earth was refined by fire. These wicked, Gog and Magog, will now be raised from the dead, and raised of course out of the new heavens and earth, where their bodies all were when the refining process by fire took place! Being raised from the dead, they will go up on the breadth of the earth, with Satan at their head, to deceive the nations in the four quarters of the earth, compassing the camp of the saints about and the beloved city! But just at this moment fire will come down from God out of heaven and devour them!"

ITEMS OF INTELLIGENCE.

The Mormons.—The following account of this abominable and dangerous sect is from the correspondence of the Rev. Mr. Badger.

The fourth of July found me at Nauvoo, the city of the Mormons. I saw Joe Smith, in splendid regimentals, in the character of Lieutenant General, at the head of a thousand troops. He was attended by six of his principal officers on horseback. Directly in the rear, were six ladies on horseback, with black caps and feathers, constituting the second rank: and in the rear of these, were two ranks, of six each, of body guards.

The city is a city of log houses and mud cabins, scattered over an area of three miles square—said to contain ten thousand people.—Many of them are, I doubt not, poor deluded creatures, and all of them are destined inevitably, for aught I can see, to great suffering; for there is not land enough under cultivation any where around to feed a tenth part of them.

I visited the temple. It stands on an elevation a mile back from the river. The walls are up just above the basement story, built of hewn lime stone; the length perhaps 120 feet, and the breadth 90, every man is required to work on it every tenth day. Every man who comes among them is required to give one tenth of all the property he has at the time, and one tenth of all he may earn afterwards, and to hold the remainder subject to the prophet's order, as God shall reveal.

In the basement of the temple, is a great laver, or baptistry, standing on twelve oxen, wrought out of wood, their heads facing four ways. They baptize here, not only for the living, but for the *dead*. Individuals are instructed that they can get their friends out of perdition by being baptized on their account. I saw an old man who had been baptized thirteen times for his deceased children, because they were not Mormons; and heard of another, about 80 years old, who was baptized for Washington and La-Fayette; then for Thomas Jefferson; and then applied in behalf of Andrew Jackson! but they told him the General was not dead yet, and so he waits a while.

The Warsaw Signal, a paper published near Nauvoo, states that information had been received at Warsaw of the sudden disappearance of Elder Orson Pratt, a prominent Mormon. He left a paper, stating that his disappearance was caused by Joe Smith's treatment of his wife, and by some wrong doing in the church. He confirms Gen. Bennett's statement relative to Joe Smith's attempt to seduce Mrs. Pratt.

Syria.—Advices from Constantinople of the 17th ult. state that three of the five great powers, namely, Austria, France and England, have resolved to adopt force to compel Turkey to remove the present Governor of Syria, and to afford adequate protection to the

Christian inhabitants of Lebanon. The conference at which this resolution was adopted was held at the French Ambassador's Palace at Therapia, at which the representatives of the five powers were present. The English, French and Austrian Ministers, represented successively that they had exhausted all dignified and becoming means of remonstrance—that the Divan treated their complaints with silent contempt, or only replied to them by prevaricating evasions, and that nothing remained but either to desert the Syrian Christians to the cruellest brutalities, and thus cast a stain upon the Christian name, or effect their deliverance by force.

The former alternative could not be entertained for an instant by the sovereigns of Austria, France and England, and therefore nothing remained but to coerce the Porte into the performance of its engagements respecting its Syrian subjects. The Russian and Prussian ambassadors disapproved of this course, without direct and positive instructions from their respective Courts. They were prepared to go all lengths with their colleagues in the way of remonstrance, but coercive measures involved serious consequences, which they were not prepared to encounter.

According to the latest accounts from Syria the whole country was overrun with the Albanians, who, the Grand Vizer pledged himself to the English Ambassador, were not to be allowed to pass beyond the walls of Acre. Murder, rapine, and outrages, too shocking to name, are said to be daily perpetrated by them with impunity. There is no protection in the country for life or property beyond the walls of the consular establishments. We fear it will not be otherwise while the sovereignty of Syria is in the hands of the Porte.

There is no disguising the fact that the Ottoman power seems absolutely worn out. While the rest of the world is progressing, Turkey stands still, resting one hand upon the sword, and the other upon the Koran.

Heavy Damages.—The Earl of Kinnoul presented the Rev. Robert Young to the living of Auchterarder, in Scotland, and demanded of the Presbytery to give him a trial. This was refused. An appeal was had to the Synod, which body ordered the Presbytery to conform to the wish of the patron. It refused, and the General Assembly sustained the refusal. An appeal was had to the House of Lords, when the judgment of the Synod was confirmed. The Synod refused to conform, and legal proceedings being had, the Presbytery was ordered to pay £5000 to the Earl of Kinnoul, and £8000 to the Rev. Mr. Young, as damages.

The Southern Presbytery will meet at Newburgh, on the last Tuesday of September, at 7½ o'clock P. M.

The Pittsburgh Presbytery will meet at Londonderry, on the first Wednesday of October, at 10 o'clock A. M.

The Presbytery of the Lakes will meet at Jonathan's creek, on the second Wednesday of October, at 10 o'clock A. M.

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No. VIII.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 202.)

OBJECT. XXV. "To allow magistrates to judge in matters of religion for others, and to restrain and punish corruptions in it, is to render them Lords of men's faith and conscience—a power which even the inspired apostles disclaimed. For if magistrates impose any religion at all upon their subjects, it must be what their own conscience dictates; and then what shall become of the private rights of conscience, among their subjects?"

ANSW. 1. Did then God, who of old commanded magistrates to judge about matters of religion, and to restrain and punish blasphemers, idolaters, seducers, profaners of the Sabbath, Deut. xiii. 9, 10, & xvii. 5—7. Lev. xxiv. 11—14. Song ii. 15. Num. xv. 32—36, command them to lord it over men's conscience? If it was not so then, it cannot be so now, as conscience, tyranny and murder are the same in every age.

2. The objection strikes with equal force against all ecclesiastical establishment of the true religion, and against all creeds and Confessions of Faith, and against all ecclesiastical judging and censuring of men for heresy, blasphemy, or idolatry, contrary to Rev. ii. 20. Titus iii. 10. Gal. v. 10, 11, as against magistrates judging about establishing religion or punishing the public insulters of it.

3. Magistrates act in this matter as *his ministers* and vicegerents, by virtue of his commandment, who is the alone Lord of conscience, and re-

strain or punish nothing, but what men, under any proper influence of faith and conscience, would abstain from, as forbidden by the Lord of conscience, who is to be their future judge, and hath appointed magistrates as his substitutes to avenge the open injuries done to him in this world, Rom. xiii. 4. And, if men persist in sins plainly forbidden in his law, he holds them as sinners against and condemned by their conscience, Tit. iii. 10, 11. 4. The absurdity of men's consciences being sustained as a standard, as well as the proper method of magistrates making laws relative to religion, have been already manifested. Magistrates' consciences have no more just claim to Godhead than those of their meanest subjects. Not, therefore, magistrates' pretences to conscience, but plain and evident marks of the authority of God manifested in, and from the scriptures must determine their subjects to receive a religion in obedience to their authority, as subordinated to the authority of God, the Most High, superior of both.

OBJECT. XXVI. "In Rom. xiii. where the power of magistrates is more fully described than any where else in the New Testament, only the commands of the second table of the moral law are subjoined, to mark that it only extends to the concerns of men one with another." ANSW. 1. Who authorized the objector to put asunder the two Testaments and the two tables which God hath joined? Or, to separate the first part of that chapter from the last, which certainly relates to religion, any more than from verse 9th. 2. The magistrate's character, *minister of God for good, terror to, and revenger of evil doers*, and his duty to love his neighbors as himself there hinted, cannot admit of his having no care about religion and the first table of the moral law. 3. To oblige men carefully to search the whole scriptures, God hath seldom, if ever, manifested his whole will, relative to any thing in one passage.

OBJECT. XXVII. "If we allow magistrates any power at all about religious matters, we must plunge ourselves into inextricable difficulties, as the precise limits of civil and ecclesiastical power can never be fixed—and every small mistake in religious opinions, or neglect of religious duties, must bring men to the gibbet, as theft draws down the wrath of God on nations, as well as blasphemy and idolatry do." ANSW. 1. There is no more difficulty in limiting the power of magistrates about either religion or virtue, than in fixing precise

limits to the power of church rulers relative to those matters. Do you fix precise limits to church power according to the word of God, and I shall next moment fix as precise limits for the power of the magistrate. If you limit the exercise of church power to duties required, and sins forbidden in the first table of the moral law—you naturally leave the care of the duties required in the second table to the magistrate.—But then, whether a church of Christ, having no care or power about morality toward men—or a deputed kingdom of God without any care or power about any thing relating to the honor of God, be most absurd and devilish, I know not. If you aver, that the power of church-rulers extends to the external obedience or disobedience of church-members to both tables of God's law, not as *civil*, but as *spiritual* conduct, tending to the spiritual advantage or hurt of the church, and therefore connected with the spiritual encouragements or frowns of Christ's visible church; and that they meddle not with sins against the second table as *crimes* against men's person or property, but as *scandals* against the spiritual edification of the church, and the glory of Jesus Christ therein concerned; I immediately reply, that precisely, in like manner, the power of magistrates extends to the external obedience or disobedience of *civil subjects*, as *such*, to both tables of God's law, not as it is of a *spiritual nature*, but as it effects the *civil welfare or hurt of the nation*, or honor of God as the King of it, and so ought to stand connected with civil encouragements or discouragements. If you pretend, that it will be still hard to shew, how far magistrates may, in that view, proceed in matters of the first table, particularly with respect to offending clergymen; I answer, that it is not one whit harder, than to shew how far church courts may proceed in matters of the second table, particularly with respect to offensive magistratical administrations. 2. Your pretence, that if magistrates punish any faults in religion, they must punish all known faults in the same form and degree, is but a deceitful insult on the Most High, who, in his word, appointed the capital punishment of idolaters and blasphemers, and yet never warranted the punishment of many faults relative to religion, in like manner; nay, for ought I see, hath not required magistrates at all to punish any thing but the most atrocious faults in it. If you insult Christ, who hath not commanded any faults, but atrocious ones obstinately continued in, to be censured with excommunication, and hath never commanded

many lesser neglects and infirmities of church-members to be censured at all—it is an insult on common sense. Would you, or any man in his wits, either censure or punish men *as severely* for a simple neglect of religious duty, as for an open and blasphemous insulting of religion? Would you censure or punish the stealing of a single straw as severely as the stealing of a man or woman? Would you censure or punish a prick with a pin, as severely as the cutting of a man's throat, or the ripping up of a woman with child.

OBJECT. XXVIII. “Either every error in doctrine, and mistake in worship must be punished by the magistrate, or only that which is more glaring and notorious. If it is only the latter, how are the limits of what is punishable, and what is not, and the degree of punishment proper for each, to be precisely fixed.” ANSW. 1. If every species of duty must be neglected, and the contrary sin allowed, where it is difficult to fix the precise boundaries of sin or duty—or where it is difficult to fix the precise degrees of encouragement to be given to such obedience, or of censurè or of punishment due to such sin, men must be left to live like absolute atheists, in both church and state, every man doing that which is right in his own eyes. 2. Unless you prove that every insult of, and outrage against God and his religion ought to pass unpunished, and even be licensed and authorized, yourself must be equally embarrassed in fixing what is punishable and what is not, and what must be the form and degree of punishment annexed to each punishable fault. 3. Nay, unless you prove, that all deeds, however horrid, ought to be tolerated in both church and state, how are you to fix precisely, what deeds are censurable or punishable, and what are not;—and what form and degree of censure or punishment is proper for each, in every particular form and circumstance. A man may as really, and for ought men can prove against him, as justly pretend conscience for his wicked deeds of treason, murder, robbery, &c., as for his damnable heresies, blasphemies, and idolatrous worship. Wicked deeds, if God be true, are the native fruits of gross errors and idolatrous worship. A conscience, which under the clear light of scripture revelation, approves the whole system of Popery or Socinianism, may as reasonably dictate the murder of saints, dethronement of lawful sovereigns, community of women and goods, &c. Let once the plea of conscience be admitted in the case of treason, theft, robbery, murder, and the like, and

I will undertake, it shall be as commonly pled, as in the case of gross heresy, blasphemy and idolatry; and it will be as impossible for judges to disprove it in the one case, as in the other. Nothing therefore, will truly answer your tolerant scheme, but that every man be allowed to profess, worship, and act as he pleaseth. 4. Let therefore magistrates as well as church-rulers, in their punishing and censuring work, make God's word their rule; and if they do not perceive from it clearly the proper degrees of punishment and censure, let them rather err on the charitable side, than in approaches to severity.

OBJECT. XXIX. "But, how are heretics, blasphemers and idolaters to be got judged in order to punishment? They must be judged only by their Peers, by persons of the same station as themselves, quite impartial, and no wise attached to the contrary sentiments or practices." **ANSW.** 1. But, how can you prove from scripture or reason, that such criminals must be judged only by their Peers; or that there is a nation under heaven, in which criminals are judged by such Peers, as you mention? 2. Allowing that our juries consist of the proper Peers of the criminals, yet they judge not concerning the relevancy of the crime, or the form or degree of punishments, but of the proof of the fact—which, in the case of heresy, blasphemy, or idolatry, is ordinarily no more difficult, than in the case of adultery, incest, theft, murder, &c. 3. Nothing can be more absurd, than to pretend, that men's detestation of heresy, blasphemy, and idolatry, disqualifies them from judging heretics, blasphemers and idolaters. What! Doth men's abhorrence of theft, murder, adultery, disqualify them to judge of, and punish those crimes? Do God's infinite holiness and equity, disqualify him from judging of sinners?

OBJECT. XXX. "If heretics, blasphemers and idolaters be punishable, orthodox magistrates, who happen to become governors of heretical, blasphemous and idolatrous nations, must kill the most of their subjects." **ANSW.** 1. We hold none punishable, especially in any severe manner, till they appear openly obstinate in it, notwithstanding sufficient means of conviction, which these subjects are not supposed to have had; and so are not punishable at all by magistrates. 2. Nothing, and particularly the infliction of punishment, ought to be done, merely because it is lawful, till it also become expedient, 1 Cor. vi. 12, & x. 23. Eccl. iii. 1, 11. Now it

would be highly inexpedient to proceed to extremities against the greater part of a society. Nay, in the case supposed, they would prove a barbarously sinful means of prejudicing men against the gospel of Christ. 3. Great difference ought to be made between such as were never reformed from a false religion, and those who obstinately apostatize from the true religion to a false one; between such as live in a nation generally corrupted with a false religion, and those who live in a nation generally enlightened and reformed by the gospel of Christ;—and between such as are only seduced, and those who exert themselves to seduce others. Much more forbearance is due to the former than to the latter; for 4. However peremptorily the Jews were commanded by God to punish even unto death, the obstinate false prophets, idolaters and blasphemers of their own church and nation, they were never required to punish their idolatrous tributaries in their conquered countries of Syria, Philistia, Edom, Ammon, or Moab. And meanwhile, were never allowed, and never did grant them any *legal establishment* or *authoritative toleration* of their idolatry. 5. Even God himself, for the ends of his glory, exerciseth much forbearance toward heretics, blasphemers and idolaters, but never grants them any *legal establishment* or *authoritative toleration*, securing them of protection in their wickedness. Let magistrates, who are *his ministers for good* to men, go and do likewise.

OBJECT. XXXI. “The Christian law of doing to others that which we would have them do to us, demands, that we should allow every man to think, profess, and act in religion as he pleaseth. If we think men heretics, blasphemers, or idolaters, our proper method is to manifest the utmost kindness and familiarity to them, that we may gain them to the truth. Every other method is no less dangerous than uncharitable. If orthodox Christian magistrates restrain and punish the spreading of Heathen, Mahometan, and Popish errors or worship—Heathen, Mahometan and Popish princes will be thereby tempted to restrain and punish the spread of gospel truth in their dominions, and can plead the very same right for their conduct.” **ANSW. 1.** Strange! Did not God know the meaning of his own law of equity and kindness between man and man, and the true method of securing or propagating his own religion, when he made or encouraged the laws against seducers, idolaters, and blasphemers above mentioned; when he commanded his people to avoid false teach-

ers, and not so much as to lodge them in their houses. 2. With all your pretended benevolence, would you familiarly lodge in your family a notorious pick-pocket or an harlot, along with your own children, in order to gain them to the ways of piety and virtue? You would not. Why then, in direct contradiction to the command of God, do you plead for familiarity with robbers of God, defilers, or murderers of souls! 3. The Christian law of kindness and equity requires me to do all that for the real welfare of my neighbor, in subordination to the glory of God, which I could lawfully wish him, in like circumstances, to do for me? But, must I do evil that good may come, rendering my damnation just? Must I procure my just liberty to believe and serve God according to his own appointment, by granting my neighbour an unjust, an authoritative license to insult and blaspheme God, and worship the devil in his stead? Because I wish my neighbors to be helpful to me, in honoring God, and in laboring to render myself and others happy in time and eternity, must I assist and encourage them in horribly dishonoring God, and destroying themselves and others. None but an atheist, who believes no real difference between moral good and evil, can pretend it. 4. When and where have faithful adherents to gospel truth, got much liberty and safety by means of their friends encouraging and protecting gross heresy, blasphemy and idolatry? Since Protestants became so kind to Papists in their dominions, have not the Popish powers in return, cruelly murdered, banished, or oppressed their Protestant subjects, in Hungary, Poland, Germany, France, &c. till they have left few of them remaining? While Britons were lavishly expending their blood and treasure in support of the Popish house of Austria about 1709 and 1741, she returned our kindness in the most villainous destruction of about 230 congregations of our Protestant brethren in Silesia and Hungary. 5. Ought Elijah to have spared, nay, protected and encouraged the prophets of Baal, as a means of securing for himself the protection of Ahab and Jezebel, or, because she was disposed to avenge their death? Must thieves and robbers be benevolently used, protected and suffered to pass unpunished, for fear of provoking their associates to revenge the just severities used towards them? Let magistrates do their duty, and leave events to God. 6. Till you honestly profess yourself an atheist, who believes no *intrinsic difference between moral good and evil*, never pretend that ma-

gistrates, who have their whole power from God, have any power against the truth, or have a right to exercise that power derived from God for the good of mankind, to his dishonor and to the hurt of mankind. Astonishing! Because a power originating from God may be rightfully exercised in promoting his declarative glory, the spread or protection of his gospel, and the happiness of mankind—may it, must it, therefore, in the hand of other magistrates, be rightfully exercised in promoting blasphemy and robbery of God, and worshipping of devils? Because it may be rightfully exercised in punishing obstinate and notorious heretics, blasphemers and idolaters—may it, must it, therefore be rightfully exercised in persecuting and murdering the faithful preachers and professors of gospel truths, and worshippers of the true God? Because magistrates in Britain have a right to punish thieves and murderers, must these in France have as good a right to use Alms-givers and skilful and diligent physicians in the same manner? Because that which tends to the highest honor of God, and temporal and eternal happiness of mankind ought to be authoritatively tolerated, nay, established every where—may—must, that which tends to his highest dishonor, and the most dreadful temporal and eternal ruin of mankind, be every where, in like manner, tolerated or established? Because in a dearth, benevolent persons may be tolerated, nay, highly encouraged in freely distributing wholesome provisions to the poor and needy, may, or must malicious murderers be therefore tolerated and encouraged in distributing their poisoned morsels, especially if abundantly sweetened among the unwary infants or others? 7. The restraint or *suitable* and *seasonable* punishment of that which is contrary to God's law, being commanded by himself, can never have any tendency to introduce corruptions in religion, or persecution for an adherence to gospel truth. And if some will abuse their power, that must not hinder others, either in church or state, to use theirs aright.

OBJECT. XXXII. "If infidelity and difference in religion do not make void magistrates' right to govern nations, much less can heresy, idolatry, or blasphemy, invalidate subjects right to protection, or of admission to all the privileges of other subjects." ANSW. 1. In almost every case, the restraint or punishment of superiors is more difficult than that of inferiors. 2. If the professors of the true religion be the minority in number and power, both scripture and reason demand

their subjection to their common rulers, in all their lawful commands, till they become manifest tyrants, and Providence afford a proper opportunity of shaking off their yoke. But, if the professors of the true religion be the majority in a nation or society, both scripture and reason forbid their setting up a magistrate of a false religion, or a wicked practice—and allow that, if after his advancement, he apostatize, and obstinately attempt to promote a false religion, or notoriously wicked practice, he may be deposed and even punished, as far as the general welfare of the society, in subordination to the glory of God, can admit. Psal. xv. 4. 3. Do you pretend to be wiser than God himself? Without any apprehended inconsistency, he commanded the Jews, not *authoritatively to tolerate*, protect and encourage, but to punish blasphemers, profaners of the Sabbath, idolaters, and false prophets, Lev. xxiv. 15, 16. Num. xv. 35, 36. Deut. xiv. xvii. Zech. xiii. 2—6, and yet commanded them when they were the small minority in the Chaldean empire, to serve the Heathen king of Babylon, Jer. xxvii. 17, & xxix. 7.

OBJECT. XXXIII. “Unlimited tolerations in the state ought not to be granted. In Protestant countries, Papists ought not to be tolerated, as they are subject to the foreign power of the Pope, as their Head, and cannot be supposed faithful subjects to, or to keep faith with such as they pretend to be heretics. Atheists ought not to be tolerated, as they cannot be bound by an oath. Such as are against tolerating others ought not to be tolerated, as they will kindle strife. And in churches, there ought to be no toleration at all.” ANSW. 1. Then it seems, Christ and his Father must be excluded from all share in the toleration you plead for, on account of their intolerant disposition, unless they be infinitely altered from what they were in ancient times. 2. You have already given up all your care for procuring the favor of the Popish powers to your Protestant brethren abroad, by means of tolerating Papists. 3. Never pretend zeal against atheism, till you be able to maintain your *tolerant* scheme, upon other than the atheistical principles mentioned near the beginning of this missive; and to which you have had repeated recourse in your objections—and till you allow men’s rights or pretences of conscience to warrant them to defame, abuse, rob, and murder yourself, as you allow with respect to God. 4. Your present objection is partly founded in atheism. Papists are excluded from toleration, not at all as notorious blasphemers

and idolaters, but merely as not very like to prove faithful subjects to Protestant magistrates. Atheists are excluded, not as daring blasphemers or intentionally malicious murderers of Jehovah, but merely because they cannot give proper security for their good behaviour to magistrates and fellow subjects. Thus no more regard is shewed to God the *King of nations*, than might be expected among a nation of Atheists, and the interests of men are altogether, I might say, infinitely, preferred to his. 5. How are you to fix the *precise limits*, who are to be accounted under foreign heads; who are to be accounted Papists and Atheists; or who are to be held to give sufficient security by oath—whether profane swearers, Quakers, Socinians, notorious violaters of baptismal engagements, solemn subscribers of, and engagers to Creeds and Confessions of Faith which they believe not, &c.—if, contrary to the light of nature and revelation, men zealously propagate the doctrines of devils and do worship them in idols, and follow the pernicious practices above-mentioned, as the native consequences of error and idolatry, are not they plainly subject to another head, even the god of this world, who is not much more friendly to magistrates and nations, than the Romish Pope? If men have conscience villainously to wrest the scripture to prove that Christ was originally a mere man, a mere creature, and is now a made God, what more security can we have by their oath, than if they were professed Atheists? 6. None who plead for the *authoritative toleration* of heretics, blasphemers and idolaters, by the state, can with any self-consistent candor, disallow of all toleration in the Church. God the King of nations, hates these abominations as much as Christ the Head of the church. Church rulers have no other infallible rule to direct them in their decisions, than magistrates have. They are as unfit to judge of more refined errors, as magistrates are to judge of gross errors, blasphemies, idolatries. They have as little allowance from Christ to lord over men's consciences, or to impose their own opinions for articles of faith or rules of duty, as magistrates have from God. It is as difficult to fix precisely, what is *censurable*, and what not, and the *proper degree of censure* answerable to every scandal, in every circumstance, as to fix precisely, *what* and *how* crimes ought to be punished by the magistrate. Unrighteous censures for an adherence to truth and duty, are as *real* and *more severe persecution* than unrighteous punishments. Articles and Confessions of Faith impo-

sed by ecclesiastical authority, as much cramp Christian liberty, as if they were established by the state. Clergymen have as often abused their power about religion, as ever statesmen did. Their constitutions and councils have done as much hurt to it, as those of magistrates ever did ; if it be difficult to get gross heretics, blasphemers and idolaters judged, restrained or punished by the state, it will be found as hard to get ALL errors and ALL practical mistakes censured by the church. Nay, for once that magistrates have erred in punishing heretics, blasphemers and idolaters, I believe clergymen have erred ten, if not an hundred times, in their censures. And, seldom have ever magistrates persecuted men for righteousness sake, but when they were instigated to it by some clergymen.

[To be continued.]

ON SECRET ASSOCIATIONS.

What singular property in the human mind it is which gives rise to associations whose proceedings are clothed in secrecy, it is not easy in all cases to discover. As a general maxim it is undoubtedly true that error and iniquity only seek concealment, truth and righteousness covet the light. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 20, 21. The "mysteries" belonging to the secret orgies of Greece and Rome, were stained with crimes of the blackest dye ; those of free masonry in later ages, have been deemed largely chargeable with profaneness, vanity and tyranny. And though religion in the former case, and mutual defence and benevolence in the latter, were made the pretence, the light of truth has in succession pronounced an irreversible verdict against both. The present age has witnessed a renewal or continuation of the same form of Association on principles claimed to be wholly exempt from the abominations of exploded Free Masonry. There is a satisfaction in marking the progress of the whole system from the horrid impurities of heathen mysteries, through the profane pageantry and haughty degrees of Free Masonry, down to the less noxious secrecy

of Odd Fellows, where we fondly hope it is to make its last effort; when with the abominations of Anti-christ, the misrule of the immoral and oppressive civil institutions of the nations, and the hideous idolatries of the heathen world, it will fall into one common grave, to which they all are destined, and to which they all are now hastening. The christian, the philanthropist, and the philosopher, are ardently expecting, and in their respective spheres eagerly accelerating a new order of society in which virtue will not need concealment, and vice shall not find it—for “righteousness and peace shall spring up among all nations.”

It is admitted indeed that there may be Associations whose principles and practices are concealed from common view, not because they are intentionally erroneous and vicious, and at all events, we cannot sit in judgment on what we do not know. Yet there are evils in such systems inherent in the very obscurity and darkness in which they are enveloped, which it is believed are, and ought to be esteemed, insuperable objections to the considerate, the virtuous, and the devout.

1. They are partial, anti-social, and founded upon an entire misapprehension of the moral order and social ties by which the human family is bound.

God, in the very constitution of human nature, has made provision for society and mutual obligations and dependence. A single glance at the condition of mankind, will discover how the human race is bound in all its varied conditions by ligaments most appropriate, active and indestructable. Husband and wife, parents and children, brothers and sisters, binding in one sweet union the domestic circle: in the commonwealth, citizens with citizens, subjects with magistrates; in the church the holy ties of fellowship in divine truth and ordinances. Now, what is remarkable in all these is the well-established and defined social order, domestic, political, and ecclesiastical which they form, and their entire adaptation to the welfare and happiness of man in every age and every clime to which they can be conveyed. The whole system works beautifully wherever it is not violently impeded or shackled by human depravity, and shews the fruits it will yield of peace, order, mutual relief, and individual and social happiness, when all shall have exerted their legitimate dominion over the human family. And they are founded deeply in the constitution and laws of our nature, or in the per-

fect and immutable principles of divine commandments.— Now further what is remarkable is that here all is light and no concealment. Domestic relations are from their very nature common to the human race, known, recognized and acknowledged without disguise. Political obligations and dependence, and subjections, are required in this age at least, to be open to the inspection and consideration of all. And ecclesiastical relations are displayed “like noon tide of the day,” to every eye, and invite all to behold.

But here is a system, foreign in its aspect, clothed in darkness, obtruding itself on the light of truth, claiming for itself a pre-eminence over all original and natural, and divinely instituted relations. Whence does it derive its origin, and who is its author? We cannot find either in the social order which constitutes and governs families, nor in the political arrangements of the nations, nor in the holy fellowship and ordinances of the church of God. In fact it intrudes upon and disturbs and violates them all. It is partial and anti-social. It takes from families one or more; it takes from one nation some; some it takes even from the house of God—and these thus severed from their original bonds, it makes part and parcel of its own. It institutes a new set of obligations, a new set of mutual advantages, a new set of principles, and services, and duties, in which wife and brother, and friends and children, and fellow citizens and magistrates, and christian brethren, have no part. And all besides is involved in secrecy. The member of this new and unknown order in society, carries about with him a secret which he cannot divulge to the wife of his bosom, to the long tried friends of many years; a secret which may not be lispied around the family hearth where all is wont to be confiding, open, trustful joy; which can never be imparted to the christian brother even while with him he takes sweet counsel, and walks to the house of God in company. He is separated from them all by new and unknown bonds, superior in this respect to all previous natural and social bonds, and as the depository of a secret in which he and they can have no communion.

Say that these new ties are designed to be advantageous to a family, and a relief to the commonwealth and the church in the time of adversity. Say also that the secret is itself a trifle—so much the worse. Should a trifle break up confidence among very friends and brethren in church or state?—

Should a trifle be allowed to bear the dark and ominous hue of a cloud to blacken the bright and cheerful hue of domestic openness and confidence. Methinks a man who for the sake of a trifle or a serious matter, should carry about with him a secret so separating in its tendency, so pervading in its influence, must carry about with him a load well nigh as oppressive as a guilty conscience, and if rightly actuated would hasten to relieve himself of the one as fully as an upright man would of the other. And as to the ultimate advantage to a family, and relief to church or state—must benevolence be practised in the dark? Must it be so designedly limited and definite. The very light of nature, unless suffocated and extinguished, tells us that wherever we meet a suffering man, he has a claim to relief which cannot be controlled by Masonic ties and signs real or imitated, or by any secret ties or signs—he bears *the image of God*, that is the sign and the claim which nature in the heart of man institutes, and the law of sympathy ordains. To the question “who is my neighbor?” such societies answer, you may know him by his *grip*, by his *gesture*, by the *wink of his eye*. But the Christian revelation knows no such distinction. Jew or Samaritan, Christian or heathen, in adversity, is the neighbor. “I was a *stranger*,” Christ says, “and ye took me not in.”

It is partial besides in that from its very constitution such an association can never comprehend the whole human family, or shed its pervading influence over all the earth. To be a secret it must be confined to a part, for when it is known to all it ceases to be a secret association. It cannot, like genuine and sincere benevolence, light up joy and consolation and gratitude in *all* its paths—it must forever retain, till it shall expire, its reserves and its exclusions. In this respect whilst it is foreign to the social ties which bind man to man, in every sphere of life, in every age and every clime of the world, it is still more so to the benignant nature of gospel truth, which shall go on diffusing *light and mercy* till “all the families of the earth shall be blessed.”

[To be continued.]

HUMILITY.

Neither in the Latin nor Greek language, as used by classical authors, is there any word which conveys the sense of

the word *humility*, as used by Christians. Their idea of humility was something base and low, and therefore they never used it to express any virtue, but rather meanness of spirit, abjectness. This furnishes one striking evidence of the superiority of Christian morality, to that of the most refined heathen sages; for when the true meaning of gospel humility is understood, the excellence of the temper must be appreciated by every one who possesses a moral faculty. And the intrinsic excellence of this Christian virtue appears more illustrious when we contemplate it in its perfection, in the character of our adorable Redeemer. And in this particular, He is especially exhibited as our example, whom we should imitate. "Let this mind be in you, which was also in Jesus Christ; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." This is the most astonishing stoop of humility that was ever made, or ever can be made—from heaven to earth—from a throne of glory, to poverty, pain and ignominy. To encourage laboring and distressed souls to come unto him for rest, the Lord Jesus represents himself as meek and lowly in heart.

Humility in a sinner must be a widely different feeling from that of an innocent creature. The latter, when he contemplates the character of God, and especially his infinite majesty and glory, shrinks, as it were, into nothing, in his own estimation; for in the comparison with the great God, what is the highest angel? What are all creatures? No wonder, while they enjoy the beatific vision, they cast their crowns at the foot of the throne, and prostrate themselves in his presence. But the penitent sinner has a humility peculiar to himself. He, in the view of a holy God, is overwhelmed with a sense of vileness as well as littleness. The holy angels can have no feeling of that shame and contrition which characterize his exercises. The penitent publican is introduced by our Lord himself as an example of that humility which should be felt by us all; and he is placed in contrast with a boasting Pharisee. While the latter thanks God for his fancied virtue and superiority to other men, he makes no confession of any kind or degree, and offers no petition for mercy or pardon, the heart-broken publican feels himself unworthy to stand on holy

ground : he stands afar off, and is so overwhelmed with shame and contrition, that he ventures not to lift up his eyes to heaven, but still his strong compunctious feelings urge him to cry for mercy. Having taken the most humble position, he stands with downcast eyes, and smiting on his breast, (a sign of deep humility,) he cries, "God, be merciful to me a sinner." Or, more exactly according to the form of the original, "Be propitious to me"—for the sake of the great propitiatory sacrifice, pardon and accept me. Here we learn what temper in sinful man is most pleasing to a holy God. This man went down to his house justified rather than the other. And the general lesson inculcated by the parable, our Saviour gives in the following emphatical words, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." This is a fundamental rule of God's dealings with men, enforced and confirmed by all his dispensations of Providence and grace. And therefore Christ, the King of Zion, often refers to it, and recognizes it. Thus, when He exhorts his disciples to avoid all pomp and ambition of dress and honorary titles, He gives this direction—"He that is greatest among you, shall be your servant;" and adds, "Whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted."

Again, when Christ inculcated upon his disciples an humble deportment, by taking the lowest seat when invited to a feast, he enforces it by repeating this fundamental moral maxim, "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." This rule of the divine government was known as early as the time of Job : for in one of the discourses of Eliphaz the Temanite, we read, "When men are cast down, then thou shalt say, there is lifting up ; and he shall save the humble." And in the time of Solomon it was a proverb, "A man's pride shall bring him low ; but honor shall uphold (exalt) the humble in spirit," (Prov. xxix. 23.) "The fear of the Lord is the instruction of wisdom, and before honor is humility. (xv. 33.) Paul, in his valedictory to the elders of Ephesus, calls to their remembrance his conduct and spirit while he resided among them ; and with other things he says, "serving the Lord with all humility." And he was not forgetful, in his epistles to the churches, to inculcate this fundamental virtue. Thus he exhorts the Roman Christians, "For I say, through the grace given unto me, to every man that is among you,

not to think of himself more highly than he ought to think." "Put on therefore, as the elect of God, bowels of mercies, kindness, *humbleness of mind*, meekness, long suffering." And although Paul has ever been reckoned one of the most eminent saints that ever lived; yet we find him expressing a far different sentiment respecting himself, "Unto me who am less than the least of all saints is this grace given." And again, "For I am the least of the apostles, and not worthy to be called an apostle, because I persecuted the Church of Christ." "I thank Christ Jesus the Lord who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor, and injurious." The Apostle James, also, insists strongly on the duty of being humble. "Do ye think that the Scripture saith in vain, the spirit that is in us lusteth to envy? But he giveth more grace; wherefore he saith, God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God." "Humble yourselves in the sight of the Lord and he shall lift you up." The apostle Peter is equally explicit in inculcating this grace. "Likewise, ye younger, submit yourselves to the elder, yea, all of you be subject to one another. **AND BE CLOTHED WITH HUMILITY**—for God resisteth the proud and giveth grace to the humble: humble yourselves therefore, under the mighty hand of God, that He may exalt you in due time."

The estimation in which this gracious temper should be held, may be learned from the strong disapprobation every where expressed by God against its opposite—pride. "The wicked through the pride of his countenance will not seek after God." "Pride compasseth them about as a chain."—"Only by pride cometh contention." "Pride goeth before destruction and a haughty spirit before a fall." "A man's pride shall bring him low." "God hath purposed to stain the pride of all glory." "My soul shall weep in secret places for your pride." "The pride of thy heart hath deceived thee." "But when his mind was hardened in pride." "The pride of life is not of the Father."

The *proud* often in sacred Scripture signifies the same as the sinner, or rebellious. "O God, the proud are risen up against me. Render a reward to the proud. Him that hath a proud heart will I not suffer. Thou hast rebuked the proud that are cursed." How greatly the truly humble are esteemed by the Holy One of Israel, from his own gracious de-

clarations: "Though heaven be my throne and earth my footstool, yet to this man will I look who is of an humble and contrite spirit and trembleth at my word." "For 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." Is. lvii. 15. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Ps. xxxiv. 13.

DR. ALEXANDER.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

(From the Banner of Ulster.)

The annual meeting of this Synod was held this year in Money more. Its proceedings were commenced in the meeting-house of the Rev. Dr. Barnet, which was kindly granted on the occasion, on Tuesday the 12th instant, at noon. The Rev. Samuel Simms of Loughbrickland, the Moderator, preached an excellent discourse from Acts, 28th chapter and 20th verse, last clause—"For the hope of Israel I am bound with this chain." After a number of suitable introductory remarks, he discussed the subject in the following order:—1st. Consider the nature of Israel's hope. 2d. Enumerate the links of that chain with which, as a church, we are bound. 3d. Show the connexion between this chain and the realization of Israel's hope. Under the first head, he considered the Lord Jesus Christ, the promised Messiah, as the hope of Israel—as displayed in his eternal Godhead—in his incarnation and substitutionary atonement—as the Great Kinsman Redeemer, in his resurrection and exaltation—as the Great Restorer of all things—as the Righteous Judge—and as the Glory of Immortality. Each of these views was illustrated with a fulness of scriptural statement, and much force and beauty of expression; and the preacher showed that the hope of ancient Israel is substantially the hope of God's true spiritual Israel still. On the second head he gave a luminous and comprehensive view of the privations and trials to which faithful witnesses in all ages have been subjected in maintaining the testimony of Jesus. After showing

that the first links of this chain are common to every Christian, he adverted particularly to the present trials of the witnesses for the Covenanted Reformation in these lands. He noticed the misconceptions respecting them indicated from the *names* by which they have been designated—the charge against them of being schismatics—their state of dissent from the Revolution settlement in church and state—their being regarded as rebels—and their position, as witnesses for truth, requiring them to testify against corruption wherever it exists. The reasoning on these topics was powerful and conclusive; and, in vivid and striking terms, the preacher depicted the difficulties and trials of those who adhere to the cause which God once owned and honored in these lands, and he ably vindicated the distinct standing which they have assumed. In the discussion of the third head, he exhibited the connexion between the church's present sufferings and the realization of her future hopes. This he showed, from reason, applied to the declarations of revealed truth—from the example of the saints and the commandment of Jesus—from the circumstance that the Christian wearing the chain rebukes wickedness—and from the chain itself being an evidence that there are principles within that lead to the extension of Christ's kingdom, and to the subversion of the kingdom of darkness. He showed, furthermore, by a reference to Revelations, 12th chapter, that no faithful church, as a church, can come out of the wilderness till the twelve hundred and sixty years of Anti-Christ's reign are accomplished; and that those who stand firm in Israel's chain will assuredly rejoice in Israel's glory. The discourse was concluded by a number of striking inferences respecting the path of present duty of the friends of truth, and by searching and affectionate appeals to the ministers, elders, and people assembled, encouraging them to stand fast in the liberty wherewith Christ had made them free, and to contend earnestly and perseveringly for the faith that was once delivered to the saints. At a subsequent part of the proceedings, Mr. Simms was requested to publish this discourse, together with that which he had delivered before the Synod at its special meeting in March. He intimated his design of publishing the former as soon as convenient, and that he might probably give an outline of the latter also to the public. After the Synod was constituted, and the roll called, the Rev. Thomas Cathcart was unanimously nominated as Moderator; but he hav-

ing declined, from the state of his health, the Rev. Robert Nevin of Londonderry, was elected Moderator for the ensuing year.

Without offering a detailed account of the proceedings, it may suffice to notice the principal matters that occupied the attention of the Synod. It is gratifying to have to state that much harmony and cordiality prevailed throughout the entire deliberations; even on the few subjects on which there was some difference of opinion, there was discovered a high degree of brotherly kindness and affection; and the decisions on the great questions that were under consideration were arrived at, in almost every case, with unanimity.

At an early stage, the subject of a special fast, because of the judgments of God on the land, seen in commercial embarrassment, wide-spread distress throughout the community, the abounding of national sins, &c. was taken up. A committee, consisting of Dr. Stavely, Messrs. Houston and Simms, were appointed to prepare a brief summary of causes of fasting. These were submitted at a future part of the proceedings, and, being approved, were ordered to be published in *The Covenanter*, for circulation throughout the church; and the third Wednesday or Thursday of August next was appointed as the day of special fasting, according as it may best suit the convenience of particular congregations. A considerable portion of one of the sessions of the second day was occupied in inquiry respecting the state of Sabbath school instruction in the various congregations under the care of the Synod. At the last annual meeting it had been enacted that each session should endeavor to institute Sabbath schools in its bounds, and should appoint teachers, and direct and superintend the studies. On inquiry being made at the ministers and elders respectively, whether this resolution had been carried into effect, much gratifying information was given concerning the attention of the ministers and members of the church to the Scriptural instruction of the young, and to Sabbath schools. The Synod, after hearing the different statements, agreed to pursue such an inquiry at its future meetings, and directed ministers and sessions to endeavor to have at least, a school-house for Scriptural education erected in connection with each house of worship, and to promote, by all practicable means, Sabbath schools under a proper management.

A discussion of some length took place on the subject of the *New National System of Education for Ireland*. This arose from a motion of which notice had been given at the last annual meeting of Synod—the object being to ascertain whether recent alleged changes in the system were such as to justify the Synod and the Covenanting Church in forming any connexion with it. The character and working of the system were shown by several of those who took part in the discussion, and the recent modifications were considered. A number of resolutions were offered condemnatory of the system both in former and later times; and an amendment was presented to the effect that, from some modifications which the system had undergone, persons may avail themselves of its advantages, provided this can be done without being required to express an approval of the system, or to do anything inconsistent with full adherence to the standards of the church. After some discussion on these motions, which was conducted in an amicable manner, a third motion was proposed by Mr. Cathcart, and seconded by Mr. Stott. This was to the effect—that the Synod having calmly considered the modifications which the new national system of education is alleged to have undergone, sees no reason to depart from its judgment respecting it, formerly expressed, which was condemnatory of it. This resolution and amendment having been withdrawn, the motion passed unanimously, with the sole exception of Mr. Gibson dissenting.

The principal part of the session of the Synod, on Thursday, after breakfast, was occupied with the missionary business of the Church. An interesting report of the Board of Directors was read by Rev. Thomas Houston, the secretary; in it was contained various pleasing details concerning the state of the mission to Manchester, and the proceedings of the missionaries that had been sent out to the British North American Colonies. The directors reported that Mr. Robert Johnston, licentiate, had accepted a unanimous call that had been made out in his favor, from the congregation in Manchester. The Synod made arrangements for his ordination; a committee was appointed for this purpose, and it was appointed for the first Wednesday of August, in the meeting-house of the Reformed Presbyterian congregation of Clogh-mills. The missionaries in the British Colonies were appointed to constitute a Presbytery, and directions were ordered to be sent to them for this purpose. A supply of preach-

ing was granted to the Society of Covenanters in Dublin ;— and various other arrangements were made respecting missionary stations in different parts of the Church. Several members addressed the court on the subject of missions, chiefly with a view to the increase of the funds. The Synod adopted some measures for augmenting the resources of the Missionary Society. This part of the proceedings was felt by all present to be peculiarly interesting. The success that had attended the missionary operations of the Church held out a stimulus to renewed exertion ; and the ministers and elders were encouraged to prosecute with vigor efforts for the diffusion of the testimony of Jesus.

An interesting letter from the committee of foreign correspondence of the Reformed Presbyterian Synod in America, that continues attached to the principles of the Covenanted Reformation, was presented and read. It contained some cheering intelligence concerning the prosperity and increase of the Reformed Church in America—the state of theological learning—the proposal of a foreign mission—and of a public renovation of the British Covenants. The Synod unanimously agreed to resume correspondence with this department of the Church in America, and henceforth to cultivate with them all fraternal intercourse. A committee, consisting of Messrs. Houston, Stott and Simms, was appointed to prepare a letter to the Church in America—this was afterwards submitted, and ordered to be forwarded.

Several petitions from congregations and sessions were presented to the Synod on the subject of Covenant renovation, which was taken up with peculiar interest and solemnity.— All the members of the Court seemed to regard the renewal of the Covenants as desirable ; and the present times were viewed as especially calling the Church to the performance of this great duty. The following resolutions on the subject were presented by Mr. Houston, and unanimously adopted :—

I.—That, inasmuch as the judgments of God throughout the earth, the aspects of Divine Providence towards these nations—highly favoured, but long persevering in the neglect and violation of the oath of God—and the state of the various sections of the church therein, appear to call loudly upon the witnesses for the Covenanted testimony to display a banner for the truth, and to confederate for their mutual safety and comfort, the Synod regard the present times as suitable for essaying the great duty of public Covenant renovation.

II.—That this Synod, convinced of the importance of this duty, and earnestly desirous of making all proper preparation for its performance, now appoint a committee, with special instructions to use all diligence upon the subject, and to have a matured measure in readiness at the next annual meeting of Synod, by which the Church may be led forward to a constant act of solemn public Covenant renovation.

III.—That, with the view of increasing and extending a sense of Covenant obligation, and of preparing the flocks committed to their care for the renewal of our solemn Covenant, the Synod enjoin upon the ministers to bring this subject prominently forward in their public ministrations; and they express, moreover, their earnest desire and expectation that the members of the Church will prayerfully seek direction and preparation for this important work.

Dr. Stavely and Mr. Houston were appointed the committee on Covenant renovation, in accordance with these resolutions.

A petition from the congregation of Derry was presented, praying for the Synod's aid in a suit at present pending in Chancery. A person formerly in connexion with the congregation, but who had joined the Separatists of the Eastern Presbytery, had instituted a suit in the Court of Queen's Bench for depriving the congregation of the meeting-house which is in their possession, on the ground of his being the sole remaining trustee in the lease. The congregation, with advice of counsel, had obtained an injunction, and had had the case to the Court of Chancery, for the purpose of testing the validity of the claim, and of vindicating what they consider their own property, and the property of the Church. A number of able addresses were delivered in Synod on the painful subject; and the Synod, with much cordiality and unanimity, agreed to support, by pecuniary aid and otherwise, the congregation of Derry in defending their property. A committee was appointed to prepare a circular and address, stating the facts of the case, for circulation throughout the congregations, in order to obtain contributions for this object.

Towards the close of the proceedings, a motion was presented by Mr. Simms, to the effect that the Synod should take means for revising the Books of Discipline, and publishing an abstract of them, for the benefit of the Church. This was readily agreed to.

The report of the committee appointed to superintend the students attending the Belfast College was received with

gratification, and Messrs. Houston and Graham were appointed a committee for this purpose for the ensuing year.

The next annual meeting of Synod was appointed to be held in Belfast, on the second Tuesday of July, 1843.

At two o'clock, on Friday afternoon, the Synod closed its proceedings.

SCHISM.

(Continued from p. 214.)

2. *The process that results in Schism is gradual.* By this is meant that schismatics themselves, in the commencement of their erratic course, do not usually contemplate the termination to which they are inevitably brought. To do so would badly comport with their designs. To stand out before the church and the world as the head of a small faction is an object too low for ambitious men to aim at in the beginning of their career. Influence in the whole church is what they seek, that thereby they may so shape her course as to cause the offence of the cross to cease, and procure the favor of the world; and at the same time join in the church "the chief seats in the synagogue, and to be called of men Rabbi." Thinking too highly of themselves, and too meanly of their brethren, they take the first step in their projected movement not doubting that by their powers of argumentation they can convince some, and by their influence induce the rest to co-operate. The falsity of the maxim imposed on the world that "error may be safely taught, provided truth have liberty to conflict with it," they well know, and hence they are the warmest and loudest advocates for free discussion. Enlightened discussion among the friends of truth when the church has important questions to settle is indeed both necessary and desirable, but after such questions have been settled, to disturb her quiet by the reintroduction of them in some new form, manifests but little love for either the truth or peace. And this will be done only when there is a design—either on the one hand to lower the testimony of the witnesses, or on the other to gain ecclesiastical supremacy.—And both these objects, discussion, by giving the impression that the points discussed are not settled in the church's testimony, and by furnishing an opportunity for mystifying plain truths, deceiving un-

suspecting men—and impeaching the motives and destroying the influence of opposers, is well suited to effect.

The first step then in a schismatic course, is to oppose some unpopular ecclesiastical deed, or project and advocate some measures of alleged reform unknown in the standards and practice of the church. And this is rarely done first in the supreme judicatory. Such a course would not be good policy. The design might be discovered, and the remedy applied at once were that the case. To prevent this, some secret machinery is put in operation. Ministers, elders and people are sounded. Heads are counted, and a conjecture is formed as to the probable number of those whose concurrence may be relied on in the favorite scheme. When, as is often the case, the leaders have been disappointed in some former ambitious design, this will add greater vigor to their exertions, and make them more desperate and reckless in their course. The great art in this business is to connect the proposed measure with some article of the testimony of the church, and to denounce as unfaithful all who may oppose it. In the meantime, while this under current is on the increase, the whole surface appears calm. Presbyteries will report that every thing within their bounds is in a peaceful and prosperous condition, and Synod will proclaim the cheering intelligence throughout the whole extent of the church. Local disturbances occasioned by troublesome men are deemed unworthy of notice, while they themselves by their holding communion with those whom they profess to believe are guilty of innovation or defection, demonstrate either their insincerity or unfaithfulness. When however a favorable time offers, the design is developed. Movements will be made in inferior judicatories which will bring up the subject by protest and appeal. Petitions and memorials will be laid on the table of Synod, not submitting as was done in the days of the Apostles, Acts xv. 2, an important question for their enlightened decision; but telling the rulers in the church what they should do, and directing them in the tone of dictation how to do it. Matters are now brought to a crisis. Something must be done. The supreme judicatory of the church becomes a place where the language of invective is heard, and angry passions are excited. The church will be urged to rush into a measure for which, if even good, nine-tenths of her members may not be prepared. Those who have already committed themselves are keen for discussion, and urgent for immediate action. Much

time is unprofitably spent and much dishonor done to religion by perplexing and unnecessary controversies in the courts of the Lord's house.

It might reasonably be expected that men claiming the name of Presbyterians would submit to the decisions of the church in the Lord. This every member is bound to do; but this is not done by the class of persons whose conduct we are considering. If the church decides against their favorite measures, in place of taking this as "the mind of Christ," and ceasing from their distracting course, they stir themselves up to yet greater exertions. Like the opposers of the tariff bill passed by Congress—"Repeal" is their watch-word. They hope to have a majority at a future meeting of Synod to carry out their views, and rectify the alleged wrongs. A mistake in relation to the government of the church on this point is very common. Presbyterianism is confounded with American Republicanism, of which the cardinal principle is, "all power is from the people." If their representatives at one time pass an act that displeases them, they can require them to repeal it, and if they will not, they will turn them out and elect others that will. This makes legislation as mutable as the popular will. It is not so with the church. The will of her living Head, and not the will of the people, is her rule. What she binds on earth is bound in heaven. The decisions on all questions relating to doctrine, worship, discipline and government, must be according "to the law and the testimony." In her decisions we are to look not at the judgment of the men composing her judicatories, but the will of her Lord expressed through them as his appointed representatives. How foolish then—how absurd to talk of repeal!! If she has erred, and imposed sinful obligations on the consciences of her members, those who are aggrieved have no alternative but to refuse to submit to such imposition. To bear, and sin, hoping that at another meeting the offensive act will be repealed, would be like incorporating with the government of the United States in order to amend the constitution—to "do evil that good may come." And those who do thus submit even with the hope of repeal, plainly intimate that conscience has nothing to do with the matter. The object with which they set out is kept steadily in view. And if there is a prospect that at a future time that object can be attained, they will, however reluctantly, submit and wait.

In the mean time every means will be employed to insure success. That common, but most disorderly and dangerous practice of appealing to the public will be resorted to. The press will be employed to circulate sophistry, misrepresentation and error. The pulpit will be prostituted to the same disorderly and sinful end.—As an instance of this we need but refer to the times of 1832 and 33, within our own recollection. The history of a schism in the church in Ireland, will farther verify the remark. There is no way in which the cause of truth will be more injured and the church of Christ more disgraced, than by her members writing against each other. Crimination will lead to recrimination—misrepresentation will require to be exposed, and attacks on the church's faith publicly made, must be as publicly repelled. Those who "love the truth and the peace," are forced to enter the field of controversy in order to defend themselves. The church becomes a place of confusion and strife—confidence rapidly declines, and brethren cease to cherish for one another fraternal affection.

This description is not ideal. It would be well if it were so.—But alas, memory furnishes but too certain evidence that all these scenes have transpired in our Zion. And if they be not continued it will be because the Spirit of peace will be poured out on us from on high. O that he would descend and bless Zion, that her "peace may be as a river, and her righteousness as the waves of the sea."

PRESBYTER.

REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

(From the *Scottish Presbyterian*)

The Synod of the Reformed Presbyterian Church in Scotland met in Glasgow, in the Rev. Dr. Symington's Church, on Monday, the 16th ult. In the absence of the Moderator, the Rev. Thomas Neilson of Rothesay, who was prevented from being present through serious indisposition, the late Moderator, the Rev. Joseph Henderson of Ayr, preached an excellent and appropriate sermon from Rev. xx. 4—"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. After the sermon, the Rev. Mr. M'Lachlan, of Castle-Douglas, was unanimously elected

Moderator. The following subjects occupied the consideration of the Court:—

The exercise of Elective Franchise.—The Committee appointed at last meeting of Synod to revise and print the paper formerly read upon this subject, reported that they had fulfilled their appointment; but as the paper had only been newly printed, and members of Court had not had an opportunity of examining it, it was agreed to enjoin ministers and elders to examine it carefully before next meeting, so that it may then be sent forth as a full and deliberate exposition of the Synod's views on this important and practical part of the Church's testimony.

Present position of the Church of Scotland.—A petition was read from the session of the Reformed Presbyterian congregation of Edinburgh, requesting the Synod to pass and publish some resolutions, expressive of their sympathy with the reforming majority in the Established Church, and pointing out kindly and faithfully where they have fallen short of the attainments of the Second Reformation, and the course they ought to pursue in strict consistency with the professions they have made, and the position they at present occupy. The Rev. John Graham of Wishawtown proposed a series of resolutions on this subject, which, after some additions and modifications, were unanimously agreed to, as follows:—

1. That this Synod, occupying, as the Church which they represent has done for more than a century and a half, the position of witnesses for the Headship of Christ, the supremacy of His Word, and the liberties of His ransomed people, in conformity with the attainments of the Church of Scotland at the period of the Second Reformation, feel a deep interest in the present position of the Presbyterian Establishment, and regard, with lively satisfaction and gratitude to the God of all grace, the desire manifested by many of its Ministers and People to return to the good old ways, from which so grievous a departure has taken place.

2. That, without holding themselves bound to acquiesce in the soundness of the constitutional arguments by which the present majority of the General Assembly endeavor to vindicate the course pursued by them, this Synod nevertheless warmly approve, on the high ground of Scripture truth, of the fundamental principles of Christ's sole Headship, the spiritual independence of His Church, and the right of the Christian people to be parties to the formation of the pastoral rela-

tion, for which that majority are contending; and the Synod protest against the grossly Erastian opinion, that the civil power, whether supreme or subordinate, has any jurisdiction over the affairs of Christ's house, or has any rightful authority to review, suspend, or annul the spiritual sentences of the ecclesiastical courts, even although what individuals regard as their civil privileges may be indirectly affected by them.

3. That the Synod, while they regret that prompt and decisive measures have not been adopted for emancipating the Church from the anti-Christian yoke of patronage, feel gratified in observing the growing opposition to that evil which is now making its appearance—an evil which, so long as it is permitted to exist, howsoever modified, will hold the Church in bondage still—and an evil which should forthwith be faithfully condemned and repudiated, as an intolerable infraction of the rights of the members of Christ's body, and a flagrant violation of God's hold Word.

4. That though the Act of Queen Anne merits unsparing reprobation, as an Erastian interference with the independence of the Church, as a breach of the Treaty of Union, and as manifestly designed by its promoters to subserve the interests of the Stuart faction, yet the mere repeal of that Act would not reach the root of the evil, or fully achieve the independence of the Church, inasmuch as at the Revolution Settlement the election of ministers was vested in the Heritors and Kirk-session—the members of the Congregation being thus deprived of their Scriptural privilege—while the tenure by which these electors held and exercised their right was a purely civil act; the secular power thus practically asserting its title to legislate in spiritual matters, and thereby infringing on the independent jurisdiction of Christ's Church.

5. That besides the objectionable course pursued in the Revolution Settlement with respect to the calling of ministers, this Synod continue to protest against it, as they have heretofore done, inasmuch as it is Erastian in its origin, inconsistent with the obligation of our National Covenants and the divine right of Presbyterian Church Government, and leaves the whole of the second Reformation both in Church and State under the condemnatory sentence of the Acts Rescissory; while the Act of Union not only sanctioned the iniquitous repeal of that glorious work, but brought Scotland under a direct obligation permanently and inviolably to preserve in England the opposite system of Prelacy. And the Synod hold it to be an imperative duty of the Church of Christ, whatever course statesmen may choose to take, faithfully and honestly to homologate the attainments and engagements of the Second Reformation.

6. That this court lament the disposition that has been manifested, even by the friends of the Church's independence, to accept of an inadequate measure, and the vacillation that has characterized their efforts, and would strongly deprecate the adoption of any such measure for setting at rest the present conflict; convinced that anything short of a full and unequivocal recognition of the spiritual jurisdiction of the Church, and of the right of Church members in full communion to choose their own pastors, though it may serve to hush the present controversy, will at the same time furnish materials for one still more perilous at some future, and, it may be, not far distant day; and that although this court maintain that the nations are bound, by the allegiance they owe to Christ as the reigning Mediator, to countenance, protect and encourage His Church, yet, as her existence, purity and efficiency, are not necessarily dependent on her being legally established, the advantages of such a position are by no means sufficient to countervail the mischief arising from a surrender of any portion of God's truth, and never can warrant her to make the slightest compromise of the spiritual independence of her Courts, and the purchased liberties of her people.

7. That while this Synod rejoice that sounder views are beginning to be taken with respect to the universality of Christ's Headship, they regret that a faithful application of this principle is not made to the Divine ordinance of civil rule—an ordinance which tho' not founded in grace, but originating with God, as governor of the universe, is nevertheless placed by Him under the moral dominion of the Mediator, and ought therefore to be administered in accordance with His law, and in subserviency to the interests of His kingdom; and that even those who to some extent admit this important doctrine, think it warrantable to occupy a position in which, as it appears to this Synod, they homologate the evils of the British constitution.

8. That this Church, conscious of manifold shortcomings, which call for deep humiliation, nevertheless feel grateful to God that they have hitherto been enabled to maintain a testimony for the whole of the Covenanted Reformation, in the face of numerous discouragements; and animated by the present aspects of Divine Providence, and the promises of God's word, they resolve to continue steadfast in their adherence to the principles they have espoused, and in their exertions to promote the cause and kingdom of the Redeemer in humble and prayerful dependence on the Holy Spirit.

Covenant Renovation.—This subject has occupied the court at some of its former meetings, and was introduced at this time by memorials from the sessions of Stranraer and Edinburgh. A long and most interesting discussion took place, the result of which was, that a committee was appointed to prepare and publish an address on this subject without delay; and to prepare, before next meeting of Synod a bond, framed so as to comprise all the attainments of for-

mer times, and be suited particularly to meet the civil and ecclesiastical aspects of the present eventful crisis; that a meeting of the Synod be held six months hence, for taking such measures as may be necessary for engaging in this important and solemn work without either rashness or undue delay. As, from the signs of the times, the progress and threatening attitudes of Popery, Prelacy, and Erastianism—from the alarming amount of error, division, public Sabbath desecration, and other immoralities, and the great lack of vital piety, there seemed to be a loud call for engaging at present in this exercise, as a scriptural means, well calculated under the blessing of Providence, for securing the union and stability, and promoting the spiritual edification of the ministers and members of the church, in the defence, support and extension of the gospel of Christ.

Missionary business.—The report of the Missionary Committee was read, which contained a very cheering account of the Synod's mission in Upper Canada. It also narrated the steps that had been taken to establish a mission among the heathen; that sufficient funds had been raised for this object; that Mr. Duncan, who had offered his services as their missionary, had completed the course of study prescribed to him, and had been licensed to preach the gospel by the Presbytery of Glasgow, and was now in readiness to be sent out when and whither the Synod might determine. The committee stated that they had been directing their attention for obtaining a suitable station for their mission in India, South Africa, and New Zealand, but that South Africa or New Zealand seemed to be the most inviting spots, and that they would recommend to the court to fix upon the one or the other of these. Before deciding on this important matter, the Rev. Dr. A. Symington was requested to engage in prayer for divine direction. After serious deliberation it was agreed to leave the choice of a locality to the Missionary Committee, assisted by the advice of the Glasgow and Paisley Presbyteries;—that Mr. Duncan be appointed to preach through the various congregations for three months, to obtain collections, to excite the people to take a deeper interest in missionary operations, and that steps be taken to have him sent out during the ensuing autumn; and that, in order to foster a missionary spirit in the church, a circular be published quarterly, containing the proceedings of the Missionary Committee at home and abroad, and whatever else may tend to interest and edify the friends of missions.

It was stated that a respectable mercantile house in Glasgow, the Messrs. Finlay, had contributed the handsome sum of £100 in behalf of the Foreign Mission.

Home Missions.—Very interesting and encouraging statements were made respecting the Synod's missionary efforts at Wick, Thurso, Lorn, Lochgilphead, Kirkintilloch, and Dundee, and arrangements were made for continuing missionary operations in all these places.

We are sorry to observe a considerable falling off this year, both in the Home Mission and Synod funds, it appeared from the Treasurer's Report that a number of congregations, some of them the strongest in the church, had contributed nothing to either. We are confident there must be some misconception in the minds of many members of the church, or such a state of things could hardly exist. We may therefore state for the information of those who may not be aware how these funds are appropriated; that the Home Mission fund is faithfully, and, in our opinion, judiciously applied to the support of the gospel in the places above mentioned, and others so far as they are absolutely unable to support it themselves, and unless weak congregations are supported and fostered for some time, the church must remain stationary; and surely ours has not been progressing too fast: many a promising station has been abandoned for the want of adequate assistance at first.

The Synod fund is appropriated for supporting the Theological Hall, viz. for Professor's salary, rent of Hall, and Hall Library for the use of students, preachers and ministers; for defraying all Synod's expenses, viz. clerk's salary, officer's salary, printing of overtures, resolutions, &c., and for all other incidental expenses connected with the church.

As the Home Mission fund was particularly low, it was agreed that a special collection for this very object be made through all the congregations as soon as possible, and that those congregations that have not contributed, be solicited to send in their collections to the treasurer without delay.

Foreign Correspondence.—A letter was read from the old light section of the Reformed Presbyterian Church in America, in which it was stated that they have 27 Ministers, 4 Probationers, and 25 vacancies; and also a Theological Seminary, conducted by two Professors. That they have been directing their attention particularly to the subject of missions, and are seriously deliberating on the most proper steps to be taken for the renovation of our Solemn Covenants. A letter was also read from the Reformed Presbyterian Synod in Ireland. A committee was appointed to prepare answers for both.

It is exceedingly gratifying to state, in these times of division, contention, and strife, that we never on any former meetings of this court saw greater harmony and unanimity. There was only one question on which it was necessary to come to a vote, and in that case the minority was very small. How good and how pleasant a thing it is for brethren to dwell in unity!

Next meeting of Synod is appointed to be held in Glasgow, on Monday, the 21st of November next, at six o'clock in the evening, to be opened with a sermon by the Moderator. The Synod closed on Thursday evening. The Moderator concluded with prayer and the apostolical benediction.

The Obituary of Alexander Cannon will appear in our next No.

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No. IX.

ON THE ABSURDITY OF AUTHORITATIVE TOLERATION OF GROSS
HERESY, BLASPHEMY, OR IDOLATRY.

(Continued from p. 235)

OBJECT. XXXIV. "No carnal influence of magistrates relative to religion is consistent with the spiritual nature of the kingdom of Christ, which is not of this world, John xviii. 36. 'The apostles used no carnal weapons of warfare in promoting it, 2 Cor. x. 4. 5.'" ANSW. Why do you not state precisely, what you mean by the *spiritual nature* of Christ's kingdom, and its not being *of this world*? Is it *so spiritual*, that the members and subordinate rulers in it, are not at the same time members in a civil state, and interested in the welfare or hurt of it? Is it *so spiritual*, that it hath no manner of connexion or fellowship with the kingdom of God over the nation, in which it resides, and neither gives nor receives from it, any more helpfulness, than from the kingdom of Belial? Is it *so spiritual*, that the power of it cannot touch any part of men's conduct toward one another, or even the magistratical administrations of its members? Is it *so spiritual*, as to exclude the Most High, King of nations, and his deputed vicegerents, from all regard to the honor of God and his religion, and the welfare of the State as connected therewith, leaving them no more concern therewith, than if nations were herds of swine? The question under consideration is not concerning the nature of Christ's kingdom, of which the civil magistrate is not a ruler of any kind, as hath been already manifested, but, whether

all care about the church and her religion, as tending to promote the welfare of nations ought to be excluded from *God's kingdom*, as the *Sovereign of nations*, and he and his viceroyals obliged to manage that department, as if there were no God in the earth? 2. Had Christ no *spiritual kingdom* in the days of Moses, and the prophets, when God required magistrates to take care about religion, and to restrain and punish the public atrocious insulters of it? Had he no *spiritual kingdom*, not of this world, when he repeatedly drove the buyers and sellers out of the temple? 3. That the spiritual nature of Christ's kingdom rendered it perfectly consistent with the full exercise of the magistratical power in the Roman empire, or any other state, which is what he meant in his answer to Pilate, we readily grant; but the inspired promises which have been repeatedly quoted, Isa. xlix. 23, & lx. 3, 10, Psal. ii. 8, 10, 11, 12, & lxxii. 10, 11, Rev. xi. 15, & xvii. 16, & xxi. 24, sufficiently prove, that the spiritual nature of Christ's kingdom doth not exclude magistrates' helpfulness to the truth, in authorizing the profession and practice of it by their civil laws, and in restraining the open and insolent blasphemers of it? 4. Though the weapons of ministers' warfare, in propagating the gospel be not carnal, What is that to the case of magistrates? And as the spiritual weapons of church officers reach as much to sins against the second table of the moral law as to those against the first, they no more exclude the use of the magistrate's carnal weapons against the atrocious sins against the second, 2 Cor. x. 6, 1 Cor. v. 2,—5.

4. Magistratical influence cannot set up Christ's kingdom in men's hearts, or oblige men's conscience to obey his laws in an acceptable manner; but it can remove many external hindrances, and afford many external opportunities, of his own setting up, by means of his word and Spirit. It can restrain burning of Bibles or abusing and murdering of preachers and hearers of the gospel. It can spread the scriptures, and protect preachers of the truths contained in them; and by command, example, and otherwise, encourage the subjects to search the scriptures, and to hear, learn, profess, and practise the plain doctrines of the gospel. In thus endeavoring to make their subjects attend on, receive, and observe the doctrines of the gospel, all *appearance of force* should be carefully avoided, as that is apt to provoke a dislike, rather than to promote a cheerful embracement of them. But force may be used to restrain, or *duly* and *seasonably* punish the insolent

opposers and revilers of the true religion, which is established. And, on no account, ought such plagues of nations, as well as of churches, to receive any *authoritative licence* to commit such wickedness.

OBJECT. XXXV. "The annexing of temporal encouragements to the profession and practice of the Christian religion or external discouragements to the profession or practice of such opinions and worship as are contrary to it,—tends to render men hypocrites, and their religion merely carnal, in obedience to civil authority, and influenced by mere carnal motives. It makes men trample on and *debauch* their conscience, and so *sap the foundation of all true piety and virtue.*"

ANSW. 1. God, who well knows the true nature of religious worship and obedience, and highly regards the candor and purity of conscience, excited the Israelites to it, partly by external encouragements, restraints and terrors, Deut. iv.—viii, xxvii, Lev. xviii,—xx, xxvi. and by each of his prophets, Isa. i.—to Mal. iv. And even under the gospel, godliness hath the *promises of this life*, as well as of that which is to come, 1 Tim. iv. 8. 1 Pet. iii. 13. Did you mean to blaspheme his conduct as absolutely devilish? 2. With God's approbation, David, Nehemiah and others, by familiar intimacy, and by preferring them to posts of honour, encouraged such as appeared eminent in the profession and practice of revealed religion; and they excluded such as appeared notoriously wicked, Psal. cxix. 63, and ci. 6, 7, Neh. vii. 2, & xiii. 28. Nay, David before hand publicly intimated his resolution to prefer only pious and faithful men. And why not, when such bid fairest to be eminently useful officers in the state? 3. Why may not men, even by external advantages be encouraged to an external attendance upon gospel ordinances, which, by the blessing of God and the working of his Spirit, may issue in rendering them eminently useful subjects, and in their eternal salvation, even as children may be hired to that reading of their Bible and learning of their Catechism, which may issue in their conversion and everlasting life? 4. Regard to the command of parents, masters, magistrates, and ministers, all at once, in our religious profession and practice, is no way inconsistent with, but may be delightfully subordinated to a supreme regard to the authority of God in them. 5. Do you really think, that those, who believe neither a God, nor a heaven, nor a hell, ought under pretence of civil right, to be as readily admitted to

places of power and trust, in civil governments as the most pious?—Nay, are not even a profession and practice of the Christian religion much more profitable in a nation, than open blasphemy, impiety and idolatry, which we have heard from God's own word, exceedingly corrupt men's morals, and pull down the wrath of God on the society. 6. If such things only be restrained and punished, as are plainly contrary to the law of God, and a right conscience, and never punished, till after sufficient means of conviction have been afforded and trampled on, how can that make men dissemble with or sin against their conscience, any more than the punishment of theft, murder, incest, or the like, can do it?

OBJECT. XXXVI. "The abolishment of all civil establishments of revealed religion would have a remarkable tendency to render men truly pious, truly sincere in their faith, profession and worship; and to render them excellent subjects, candid, peaceable, and affectionate lovers of one another.—It would effectually root out Popery and every thing similar."

ANSW. 1. Just as remarkable a tendency as the leaving of children to themselves hath to render them truly virtuous and a distinguished honor to their parents. Prov. xxv. 15. 1 Sam. iii. 13—as remarkable a tendency as the abolishment of all ecclesiastical establishments of it would have to render men perfect saints. 2. It is plain, that God, when he fixed a civil establishment of revealed religion, and when he represented, as above, heresy, blasphemy and idolatry, as rendering men monsters of all manner of wickedness, instead of *good subjects*, neighbors, or Christians, thought otherwise. Are you wiser than He? 3. Never, that I know of, was there a nation, or numerous society on earth, in which there was less of a religious establishment, good or bad, than among the Ismaelians of Irak and Syria, and the Giagas of Africa. What were the noted virtues which flourished among them? Murders, assassinations, which cannot be read or heard, without horror. Under the protection of an extensive toleration, how did England, about an hundred and thirty years ago, swarm with Sectarian errors, blasphemies, confusions? And, what hath either the peace of the State, or the orthodoxy and holiness of our church gained by our last Scotch toleration? Repeated attempts in 1715 and 1745, to unhinge our civil establishment and dethrone our lawful Sovereigns in favour of Popish pretenders, are the noted advantages, which have accrued to our State, and an alarming increase of infidelity,

profaneness, and Popery to our church. Instead of scarce six hundred Papists, which were once all that could be reckoned in Scotland, their number now, may amount to about thirty thousand. In about a dozen of parishes in the North, they have above twenty congregations, several of them pretty large, and a College and an Academy for training up priests. How quickly these, with the Scotch colleges abroad, may furnish converters for the whole nation, God only knows. In the parish of South Uist, there are 2300 Papists and 300 Protestants; in Berra 1250 Papists, and 50 Protestants; in Ardnamurchan 1950 Papists, and 17 Protestants; in Kirk-michael and its neighboring parish 1520 Papists; in Kilman-ivaig 1600; and in Glenelg 1340.

OBJECT. XXXVII. "All civil laws establishing revealed religion must necessarily land magistrates in *persecuting* their subjects; for if these civil laws be contemned and violated, the breakers must be punished." ANSW. 1. For this reason no superior, parent, minister, or magistrate, must make any appointment relative to religious matters, because, if it be disregarded, censure or punishment must be inflicted, and that will amount to persecution in the sense of the objection. No duty must ever be attempted lest some perplexing consequence should attend it. 2. Though *evil doers* ordinarily reckon restraints of iniquity *persecution*, the scripture allows nothing to be *persecution* but unjust severities exercised against the profession or practice of gospel truth—at least against innocence or virtue. Punishment of men for what is plainly contrary to the word of God is no persecution for conscience sake, but a proper correction of them for trampling on and murdering their conscience. 3. If, by the blessing of God, parents can do much to advance religion in their families, without any furious or hurtful beating of their children,—and ministers do much to promote it in their congregations, without proceeding, perhaps once in their life, to the higher excommunication; and if both may do much to render their children and people useful members of the commonwealth, without having power to fine, imprison or kill them, why may not magistrates by their appointments, encouragements, and example; much promote the profession and practice of revealed religion, without proceeding, unless very rarely, to any disagreeable severities. The point we attempted directly to establish is, that *magistrates ought never to grant an authoritative toleration to gross heresy, blasphemy, or idolatry*; you there-

fore act uncandidly in perpetually haling in the affair of punishments; even capital ones, just as your tolerant friends the ancient Remonstrants perpetually haled in the doctrine of reprobation, in order to render the sovereignty of God's grace odious to the people. 4. If magistrates take heed never to punish on the head of religious matters, but when the CRIME is plainly relevant and manifest, plainly contrary to the laws of God, as well as to those of the land; and that the punishment be SUITABLE and SEASONABLE, circumstantially calculated to promote the real welfare of the commonwealth, why should they be charged with persecution, for prudently supporting their most important laws, and yet held innocent, if not virtuous, in supporting their comparatively insignificant laws, relative to fishing, fowling, hunting, or the like?

OBJECT. XXXVIII. "Let things be reduced to practice. What could be done just now, in Britain, without an *authoritative toleration* of the different parties in religion." ANSW. 1. No difficulty of the performance of duties can be a sufficient reason for the neglect of them. No difficulty of rectifying what is in disorder, can be a proof that it is not duty to attempt it. Because I find it so hard work to keep my heart with all diligence, and often know not how to get its sinful disorders rectified, it will not follow, that to obtain inward quietness, I should, in God's name, give an authoritative toleration to my several lusts, except perhaps to the grosser ones of malice, whoredom and drunkenness. 2. The rules of rectifying what pertains to religion in Britain, is plain. Let magistrates and subjects impartially and earnestly search the oracles of God, depending on the illuminating influence of his Spirit. Let every thing not contained in the scripture be thrown out of both civil and ecclesiastical establishments of religion, and every thing plainly appointed therein for the gospel church, be authorized. Let the whole administration of government in church and state, and subjection to it, be regulated by the law of God. Let every prudent and winning method be taken to promote an universally cheerful compliance. If any continue to dissent, let *every degree and form of tender forbearance* be exercised towards them, which the express laws of God will permit, especially, if by a circumspcct life, they manifest themselves persons of a truly tender conscience, with respect to what they apprehend. If all will not concur in these measures, let particular persons, in their several stations, act as becometh the gospel of Christ,

obeying God rather than man, and doing all that he hath commanded, without turning aside to the right hand or to the left. And if need be, let them take up their cross and patiently follow Christ, counting nothing too dear unto them, if they may uprightly finish their course with joy. Upon trial, it would be found as easy for magistrates to rectify the disorders in their department, relative to religion, as it would be for church-rulers in Britain, to rectify what pertains to theirs, in which, you just now pled, that there never should be any toleration at all.

OBJECT. XXXIX. "The great Dr. OWEN zealously plead for authoritative toleration, and that magistrates ought not to interfere with religious matters." ANSW. 1. We call no man master. One is our master even Christ. Dr. Owen's authority would be too light to balance that of many thousands of Protestant divines. But let us hear his judgment, for ought I know his FINAL JUDGMENT, in his sermon before the English Parliament, October 13th, 1652. "The civil powers—shall be disposed of, into an useful subserviency to the interest, power, and kingdom of Jesus Christ; hence they are said to be *his kingdoms*, Rev. xi. 15.* Judges and Rulers, AS SUCH, must *kiss the Son*, and own his sceptre and advance his ways. Some think, if you were well settled, you ought not, *as rulers of the nations*, to put forth your power for the interest of Christ. *The good Lord keep your hearts* from that apprehension.† It is the duty of magistrates to *seek the good, peace, and prosperity* of the people committed to their charge and to prevent and remove EVERY THING, that will bring confusion, destruction and desolation upon them, Esther-x. 3. Psal. ci. Magistrates are the *ministers of God for good*—UNIVERSAL GOOD of them, to whom they are given, Rom. xiii. 4, and are to watch and apply themselves to *this very thing*, ver. 6. It is incumbent on them to act, even as *kings and men in authority*, that we may lead a quiet and peaceable life in *all godliness and honesty*—and all may come to the *knowledge of the truth*, 1 Tim. ii. 1—4. They are to feed the people committed to their charge, with all their might, unto *universal peace and welfare*. The things opposite to the good of any nation and people, are of two sorts: 1. Such as are really, directly, and immediately opposed to that state wherein they close together, and find prosperity—seditions, tumults, disorders

* Page 15. † P. 16.

—violent or fraudulent breaking in upon the privileges and enjoyments of singular persons, *without any consideration of him who ruleth all things*. Such evils as these, nations and rulers *supposed to be atheists*, would, with all their strength, labor to prevent. 2. Such as are *morally and meritoriously* opposed to their good and welfare, in that they will *certainly pluck down the judgments and wrath of God* upon that nation, where they are practised and allowed, Rom. i. Shall he be thought a magistrate to *bear out the name, authority and presence of God* to men, that, so he and his people have present peace like a herd of swine, cares not though such things as will certainly devour their strength, and then utterly consume them, do pass current. Seeing they that rule over men must be just, *ruling in the fear of the Lord*, the sole reason why they sheathe the sword of justice in the bowels of thieves, murderers, adulterers, is not, *because their outward peace is actually disturbed* by them—but *principally because he*, in whose stead they stand and minister, *is provoked by such wickedness to destroy both the one and the other*. And, if there be the *same reason* concerning other things, they also call for the same procedure. To gather up now what hath been spoken; considering the gospel's right to be propagated with all its concerns in every nation under heaven, and the *blessings, peace, prosperity, and protection*, wherewith it is attended, when and where received, and the *certain destruction* which accompanies the *rejection and contempt* of it. Considering the duty, that by God's appointment is incumbent on them that rule over men, that *in the fear of the Lord* they ought to seek the good, peace, and prosperity of them that are committed to their charge, and to prevent, obviate, remove and revenge that which tends to their hurt, perturbation, destruction, immediate from heaven or from the hand of men; and in their whole administration to take care, that the *worshippers of God in Christ* may lead a quiet and peaceable life *in all godliness and honesty*. Let any one, who hath the least sense of the account, which he must—make to the great King and Judge of the world—of the authority and power wherewith he was intrusted, determine, whether it be not incumbent on him, by *all the protection* he can afford; by *all the privileges* he can indulge; by *all the support* he can grant; by *all that encouragement* he is required or allowed to give to any person whatsoever—to further the propagation of the gospel, which upon the matter, is the only thing of concernment, as well unto this life, as unto that

which is to come. And, if *any thing be allowed* in a nation, which, *in God's esteem*, may amount to a contempt and despising thereof, men may be taught by sad experience, what will be the issue of such ALLOWANCE.* Although the institutions and examples of the Old Testament, of the duty of magistrates in the things about the worship of God, are not, in their *whole* latitude and extent, to be drawn into rules—obligatory to all magistrates, now under—the gospel—yet doubtless, there is something moral in these institutions. Subduct from these administrations, what was proper to the church and nation of the Jews, and what remains upon the general account of a church and nation, must be everlastingly binding; and this amounts *thus far at least*, that Judges, Rulers, and Magistrates, which are promised under the New Testament, to be given in mercy, and to be of *singular usefulness*, as the Judges were under the Old, are to take care, that the gospel church may, *in its concernments as such*, be supported and promoted, and the truth propagated, wherewith they are intrusted. Know, that ERROR and FALSEHOOD have *no right or title*, either from God or men, *unto any privilege, protection, advantage, liberty, or any good thing*, you are intrusted withal. To dispose that unto a LIE, which is the *right of, and due to TRUTH*, is to *deal treacherously with Him*, by whom you are employed.* Know, that in things of practice, so OF PERSUASION, that are *impious and wicked*, either in themselves or natural consequences, the *plea of conscience* is an *aggravation of the crime*. If men's *conscience be scared*, and themselves given up to a *reprobate mind*, to do those things, that are not convenient, there is no doubt but they ought to suffer such things as are assigned and appointed by God to such practices.† A truly golden speech, and which nothing, but the deepest conviction of its truth, could have drawn from an Independent, in his then circumstances.

Upon the whole, Sir, I readily grant, that a multitude of cavils may be started against the magistrate's power about religious matters mentioned in our excellent Standards, as may be against every divine truth, the most fundamental not excepted; and that the proper application of it to practice may be, in some circumstances, not a little difficult. But not cavils however specious; nor difficulty of upright perform-

* P. 49. 50.

* P. 52, 53. † P. 54.

ance of duty, but demonstrative arguments of its sinfulness will warrant my renouncing a principle which I have so solemnly espoused in ordination vows and covenants with God; and far less to admit, that men's conscience and magistrates' ought, in the name of God, to *warrant, encourage, and protect* men in *gross heresy, blasphemy and idolatry*, though they cannot warrant, encourage or protect them in doing any civil injury to men. Perhaps, Tindal alone hath raised as many shrewd objections against the divine authority of our Bible, as have, or can be, raised against that power of magistrates mentioned in our Standards; and yet wo, wo, wo, for ever to my soul, if, on that account, I renounce it as an imposture of satan.

HUMILITY.

(Continued from page 242.)

Genuine humility is manifested by our being made willing to occupy a low and obscure place, and not only so, but in being willing to lie under undeserved reproach. The people of God are subjected to many afflictions in this life—to poverty with all its privations—to sickness and loss of friends; but no trial is to an ingenuous mind so difficult to be borne, as the loss of character; yet dark clouds of obloquy may sometimes rest on the reputation of the truly pious. They may be misunderstood, misrepresented, suspected, calumniated, and bitterly reproached and abused, and they may not be able to dissipate the dark shades which have gathered around them, or they may believe that they are called, in Providence, to bear this load, as a trial of their faith and patience. They may be persuaded that an undue anxiety to free themselves from reproach, would rather indicate a regard to self, and therefore the good man often quietly submits to the false imputations which may be cast upon him, leaving it to Providence to clear up what may now appear dark, or being contented to remain under a cloud even unto death. In this case, as in that of bodily afflictions, it is right for the humble Christian to pray with submission for deliverance, and to use lawful means for obtaining relief; but true humility teaches him not to be anxious on account of the continuance of this affliction;

and although he may have a conscience void of offence in regard to the crimes of which he is accused or suspected, yet he knows and feels that in many other respects he is so sinful that he may well be contented to have his reputation lowered. It is a grief to a truly humble man to be held in too high estimation; and he will not, therefore, be greatly distressed when, through the malice of his enemies, he is brought down to his proper level. This willingness to stand low in the estimation of his fellow men, even far below the standard to which, comparatively, he may have a claim, resembles, in some small degree, the wonderful and unparalleled humility of the Lord Jesus, to which we are exhorted to be conformed. "Let the same mind be in you which was also in Christ Jesus, who, being in the form of God, and did not think it a robbery to be equal with God, [or as some learned men render it, did not tenaciously lay hold of his equality with God,] but made himself of no reputation, and being found in fashion as a man, he humbled himself, and became obedient unto death; even the death of the cross." Thus also our Saviour teaches his disciples to take a lower place, when invited to a feast, than they are entitled to—yea, to take the very lowest seat. Now those who thus humble themselves, God will exalt often by his providence in the present world, and most certainly in the world to come.

True humility leads to the renunciation of all self-righteousness. There is nothing of which man is more prone to be proud, than his moral goodness. Naturally he cleaves to his own works, and self-love magnifies their value; and tho' in the sight of a holy God, they are not only imperfect, but utterly destitute of any one quality which can render them acceptable, yet the blinded sinner rests his hopes of eternal life upon this flimsy foundation. He looks around, and sees many more immoral, externally, than he is, and he prides himself upon the assiduous performance of many religious duties which he sees others neglect. He therefore blesses himself—yea, blesses God that he is not as other men are, and boasts of his own multiplied duties—on the account of which, he flatters himself that he will reap a rich reward. But the humble Christian, when he surveys the holy law of God, and compares his heart and life with the same, his conviction of total disconformity is so strong, that all hope of salvation by his own works perishes. He was once alive without the law, but when the commandment came, sin revived, and he died.

And he sees such an intrinsic evil in sin, that he abhors himself, and repents in dust and ashes. He lays his hand upon his mouth and cries "unclean, unclean." No filth is so abominable as that of sin. The person entertaining these views; is cast down in his own eyes. He feels that he is vile. He is convinced of the ill-desert of sin, and that he deserves to die eternally. This is in the place of a thousand arguments to prove that God is just in the damnation of sinners. He therefore acquits God, and condemns himself. He clearly sees that God, without denying himself, can do nothing else than punish the impenitent sinner, and that the sincere penitent is not received on account of any goodness in himself, or for the sake of any virtue in repentance, but only through, and for the sake of the righteousness of the Lord Jesus Christ. Salvation, in the economy of God, is bestowed in such a way, that the true believer is never so completely humbled as when he is assured that all his sins are pardoned, and that he is adopted as a child, and an heir to the heavenly inheritance; for he sees most clearly that the reason of his salvation is not in himself, or in any thing done by him, but in the sovereign grace of God, who loved him with an everlasting love, and chose him in christ before the foundation of the world. The question is sometimes asked, What good can arise from believing the doctrine of election? To which it may be answered most truly, that no doctrine has a more direct tendency to humble the sinner in the dust, and to keep him habitually humble. And is this no benefit? When the true believer considers that he was one of the corrupt mass of fallen men, and that if left to himself he should certainly have continued to follow the corrupt course of the world, and would certainly have perished in his sins; and that the reason why he is saved, while multitudes around him perish, is not owing to any superior goodness in himself, nor because his heart was less obstinate, nor from a better exercise of free will, than others—but is owing entirely to the distinguishing mercy of God, "who has mercy on whom he will have mercy, and whom he will, he hardeneth." "Who maketh thee to differ, and what hast thou which thou hast not received?" is a question to which he always has an answer ready, derived from his own experience. He attributes all to the grace of God, from beginning to end; and often entertains the sentiment expressed by the apostle, "by the grace of God I am what I am."

Again—The humble Christian is deeply and habitually sensible of the remaining corruption of his heart. Others may boast of their perfection, but as for himself, while he aspires after complete conformity to the law of God, he is forced often to cry out: “O wretched man that I am, who shall deliver me from the body of this death?” Indeed, the further he proceeds in the divine life, the more does he detect the various exercises of secret iniquities which lurk in his soul, and which seize on every occasion to rise up against his better principles, and threaten to bring him again under the law of sin and death. In fact, he feels nothing, speaks nothing, does nothing, to which imperfection does not adhere. To the question, “Lovest thou me?” he may be able, with some confidence, to answer as Peter—“Lord, thou knowest all things—thou knowest that I love thee.” And if the question should be in this form, “Lovest thou me supremely, or more than thou lovest all other things?” he may still be able to answer in the affirmative. But if asked, “Lovest thou me as intensely and constantly as thou oughtest?” He is at once cut down—he is filled with shame on account of the coldness and feebleness of his love—he is deeply convinced that he sins in every thing—in his very confession of sin, and in his prayers for pardon, he commits sin enough to condemn him, if he were now under the law. But he is under grace, and so sin is not imputed.

ON SECRET ASSOCIATIONS.

(Continued from page 238.)

In a former number it was observed that while many Associations of a secret nature were chargeable with gross disorders and immoralities, it was admitted that they might exist in instances where the principal design was benevolent.—Yet it was affirmed that even with this concession they are open to many and important objections on account of the very secrecy and obscurity in which they are involved. These objections are of a nature to warn persons of every age, but more especially the young against the specious and ensnaring influence of such associations. The first objection stated and already considered is that they are partial and anti-social in their tendency, and are founded on a misapprehension of the fundamental principles of social order established by the bonds of nature, and Divine Revelation. We proceed to shew,

2. That they involve in engagements and obligations, which have often proved and may again prove dangerous in their results.

Individuals bound in secret associations, are necessarily united by a bond which severs them, so far as it goes, from all foreign or outward influence, and holds them together in one common interest. Attachments are necessarily formed to the several members of the Association, and to the entire Association, and a lively interest in the reputation, stability and prosperity of the institution as a whole. This important principle in our nature, a corruption oft times and misapplication of our social affections, is capable of becoming most active and powerful. We become insensibly enlisted for good or for evil, and indeed ere we are aware, are impelled by the influence of settled, and as we esteem it, reasonable partiality, to be insensible to errors which at one time we should have promptly condemned. How often this principle has actuated minds, in other respects virtuously disposed, when they have become enslaved to party influence, is too plain. They are in such cases no longer their own masters, but are compelled, doubtless in many instances against their own knowledge and better reason, to "follow a multitude to do evil." An apology is ever at hand. The specious covering is too readily admitted and the strong principle of social obligation, the stronger in an honest mind, overcomes the truth, and many are thus blindfolded and led into a long career of error, vice and peril. These things are too true to be denied. But they are dangers that apply with tenfold force to associations that are secret. In these, from the very obligations of each to the whole, obligations which have their existence and their force, even when no oath, vow, or promise of universal extent holds in silence the lips of the several members; even when these do not hold, there is a moral sense, the strong tie of fellowship, an implied bond of common interest, which operates on the conscience, which restrains the disposition to disapprove, and still more suppresses a disposition to publish or proclaim censure and condemnation. Such institutions moreover may easily fall into the hands, and become subject to the control of designing, selfish, and artful men, who employ the influence of inconsiderate, misled multitudes to ends far wide of the original institution. It is unwise even to patronise and build up an association, liable to such results; much more unwise is it to become subject to its power. And the danger

is increased, when the obligation to secrecy covers the proceedings of such associations in their stated and ordinary meetings. And that these are concealed, and so at least under an implied obligation to secrecy, if not an express vow or oath to that purpose, is evident from the fact, that such proceedings are never published and it is believed in fact are never known beyond the circle of the immediate members. How insensibly therefore may these concealed proceedings, apparently safe from their very concealment, go on to the proposal and adoption of maxims and measures, which each is unwilling to divulge, until by degrees a net is spread over the whole, dangerous to the conscience, vitiating to the principles, injurious to the interests of all concerned in the institution, except such as have neither conscience, nor principles, nor interests to lose. It is therefore a valid objection, that secret associations involve in obligations and engagements which have proved, and may from their very nature again prove dangerous and pernicious in their results.

3. They propose an unsuitable provision and relief for a time of adversity.

Human life is beset with danger and exposure to reverses. This common doom is supposed to fall with peculiar force on those whose subsistence is to be maintained by daily labor, and this large and important class in society to be most extensively subject to its influence. Were the facts more closely examined, perhaps it would be seen, that the sufferers by the vicissitudes of human life in this department, are after all, no more in proportion to the numbers, than may be found in an equal degree in all other classes. However this may be, it is generally men of this class who make up these associations; mechanics, tradesmen with limited capitals, and numbers who subsist by their daily toil. Their humble station, humble from the conventional arrangements of society, does not however diminish their importance as a class, which is very great; nor take from their personal worth as individuals, which often sets them far above their superiors in wealth and rank.

“Honor and shame from no condition rise,
Act well your part; there all the honor lies.”

Now it is for the most part from the scanty and hard earned gains of such, that a fund is to be provided for the exigencies of adversity. If haply the rich obtain membership, it is not to meet *their* adverse hours of helpless and expensive

sickness, not to relieve *their* destitute widows, or fatherless children, but perhaps to give countenance and patronage and stability, for which they are well repaid, in what indeed may have been the very consideration in view, the respect and confidence of inferior members, and the influence they may acquire for ulterior ends. Has it never happened that membership is sought by the necessitous, from the expectation of countenance, employment or patronage to be given by members superior in wealth or influence? and thus present and immediate assistance, combined with the hope of future relief, creates in the minds of the necessitous a stronger sense of dependance, and gives to the rich a larger measure of influence. But let such look for a moment at members of their own really respectable "caste" in society. There are men numerous scattered around us, who have risen from obscurity and want, by honest and unwearied toil, to competence at least, if not to affluence. A large proportion of what is considered the middle classes in society, is at all times, made up of families who have emerged from comparatively straitened circumstances, if not from poverty, to competence and comfort. Did they seek relief and assistance, present or future, by such precautions as these associations propose?—Their course as far as we may approve it, was found in undeviating integrity, unwearied industry, frugality, self-denial, "old and beaten paths," long tried and rarely failing of leading to a happy issue. Why should an expedient that breaks in upon bonds originating in nature, and upon attachments founded in friendship, be substituted for personal effort and personal friendship, and adopted in the face of experience the most decisive.

Besides it is indisputable that of these contributions from scanty and hard-earned gains, no inconsiderable sum must go to the support of an institution which acts as the trustee of the common fund. Men cannot hold offices and perform services for nothing. A recompense direct or indirect will be obtained. Societies cannot hold stated weekly, or monthly or annual meetings, for nothing. And the forms in which benevolence itself is exercised, may create unnecessary, and even unbecoming expenditure. Badges of membership and of office, emblems, standards, processions, funerals, and all the pageantry little or much take from a fund sacred to adversity and to want. And thus the fruits of industry go to utter vanity.

Further, it is an indirect impeachment, and a practical suspicion of the promise and faithfulness of God in his Providence. The counsels of his word tend to no such expedient. We should hold it as an indisputable truth that no godly man has been determined and guided by a faithful examination of the Word of God to devise, construct, or repair to, such a dependance and provision for the hour of need. Whilst that word directs us to persevering industry in our several callings, to frugality suited to our circumstances, it inculcates a dependance on him for prosperity, and a submission to him in adversity. It teaches that what we can spare from our gains and possessions is to be appropriated to his glory and service, or bestowed in relieving the necessities of the poor. "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and your spirits which are his." Honor the Lord with thy substance and with the first fruits of all thine increase;" "He that hath pity upon the poor lendeth to the Lord, and that which he hath given him will he pay him again." 1 Cor. 6. 20. Prov. 3, 9, 19, 17. To a christian man the conclusion is unavoidable, that there can be no sanctified relief attended with the blessing of God in the season of adversity more sure or more effectual than that gracious remuneration which he shall himself provide and bestow. If "a cup of cold water" shall in the great day of recompense "by no means lose its reward," Math. 10, 42, how surely, how confidently, may the pious expect that their God will be with them and theirs in the hour of adversity. "I will never leave thee nor forsake thee." "God is the father of the fatherless and the widow's Judge in his holy habitation." Oh how far superior is the security thus afforded, to all the vain expedients, besides, foreign, or opposed to, the word of God: expedients which intrude upon his own established order, and which may peril the conscience, the principles and the interests of his people!

(To be continued)

THE JUDGMENT OF THE R. P. SYNOD OF IRELAND UPON THE
CONTROVERSY, &C.

We have just received an important Document, entitled "The Judgment of the Reformed Presbyterian Synod of Ireland, upon

the Controversy relative to the Magistrate's power *circa sacra*, between the Rev. Thomas Houston, one of its members, and the Rev. Dr. Paul, and others, who have renounced its jurisdiction, and set up a separate communion." The importance of the decision, and the interest which a large majority of our readers have taken in the Controversy, induce us to publish the Judgment, omitting for the sake of brevity the introductory part of the Report, and the extracts from twelve paragraphs of the *Declination* of the Eastern Presbytery, setting forth twelve charges alleged by them against the Rev. Thomas Houston. The Report proceeds,

Having the feelings of human beings, we might be fully justified in repelling such an attack on our brother and ourselves, by the strongest expressions our language could supply: but endeavouring to repress our indignation and horror, and expressing our unfeigned pity for the persons who conceived, and have given utterance to charges so awful, we simply and solemnly declare **THE REV. THOMAS HOUSTON,—NOT GUILTY.**

To this decided and deliberate finding we have unanimously come, after laborious and minute examination of the various passages on which Dr. Paul's charges have been founded, together with the reasonings employed to substantiate these charges; and after a careful comparison of the passages objected to, with the limiting and qualifying statements in other parts of the same writings; and a candid consideration of the intent and tendency of the whole works, from which these detached parts have been selected for animadversion. We must, however, observe, that it would have been much better, if these limitations had, in all instances, been placed in juxta-position with the statements they qualify; but in such cases, generous minds always make allowance for the hurry which is often inseparable from the preparation of original, or the revision of communicated articles for a monthly magazine. In endeavoring to meet the urgency of the press, sometimes statements not in every respect accurate, expressions not the most judicious or guarded, may escape the notice of the most skilful and vigilant editor.

We may mention that the expressions, "precisely the same power," and "very same power," in pages 55 and 70 of the "Christian Magistrate; a Discourse by the Rev. Thomas Houston,"—appear to us very objectionable. We know, in

deed, that in these expressions he is merely teaching, that under the New, as well as under the Old Testament dispensation, the Magistrate is keeper of the first, no less than of the second table of the Divine law,—and that the particular exercise of magistratical authority, or the particular mode or degree of punishment to be inflicted on transgressors, is not the object which he contemplates; but on a subject of such delicacy, language ought not to have been used, which might be regarded as conveying an idea so foreign to the intention of the writer.

To the 13th, 14th, and 15th Charges, we think it right to give a separate consideration.*

“13. Mr. Houston maintains the long exploded error, that dominion is founded in grace.” “It” (Mr. Houston’s doctrine) “is a complete anti-government scheme.”

On this charge we report that, instead of maintaining this doctrine, Mr. Houston teaches quite the reverse. In the very sermon on which Dr. Paul founds his charge, Mr. Houston teaches the reverse; and that not by an incidental and passing remark, but by distinct and formal announcement. In the discussion of the first head of his discourse, the first particular adduced in illustration is, “*That civil magistracy is instituted by God as the moral governor of the universe.*” The second particular is, “*Magistracy is placed in subjection to Messiah as Mediator.*” Yet the expression, “If this be the case generally,” which the writer had used in describing the magistrate’s character, (p. 24,) is evidently incorrect,—and of this, Dr. Paul very ungenerously avails himself, to fix on the author a doctrine, which, Dr. Paul could not but know, Mr. Houston by no means held. And even admitting Mr. Houston to be chargeable with a literary inaccuracy, or a logical inadvertence, we pronounce it to be neither candid nor just, because of a lapsus in language or logic, to represent Mr. Houston as maintaining that dominion is founded in grace.

“14. Mr. Houston rests the truth of our standards on the character of the men who composed them, instead of resting it on the firm basis of Divine revelation.”

In referring to the 2d vol. of the *Covenanters*, page 225, we find the writer bringing forward *presumptive evidence* for the Scriptural character of our Standards. He gives as parts of this evidence,—first, “*the distinguished character of the men who*

* The Committee consider the 16th charge too frivolous and ridiculous for any formal report.

composed them;" and he quotes from Clarendon,—“Most of them,” says this creditable historian, “had as much learning as any other in the times in which they lived,—men of real piety and virtue, who had the interests of religion at heart, real zeal for the glory of God, and the purity of the Christian faith and practice.” He quotes also Baxter’s character of these Divines:—“They were men of eminent learning, godliness, ministerial abilities, and fidelity.” The second part of his presumptive proof is, the favorable “*circumstances under which their pious labours were conducted;*” and the third is “*the very general approval of these Standards, on the part of the orthodox churches.*”

We refer to the article itself for the evidence of the manner in which the whole argument is conducted. It is put forward only as *presumptive* proof. It consists, as we have seen, of three distinct parts. The first of these alone Dr. Paul takes up,—gives no credit to the *Covenanter* for having, in the very same article, or in any other place, adduced direct proof;—wholly overlooks, in his reasoning upon it, the two other parts, even of this presumptive argument, though contained in the very *same* sentence;—represents that *single* part as the *whole* of the argument,—and represents Mr. Houston as exhibiting that single part as the *only* basis on which the truth of our Standards rests. His charge is: “Mr. Houston rests the truth of the Standards on the character of the men who composed them.” He does, in fact, exhibit Mr. Houston as bringing forward the character of the Westminster Divines as the only basis of the Protestant religion. “The Church of Rome,” he says, “appeals to the Fathers for the truth of their doctrines. Mr. Houston does the same.” It is not enough to declare this a false charge;—we pronounce it to be a most glaring misrepresentation, and a disreputable attempt to injure an opponent.

We cannot close our remarks on these two Charges, without expressing our astonishment, that before the publication of *The Declinature*, the Eastern Presbytery did not see the propriety, for the sake even of their intellectual character, of withdrawing them both.

“15. Houston does every thing in his power to subvert the whole fabric of the Protestant religion, by endeavouring to tear away the main pillars on which it rests—the right of private judgment and free inquiry.”

In none of the passages referred to in proof of this charge,

is the right of private judgment and free inquiry denied. The quotations made are naturally divided into two classes; and both must, in all fairness, be considered in connexion with their accompanying context. In the first class, the writer is exhibiting the duty of Christian society to protect itself by righteous laws, and a righteous administration of them, against the propagation and prevalence of disorganizing doctrines,—doctrines dishonoring to God, destructive to the souls of men, and clearly subversive of the foundation on which the social fabric is erected. (Cov. vol. I. p. 271.) The writer contends that no individual has a right to set up such opinions as these; and in this sentiment we fully concur. The established sentiments of society, against which it is denied any individual has a right to set up such opinions as we have referred to, are sentiments, the maintenance of which is essential not only to the welfare, but to the very existence of society. Any unprejudiced reader will easily discover this to be the writer's meaning. In the passage from which these extracts are taken, it is obvious that the opinions which should not be set up, are not only grossly erroneous, but decidedly pernicious to society. The writer characterizes them as “contrary to reason, to good manners,—that is, good morals,—contrary to the common maxims of mankind:” such opinions, we would instance, as that there is no distinction between right and wrong, truth and error,—that there is no God, no obligation in an oath, no future state of rewards and punishments,—that the institution of marriage is an infringement of the rights, and incompatible with the welfare of society,—that suicide is nothing more than turning a few ounces of blood out of its proper channel. Similar remarks apply to the extract from 2d vol. p. 209:—“Contradictory opinions,”—that is, opinions contradictory “to the established laws of society,”—the extravagant opinions of its disorderly members,”—the open avowal of which is “subversive of the order, and destructive of the peace and comfort of the community,”—and even endangers the “existence of this society.” The language, however, employed in the Extracts contained in *The Declinature* is open to cavil. The composition betrays a carelessness ill in keeping with the general character of the work, and even of the articles from which the selection is made. Taken out of their connection, and exhibited as they are found in *The Declinature*, these sentences are made to express a doctrine which we disavow and condemn.

Taken in their connexion, as found in the pages of the *Covenant*, they teach a doctrine in which, as we have said above, we fully concur; and a doctrine completely accordant with the Westminster Confession, the Testimony of the Reformed Presbyterian Church, the legitimate rights of conscience, of private judgment and free inquiry, and with common sense. In the words of one of the most profound thinkers, we ask, "How can any man claim, under the conventions of civil society," for himself, or any other man, "rights which are absolutely repugnant to it?"

In the second class of Extracts from the *Covenant*, the author is merely contending for the necessity of steadfastness, in these times of unscriptural innovation; and warning professors, under solemn, scriptural, covenant engagements, against seeking an evasion of duty, or imagining that, when a vow is scriptural in its matter and object, a change of views, or any thing else—except the fulfilment of the vow, in the attainment of its end—can loose from its obligation. And any unprejudiced mind will, by examining the respective articles referred to, at once perceive, that it was by no means intended to discountenance the duty of every christian to compare again and again, and again and again to test his received principles, by the supreme standard, the word of God. While we are sure from the articles themselves, on which we are now reporting, that these are the views of the writer, we consider that the sentence beginning, "To those who are in the Church," (Cov. Jan. 1835, p. 20.) does great injustice to the author's sentiments. Any candid and intelligent inquirer will, we are persuaded, on reading the article, come to the conclusion, that the sentiment evidently intended to be conveyed, is not only just, but well suited to the exigency that called it forth; yet the phraseology is ambiguous, and very susceptible of perversion; we think the editors should have more carefully endeavored to avoid every expression that might furnish occasion for any of the calumnies which have been so profusely poured out on themselves and their writings. In conclusion on this charge, we must state, that we still hold our ecclesiastical vows to be scriptural and binding; and, continuing to regard our Standards to be agreeable to, and founded on the word of God, we cannot but consider church officers or members as acting unscripturally, who, in violation of oft-repeated vows of adherence to these Standards, either secretly undermine, or openly impugn *any part* of them.

Though we have thus, on the clearest evidence and from the strongest conviction, acquitted Mr. Houston of the errors in doctrine of which he has been accused; yet we have found expressions in his writings, which, when viewed by themselves apart from their connection, or unmodified by limitations, interspersed through his works, might seem to warrant the conclusion, that he holds intolerant and Erastian sentiments. These expressions Dr. Paul has "tortured in the most unmerciful manner;" putting on them the worst construction a perverse ingenuity could make them bear; and thus extorting from them sentiments which the writer has repeatedly disclaimed. Similar charges have, by similar means, been frequently brought against the Westminster Confession; and even the Holy Scriptures themselves have been caricatured as teaching doctrines, which on comparing Scripture with Scripture, they do most strongly denounce.

In reference to Mr. Houston's last pamphlet entitled, "*The Covenanter's Narrative and Plea*," we do not assert the perfect accuracy of every individual statement in its minute and lengthened details—some of which we think, would have been better omitted—but, in as far as we have been cognizant of the various facts it records, and in as far as we are able to recollect, we cannot refrain from expressing our belief in its general faithfulness. We are not aware of any incorrect statement it contains respecting the occurrences which have taken place, either *in* Synod or *out* of it, relating to this controversy. And making reasonable allowance for the unparalleled provocation the author received—of which the preceding quotations from *The Declinature* furnish a specimen—we do not wonder at the severity with which he occasionally comments on the sayings and doings of those, who have so charged both himself and this Synod.

II.—*Articles supplied to Mr. Houston, by Correspondents.*—With regard to papers supplied to Mr. Houston by correspondents, we are of opinion that he exercised less vigilance over some of them than he ought to have done, and less than he might have done, without rendering himself justly liable to the charge of presumption or dictation. At the time the papers referred to were published, Mr. Houston was a young editor, and apparently little aware of the unscrupulous character of the opposition so wishfully lying in wait for his halting. The venerable men who furnished the articles on magistracy, and on the terms of communion, were aged and

experienced writers ; and Mr. Houston seems, in some measure, to have taken their accuracy for granted, and to have scrutinized their productions less than his editorial responsibility demanded. In justice, however, to the memory of these deceased ministers of Christ, we must express our decided conviction, that neither of them held any of the errors that Dr. Paul has labored to deduce from their writings.— Their language was indeed, in a few instances, not sufficiently guarded ; yet while they lived, they did indignantly disavow the errors imputed to them ; and declared, that those did great injustice to their sentiments, who attempted to fasten on their writings constructions which they disallowed ;— and least of all, can Mr. Houston have fairly affixed to his character the odium of maintaining those horrible principles, which from *The Declinature* we have quoted above ; for, he has repeatedly declared in his writings, and in his speeches, that he did not contend for the accuracy of every expression used either by himself or his correspondents ; that in some instances the language was liable to be misunderstood ; but that, while endeavoring to maintain inviolate the Church's testimony, he never designed to give countenance or currency to the revolting sentiments with which his name and writings have been associated, and of which he has, again and again, in the most solemn manner, professed his detestation and abhorrence. While we can perceive no ground of dissatisfaction with the doctrines taught, we are not to be understood as approving of every statement or mode of expression, employed either by himself, or by those who contributed to the pages of his periodical. When, for instance, the language employed by one of his contributors in vol. 3, p. 79, is capable of being interpreted to mean, that, in the Solemn League and Covenant, the extirpation of persons as well as principles is intended, we report the editor reprehensible in not so guarding the phraseology of his correspondent, that his readers might more clearly perceive the sense in which the context shews he designed it to be understood, and in which he has frequently declared he understands it.

III.—*Quotations in his own, and in his correspondents' writings.*
—With respect to quotations in Mr. Houston's own writings, and in those of his contributors, we report, that the passages objected to were introduced merely for the purpose of showing the accordance of the Covenanter's views, with those of the most eminent Reformers, respecting the magistrate's du-

ty to suppress gross heresy and idolatry. This was explicitly stated as the express purpose for which they were adduced, and the editor has frequently declared, that he did not entirely concur in every view these quotations contained ;— that he considered them, in some instances, as going too far, with respect to the application of the general principles they advocated ; and that he was far from vindicating every particular expression employed in them.

It is the well known and uniform practice of the conductors of the periodical press to introduce quotations, to corroborate or illustrate their own statements, without being regarded as committed to these quotations, or in any way identified with them, except so far as they serve the purpose for which they are adduced. From the considerations above stated, we regard ourselves justified in exonerating Mr. Houston from the responsibility of any sanction these quotations may seem to give to Erastianism, more especially, as we find this error frequently and distinctly condemned in other parts of his publications. We would not, however, act justly toward the memory of the London ministers, and Rutherford, Gillespie, Guthrie, Livingston, &c. if we did not declare our conviction, that though their antiquated phraseology is not, in the present age, easily vindicated from the aspersion of giving countenance, in some degree, to Erastian interference with matters ecclesiastical ; yet it is well known that the writings of these Covenanting ministers, on this subject, were regarded by themselves and their contemporaries—both the opponents and abettors of Erastianism—as directly opposite to this tenet ; and they were all subjected to persecution, some of them to death, for this opposition. Still, as their language is liable to be misunderstood by friends, and perverted by enemies, we think—though his multiplied ministerial labors must go far to account for it—that it was a culpable oversight of the editor to admit these passages into his periodical, unaccompanied by explanation.

On the whole, we consider the editors of the *Covenanter* deserve well of the Church. The obvious aim of this spirited and popular periodical, all along, has been to preserve inviolate the Covenanted Testimony, and to withstand the insidious encroachments of a time-serving and ungodly liberalism, as well as to subserve the cause of evangelical religion and scriptural piety ; and we think that, in their efforts to effect these objects, the editors have acted judiciously in occu-

pying the pages of their magazine with matters of general interest and utility, instead of availing themselves, to any considerable extent, as editors usually do, of the peculiar facilities which the periodical press afforded them, of defending themselves and repelling their assailants; having, throughout the period from July, 1833, till July, 1838, been complained of by their opponent, as having made *only two or three passing allusions*, which he regarded as intended for him.

(To be continued.)

ECCLESIASTICAL PROCEEDINGS.

Pittsburgh Presbytery.—The Reformed Presbytery of Pittsburgh met pursuant to adjournment at Londonderry, on the 5th of October. All the ministerial members but three, and a pretty full delegation of ruling elders were present. The session lasted just one day. Unusual harmony and despatch characterized the proceedings.

A call from the congregation of Greensburgh and Blacklegs, for Samuel O. Wylie, licentiate, was laid on the table and sustained as a regular gospel call. As he was not present, but was expected shortly within our bounds, the call was referred to a committee to present it as soon as convenient.

A petition for the moderation of a call from the congregation of Miller's run; and one of a similar import from the united congregations of Union, Pinecreek, &c. were granted, and ministers appointed to carry them into effect.

The first Thursday of December next is appointed as a day of thanksgiving, and the second Thursday of March next as a day of fasting, to be observed by all under the supervision of presbytery; and the late causes adopted by Synod, are recommended to be used.

The following motion was unanimously carried:—

That the standing committee be a committee on missionary operations to receive and disburse monies for missionary purposes; and that the congregations be required to collect and forward money for those purposes to the chairman of the committee. That committee are Rev. Messrs. Sproull, Walkinshaw, Crozier; and elders S. Henry and J. Dougherty.

This committee is also the committee on supplies, to give appointments till next meeting of presbytery. So soon as they are made out they will be forwarded to the Reformed Presbyterian.

Presbytery will hold its next meeting in Allegheny on the last Wednesday of March, 1843, to commence at 10 o'clock, A. M.

Southern Presbytery.—The Southern Presbytery of the Reformed Presbyterian Church met at Newburgh on the 27th of September. Calls from the congregations of Coldenham, Conococheague and Ryegate, with Barnet and Topsham associated, upon Mr. Thomas Hannay, licentiate, were presented and sustained as regular gospel calls. Upon presentation to Mr. Hannay, he accepted the call from Conococheague.

The second Thursday of December next was appointed for attending to his ordination, and installation in the pastoral charge of said congregation.

Pieces of trial were delivered by Messrs. J. W. Shaw, and S. Bowden, students under the care of Presbytery, which were unanimously sustained as highly satisfactory.

The following appointments of supplies of gospel ordinances, were made for the several vacant congregations under the care of Presbytery:—

Rev. David Scott, 3d, 4th Sabbaths of October, *2d congregation, Philadelphia*; 1st, 2d Sab. Nov. *Albany*, at his discretion; and then, until next meeting of Presbytery, at *Ryegate, Barnet and Topsham*, one third of his time at each; to dispense the sacrament to these congregations in the church at *Ryegate*, at such time as shall be mutually convenient.

Rev. S. M. Willson to assist Rev. D. Scott in the dispensation of the sacrament, and to moderate a call in the congregations of *Ryegate, Barnet and Topsham*, conjointly, when requested.

Rev. A. Stevenson to preach *two Sabbaths at Kortright & Bovina*, and to moderate a call in said congregations when requested; 2nd and 3rd Sab. March, *Coldenham*.

Rev. M. Roney, 2d, 3d, Sab. Dec. *2d congregation Philadelphia*; one Sab. in Jan. at *White Lake*, and one in Feb. at *Coldenham*.

Mr. Hannay, 2d, 3d, 4th Sab. Oct. *Kortright & Bovina*—the remainder of his time until ordination, at his own disposal—after ordination *one-fourth* of his time at Baltimore as a stated supply.

Rev. J. M. Willson, 2d, 3d Sab. Nov. *Conococheague*, 2d Sab. Jan. *Baltimore*.

Rev. J. Chrystie, 2d, 3d Sab. Feb. *2d congregation Philadelphia*, and to moderate a call in said congregation when requested.

OBITUARY OF ALEXANDER CANNON.

On the 27th of May, 1842, was interred the body of Alexander Cannon, brother to the late Rev. John Cannon, in the new graveyard at New Alexandria. When a young man he took unwearied pains to aid his brother in pursuing an education preparatory to the ministry. For this fraternal kindness to a servant of the Lord, he

was amply remunerated. His industry and care by the blessing of God, procured for him a very handsome estate, and what is incomparably more valuable, his family, while they give evidence that they will take care of the patrimony left them, have manifested a disposition not to be satisfied with any patrimony short of an incorruptible inheritance. For more than twelve years his health has been very infirm. He seemed to anticipate the issue which has taken place, from the commencement of his last illness. He was unwilling to have any medical attendance.

About a week before his death he called his family together and bade them farewell. If he had been accustomed to public speaking from his youth he could not have addressed his family with greater propriety; every thing was pertinent and proper. No hesitation or interruption but what bodily weakness occasioned. His soul seemed for the time to be unusually vigorous as if anticipating the perfect freedom from a clay tenement, it was in a very little time to experience. I can do no justice to the speech. It was long, pathetic and sublime. To his wife he said, Sarah, my dear, the time has come that we must part; I commit you to God, who will be better to you than ten husbands. My son John, I leave you in charge to close my eyes, and O, be kind to your dear mother and to the young members of the family, and O, see that you do not neglect the one thing needful, see that you walk by the flowery, lovely streams of ordinances: they are calculated to lead to the river of life. To his daughters each by name he gave charge to remember their Creator in the days of their youth, and to seek the guidance of a heavenly father in the slippery paths of youth, charging them to beware and guard against the fascinations of the other sex; and to his little son James he said, O Jamie, I am loth to part with you. He then corrected himself, and said see that you love and obey your affectionate mother, and see that you give no saucy answers back to the reproofs that the older members of the family, particularly your brother John, tender to you: you are yet young and inexperienced, do not grieve the hearts of those who wish you well by insolent responses or sullen rebellion. After he was done, he said my prospects are brighter than ever before. He wished me to speak to the family, but I declined, promising to enforce the maxims of his address on the family after he was gone. My heart was too full. He had been an old acquaintance and a steady friend. I wept profusely not for him who was going, but for us who seemed to be staying. It cannot be that earth is man's abiding place, or the dissolution of the bodily organization the termination of his existence. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its surface and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of the earth, and then pass off and leave us to muse upon their faded

loveliness? Why is it that the stars which hold their festival around the midnight throne, are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory?—And finally, why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth.—There is a realm where the rainbow never fades, where the stars will be spread out before us like islands slumbering on ocean's bosom; and where the beautiful beings to which our soul clings will no more pass away like shadows; but will abide in our presence forever. What social bliss awaits the saints in the better country that lies beyond the flood! On the above imperfect extracts I feel disposed to make a few reflections.

1. There are two things very conspicuous in the exercise of the deceased; humility and solicitude about the spiritual interests of his family. When I asked him if should notice his death in the Reformed Presbyterian, he said, I am not worthy to have my name mentioned to community and posterity; I have been a great sinner and a poor little saint, if a saint at all. O what a free and full salvation Christ has wrought for unworthy me! A few more sips of cold water will answer my purpose here; but O what fountains of blessings, what rivers of pleasure are in the paradise of God? The jubilee trumpet sounds. The day of my release is come. Certain men are fond of gardens, but what fading flowers, what falling fruits! the tree of life watered by the river of life; what a contrast! All *here* is death; all *there* is life; life spiritual, life eternal, and all for unworthy me.

2. Solicitude about spiritual things. To a very decent relative who rather favored new psalms and new school presbyterianism he spoke very sensibly and feelingly, evidently solicitous for her spiritual welfare. All the exhortations to the family turned, I may say entirely, upon that subject, not a word about the farm or the property but all about the paramount concern, and that too in connection with appointed means. On his oldest son present he urged attention to ordinances, and to his youngest son he said, when you go to school shun the company of those boys who lie, use profane language, and have not the fear of God before their eyes. If you associate with them you will soon be like them; and O, if you be, God will soon destroy both them and you. He urged me then to finish the exhortation, as if he had not said enough. I told him I was the hearer and he the preacher now. He then took me by the hand and said, Farewell, beloved pastor, visit my family as soon as you can after my death, and urge upon them these things I have been trying to speak upon. Be not, dear friend, discouraged though you have many trials; the Lord will give you help and deliver you out of them all; the Master had many and strong enemies. O may you and all his ministers have patience and success; and may Zion have peace and prosperity.

CAUSES OF A SPECIAL FAST, BY THE REFORMED PRESBYTERIAN SYNOD OF IRELAND.

The Synod, taking into consideration the present aspect of the dispensations of God's providence, are unanimous in concluding that there is a distinct call to the duty of *Special Fasting*. Never, in the recollection of the men of this generation, nor in the records of past ages, has there been a call more audible than that which we now have "to chasten our souls with fasting and prayer." When God's judgments are in the earth, the world's inhabitants should learn righteousness. God speaks in the dispensations of his providence, as well as by his word; and in whatever way He does speak, it is our duty to hear. Looking around us in every direction—gathering information from the east and west, from the north and south, an awfully important announcement is made—"the whole head is sick, the whole heart faint." Poverty, with her skeleton train, is perambulating our streets, crowding our poor-houses, scattering our families, and claiming as her own, large sections of every portion of our community. The merchant is compelled to become a manufacturer, the manufacturer a tradesman, the tradesman a labourer, and the labourer a pauper. Thousands and tens of thousands, who have heads to project, and hands to execute, who are able to toil for their own support, and the nourishment of the children whom God has given to them, solicit employment and cannot obtain it; and are, consequently, reduced to a wretchedness not surpassed, and of rare occurrence, in the history of our country. In the higher departments of life, among those who, in past times, enjoyed in abundance the means of subsistence, and had it also in their power to befriend the population by which they were surrounded,—multitudes are prostrated, as trees of the forest, by the onset of the furious tempest. At present, commercial embarrassment, want of employment, poverty, distress and wretchedness, awfully prevail; and these are heightened by the fact, that they exist in the precincts of comparative abundance; and such is their extent, that none can say what the end of these things may be, for the end is not yet come.

Directing our attention to the churches established by law in these lands, the conclusion is pressed upon us, that prayer, repentance and fasting,—the means divinely appointed to avert threatened judgments,—should be engaged in, if it is our desire that the faith once delivered to the saints be continued in these highly favored countries. In one of these churches, doctrines ever regarded as constituting the very essence of the grand apostacy, are now, without faltering or blushing, openly taught; while in the other, a large and influential body, as yet sustained by the civil powers, are advocating tenets which divest the Mediator of one of his many crowns, and the church of her dearest rights,—her spiritual independence.

Meanwhile, infidelity, with giant stride, and corruption, with her destructive bribes, are removing the very basements of civil society. How striking the resemblance to the events which were to precede the destruction of Jerusalem, and the coming of the great and dreadful day of the Lord! The sun is darkened, the moon does not give her light, the stars fall, and the powers of the heavens are shaken.

For these calamities we would weep. Is there not a cause?—Not long since, God pled with us by the pestilence. At a period more remote, he urged his plea by the terrors of war: and at a time still more distant, yet in the recollection of many, He proclaimed his displeasure by breaking the staff of bread. But now, amid an abundance to supply the wants of our dense population, and surrounded with antidotes against our prevailing evils, agriculture, trade and commerce, have failed in affording relief—the efforts of the friends of truth have not yet stayed the enemy, who is coming in like a flood. We looked for much, but have got little. We anticipated plenty, but have been visited by want. Our calculations have failed, and the arrangements of men have terminated in disappointment.

At such a time, and in such circumstances, we would take with us words, and turn to the Lord. *He has smitten, shall he not heal? He has brought down, shall he not raise up?* We would confess and forsake sin, and look for mercy. As he addressed the members of the church of Ephesus by that disciple who had leaned on the Saviour's bosom, so He does by his word and providence address us—ministers and elders, parents and children, masters and servants, rulers and ruled, teachers and taught—"Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly; and will remove thy candlestick out of his place, except thou repent." We would repent; we would fast; we would pray;—we would also renew our solemn covenant engagements, that these impending, begun judgments, be averted.—The fast which the Lord has chosen, is, to loose the bands of wickedness, to undo heavy burdens, to let the oppressed go free, to break every yoke, to deal bread to the hungry, to protect the houseless, to clothe the naked, and to manifest sympathy for suffering humanity. The Synod, from these premises, do agree that a special fast be observed; and do hereby appoint for this purpose the 3d Wednesday of next month, to be observed by themselves and the people under their care.

Money more, July, 1842.

ROBERT NEVIN, Moderator.
JOHN W. GRAHAM, Clerk.

ITEMS OF INTELLIGENCE.

Russia.—The emperor *Nicholas* published last April, a *ukase*, which presents the germ of a vast revolution for the inhabitants of his empire. Russia contains 21 millions of serfs of the crown, and 23 millions of serfs in subjection to the nobles. These 44 millions of human beings are nearly in the condition in which the French or English peasantry were in the time of Charlemagne. They have no rights; their labor belongs wholly to their master. But the custom is established in many cases, of receiving from the serfs a fixed sum of money, and leaving them, after this, the products of the soil. But this was merely a custom; it depended always upon the masters to change this state of things, and to exact of their serfs, instead of a fixed revenue, all the mechanical or agricultural labor which they chose to do. This absolute right was the more to be dreaded, as many of the Russian nobles had established large manufactories, and made their serfs work in them, without any regular pay, like slaves.

Nicholas has ordered that the custom of a fixed revenue be changed to a *formal contract* between the noble and the serf. He recognizes what is important, that the serf is able to contract with his master, that the master has obligations to fulfil towards him, and that he can appeal to the protection of the government against the noble who is proprietor. The effects of this *ukase* will only be gradual and slow, doubtless; but it is in reality an act of emancipation.—The emperor, on account of the opposition of the nobles, published next day a second decree, directing the prosecution of those who should seek to disturb the public tranquility; so that there will be no essential change of his first measure; and it may be hoped that the Russian peasantry will gradually emerge from the state of servitude to which they have hitherto been reduced.

Intolerance of Popery.—A decree of recent date exists at Nice, by which any one attempting to convert a Roman Catholic is sentenced to three years at the galleys, while a decree, lately sent forth in the kingdom of Sardinia, compels the Waldenses to sell the property they have acquired by their industry beyond the limits of a certain district, and to retire within their own valleys. These cases suffice to prove that Rome, in the nineteenth century, still exerts herself to repress and stem, with the civil power, the progress of divine truth.—*Achill Miss. Her.*

Consistency!—The Millerites are prophesying that the end of the world is to be in April, 1843, and yet at the same time, in this month of August, 1842, they are taking subscriptions for a newspaper for "one year in advance!"—*Penn.*

The sessions of the Theological Seminary of the Reformed Presbyterian Church commence on the 1st inst.

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No. X.

ON THE RESTORATION OF THE JEWS TO PALESTINE.

(Continued from p. 207.)

In former numbers on this subject our attention has been confined to the consideration of the Abrahamic covenant.— And from the provisions of that covenant two important principles are discovered. First, it is the charter of the Jewish nation as a people, and gives them their national existence, and comprehends the elementary principles of all their immunities, privileges and advantages as a people. Second, it constitutes and organizes the visible church in the world to exist by virtue of this covenant through all changes of dispensation and forms of administration to the end of time.

Hence in this people originally, as the posterity of Abraham, the church of God was established. And in them it continued by virtue of this same covenant until the advent of the Messiah, in whom that covenant was confirmed, but, whom they rejected. On this rejection they lost at once their immunities and privileges as a nation. They have ever since been scattered throughout the world, without territory, without authority, without government, or any thing capable of affording them a name or rank among the nations of the earth. At the same time they lost their place, privileges and immunities in the church of God. They “were branches broken off from the olive,” “the kingdom of God was taken from them.” But when this momentous change took place, neither was the olive cut down and destroyed, nor the kingdom of

God subverted and extinguished. Into the olive, which continued to flourish with uninterrupted and undiminished vigor, new branches were engrafted; "and the kingdom of God was given to another people, bringing forth the fruits thereof," Math. xxi. 43, and among whom its majesty, glory and power were displayed and continued unimpaired. In this rejection of the Jews and reception of the Gentiles, so often referred to in the writings of the New Testament, the occasion of so much dissension, and treated so fully in the Epistle to the Romans, 9th, 10th & 11th chapters, it should be carefully observed that all the distinctions and privileges once belonging to the Jews, passed into the possession of the Gentiles. In the same sense and to the full extent in which Jehovah had been the God of the Jews, he became the God of the Gentiles. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29. The covenant with Abraham was taken from the Jews, his seed according to the flesh, and bestowed upon the Gentiles, his posterity according to the promise, the Spirit and faith; and henceforward all its blessings devolved upon them.— "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen" (Gentiles) "through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then, they which are of faith are blessed with faithful Abraham." Gal. iii. 7, 8, 9.— Testimonies of a similar import might easily be multiplied. These, however, are sufficient to demonstrate the transfer of God's covenant relation from the Jews to the Gentiles, the transfer of the covenant itself on which that relation was founded, and so of all the blessings which it secured, temporal, spiritual and eternal.

Hence some inferences of a very interesting nature which are often overlooked in the consideration of this matter. As to the Jews, while they constituted the church of God, pertained "*the oracles of God,*" the covenant and the service of God, and the *promises,*" Rom. iii. 2, ix. 4, all these have now passed in consequence of this change to the church now established among the Gentiles, and no longer existing among the Jews. All divine revelation comprehending the promises of God's favor, and prophecies exhibiting the destinies of the church have a peculiar, and to a large extent, exclusive application to the Gentiles. They have the actual posses-

sion, and the actual possession confirmed by divine appointment. The lively oracles, the promises, the prophecies, the ordinances, the seals of the covenant are theirs.—Hence ministers of the word now under the New Testament take without scruple consolatory doctrines and promises from the Old Testament and present them to believers under the New; for it is the same covenanted society, though composed of different persons who have succeeded to the inheritance of the Covenant. All that God declared of grace and truth to his Israel of old, belongs, from the fullness of the transfer of the covenant, to his people among the Gentiles now. And from the same principle it is that the language of the prophecies being framed from the name of God's ancient people, and the distinguished tribes among them, from the temple, the city, and the land they inhabited, these prophecies are to be interpreted, not of the literal Israel or the seed of Abraham according to the flesh, but of the church of God thus described, to whom these prophecies and promises pertain, and whose destiny through a long succession of ages whether considered as Jewish or Gentile, or both united, they reveal. It is apprehended that a very frequent mistake in the interpretation of prophecy is made by overlooking this important principle, that the prophecies pertain to the church as such, under whatever designation, whether the name be derived from her Jewish or Gentile state and members. An apposite illustration of this is given in the remarkable prophecy recorded in Jeremiah, and quoted and explained in the Epistle to the Hebrews. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," &c. Jer. xxxi. 31. Heb. viii. 8. This new Covenant, a distinguished writer, misled by the terms, "house of Israel and house of Judah," supposes to be a covenant that God will yet reveal and confirm to the literal Israel and Judah at a period yet future. But besides that the prophetic language was framed from the distinction of the ancient people of God unto the kingdom of Israel and of Judah, a distinction which has in fact, by the dispersion of the ten tribes of Israel, and the utter loss of genealogical records to determine their respective descent and lineage, entirely passed away—we are moreover assured that that prophecy has already been fulfilled, to the church under the New Testament dispensation, and does now belong to and exist in all its virtue, as it has long belonged to and existed among the Gentiles. In the

Epistle to the Hebrews, 8th chapter, the inspired writer labors to show that that is the covenant established and confirmed at the advent of the Messiah, and ratified in his death. Whatever it is, he shews that it superseded the law, or Sinai Covenant; is founded on the Abrahamic Covenant, of which it is an amplification, and comes to the church under the New Testament with all its blessings, never to be renewed, interrupted, or terminated to the end of time. So that in this instance we have a singular illustration of the application of what might be considered Jewish names to the church under the New Testament and among the Gentiles.*

Compelled to study brevity by the form which this discussion assumes, the writer of these remarks is nevertheless studious of placing this matter in a clear light, inasmuch as it has a very important influence in determining the proper application of prophecy, and that especially as it relates to the question now at issue.

Now as we have seen that the Gentile Church has succeeded to the Jewish, (using these distinctive terms however, without intending to intimate that the unity of the church has been interrupted or broken,)—has succeeded to the covenant and all its privileges and promises—we see not how the conclusion is to be avoided *that the promised possession of the land of Canaan if it constitute a permanent property in that Covenant, now pertains wholly to the Gentile Church.* The Jews when they are restored, as restored they doubtless will be to an interest in the very covenant from which they have been cast out, will be restored to *share with the Gentiles in an undivided and common participation of all its blessings*—no one provision of the covenant being made over peculiarly to the one exclusively of the other. But as Jew and Gentile will alike share in one class of the benefits, so they will in all.

What then is to become of the land of Canaan? it may be enquired. Is it to be inhabited alike by Jew and Gentile indiscriminately as far as its territorial limits will allow, and by neither exclusively? To this I add, under my present convictions, a distinct affirmative, as the unavoidable result of a chain of reasoning from scriptural premises, a defect in which I have not yet perceived. And any other view of the event in Divine Providence presents itself to my mind as too nearly allied to Jewish prejudices on the one hand, or the

* Besides almost all the prophetic language of the book of Revelation is derived from the names and institutions of the ancient people of God, applied to the Gentile Church.

weak superstitions of Papal Rome on the other. Ever since the excision of the Jews as a people from that covenant by which they held their tenure of the land of Canaan, and since the transfer of that covenant to the Gentiles, all lands have become common, and no one territory or tract of the earth distinguished from another except as the covenant of God has there its place in the persons of the people by whom it is inhabited; and then that land wherever it be, becomes holy, as was Canaan of old, and in the language of the prophet, "married to the Lord." Isa. lxii. 4.

This prostration of territorial distinction, and casting out the land of Canaan from any further or longer sacredness after the advent of the Messiah, and the rejection of the Jews as a people, is entirely consonant with other important facts which then took place. It is so with the termination of the form of the seal of the Covenant, circumcision, which, as it began with the constitution of that land as the peculiar and exclusive habitation of the church of God for a determinate period; so when that limited habitation or dwelling ended, this form of the seal terminated and was succeeded by another more extensive in its application and import. It is consonant also with the close of the long continued distinction of meats, an institution in itself significant of the separate and peculiar state of the Jews as was intimated in the remarkable vision shewn to the Apostle Peter. Acts x. 9—16. It was natural and reasonable that all distinction between such provisions as the land afforded or contributed should cease with the end of all distinctions in the earth itself. "For the earth is the Lord's and the fulness thereof, the world and they that dwell therein." Ps. xxiv. 1. It is consonant moreover with the termination of all distinction in privilege in the sight of God between Jew and Gentile, a fact which was so fully and clearly taught the Apostle Peter through the vision just named, and which he so explicitly acknowledges. "Of a truth," he said, "I perceive that God is no respecter of persons, but *in every nation*, he that feareth him, and worketh righteousness is accepted of him."

This fact the Apostles and inspired writers in the New Testament, themselves Jews, most earnestly assert and inculcate; and doubtless as fully in its application to themselves as Jews, as to others who were Gentiles, when both became united to God in Christ in his gracious covenant.— "There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female; for ye *are all one in Christ Jesus.*" Gal. iii. 28. Col. iii. 11. And it is remarkable that this principle is most strenuously urged by Paul, who claimed in an eminent degree the distinctions gloried in by a Jew. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews," &c. &c. Phil. iii. 5. But it is evident that in the maintenance of such principles, he wholly abandoned all such distinctions as were conferred on the Jews as a people. If there existed in him and his brethren an unalienable interest in a national character, and in the possession of Canaan as their inheritance, afterwards to be resumed, how could he as an authorized teacher of the will of God contemn and reject with scorn, what was of such moment to the future welfare of his people, his brethren according to the flesh? If there was a prejudice supreme in its influence on a Jewish mind, it was the natural attachment to the soil, sacred so long as the inheritance of their fathers, sacred so long as the gift of the Most High conferred on and secured to them by his covenant. And yet we discover not one sentiment in all the writings of this eminent man, not one in all his discourses, not one tendency in all his long and toilsome life, looking like an attachment to Judea, like a reserve for himself or his brethren, in a national character, or an inherent interest in the land of their fathers. Every thing like it is renounced, for himself, for every Jew, never to be resumed.

Is it not reasonable then, nay, even necessary to believe, that a like reception of the same covenant, stripped of all its typical clothing and drapery, must produce the same result in every Jew in every age? And why? Certainly because that land and that national character by which they were once distinguished, has ceased forever to be theirs. It is most reasonable to believe that every Jew converted to the faith of the gospel, to the sincere and saving acceptance of the covenant of God with his forefathers, will entertain the same indifference with respect to Judea, as did Paul and Peter, and others of the Jews when converted to the knowledge of the truth. Christianity in the souls of men assumed from the first the same form, principles and effects, as it will always and to the end. Every Jew restored to the God of his fathers, ingrafted again into the good olive, brought back into the kingdom of God, will think as little of his national distinctions and the territorial possessions of his ancestors as did

Paul. He will see as Paul did, and as Paul taught, that all such distinctions were done away at the death of Christ; that their citizenship is in a more honored commonwealth, and their inheritance in a better country, throwing into the shade other and inferior considerations, long since done away.

Indeed the proper effect of the Abrahamic covenant in its extension among the gentile nations is to consecrate as holy to God the territory of every people to whom it comes, and place that land, as has already been observed, in the same relation that Canaan once bore to the Most High. It was promised to Abraham that "in his seed all the families and all the nations of the earth should be blessed." Gen. xii. 3: xxii. 18. Doubtless it is by reference to this promise in one important sense at least that the Apostle Paul declares that Abraham is "*the heir of the world.*" Rom. iv. 13. For this expression certainly intimates that Abraham as the head of that covenant made with him should now extend his inheritance from Judea into the Gentile nations; and as nation after nation becomes subject to the obligations and entitled to the privileges of the covenant, their land should by that covenant become his inheritance in the same sense in which Canaan once had been when Christ our Lord declares that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 24, he declares that the whole land desecrated as it were for a long period, abandoned to the curse, and subjected to the idolatry and tyranny of the Gentiles, shall yet resume its original place, and share in the consecrating influence of the covenant over all lands.

A very natural inquiry is here suggested, why are the Jews preserved through so long a period distinct from the nations? Judgment on the one hand, and mercy and truth on the other are to be displayed in Jehovah's dealings with them. Scattered as they are among all nations, in the fulfilling of the curse denounced upon them in the prophets and invoked on themselves at their rejection of the Messiah, they afford through a long period, an evidence to the nations of the truth of the scriptures, and of the certainty and severity of God's threatened wrath. Spared nevertheless as a people, and not extinguished, they are to afford in their conversion an illustrious proof of the mercy of Jehovah, and of his faithfulness to his promise. "They are beloved for the father's sake."—And their conversion will furnish in all lands and among all people whither they are scattered, living and present witness-

es to the truth of God. What valuable end can be proposed by their assembling restoration and settlement in the land of Canaan, that will not be more than answered by their influence diffused and extended throughout all lands? "Israel," it is promised, "shall be as the dew among the nations."—Spread over all the earth, as dew they will exercise a pervading and healthful influence, in the testimony which their conversion will afford; and multitudes of them doubtless animated by the same grateful zeal, will like Paul and other Jews of his age in the church of God, earnestly devote themselves in all lands to extend and propagate the gospel of the grace of God. And the more when they consider the deep gulf of long continued infidelity, delusion and wretchedness, from which they shall have been delivered. But like dew, they will become amalgamated with the soil and foliage and herbage, over which they shall be spread, and any distinctive character which they may have held will be lost, as the beams of the Sun of righteousness are irradiated over the nations. The names of Jew and Gentile, the scriptures teach us, are not distinctions intended to be perpetuated. The long separation arising from their peculiar state, will terminate in fact, as it has already in the testimony of scripture. The practical interdiction of intermarriage, and the repulsive effects of a different religion will cease; every wall of separation be broken down, and the names and families, Jewish and Gentile, will be lost in the common denomination, and mingled relations of one people, "the people of God," Christians, when "the Lord shall be king over all the earth"—when "there shall be one Lord, and his name one." Zech. xiv. 9.

THE JUDGMENT OF THE R. P. SYNOD OF IRELAND UPON THE
CONTROVERSY, &C.

(Continued from p. 288.)

Second part of "The Declinature."—In the 2d, 3d, and 4th reasons for declining the authority of this court, and withdrawing from the fellowship of this Church, Dr. Paul and his co-presbyters say:—

"We decline the authority of your reverend court, on account of the untruths, falsehoods and calumnies with which we have been loaded. These calumnies and falsehoods are exceedingly numer-

ous. You refuse to condemn them, or even to examine them. Our grievances we consider as quite intolerable: you refuse to give us any redress; you will not even hear our complaints; you will neither condemn the errors circulating in our Church, nor suffer us to condemn them; you will neither defend us from calumny, nor suffer us to defend ourselves. For whole torrents of abuse poured out, during a series of years, the calumniated ministers can obtain no redress."

Now all the members of this Court know, that year after year, for several years, the ordinary Synodical business was either entirely arrested, or a very disproportionate attention given to it; and the Synod's efforts to promote useful measures almost wholly paralyzed by their ill-judged, and indeed in some instances, sensible indulgence of Dr. Paul—permitting him with unflinching pertinacity, to embroil the Court, to assail, in his insidious manner, the Testimony of the Church, and to reproach themselves, and the memory of their Covenanted fathers; and yet, after all, he says the Court will not even hear his complaints!

With reference to these matters, it will be recollected, that, in order to afford Dr. Paul and his friends the amplest opportunity for preferring and proving their charges, the Synod of 1838 was, to the great inconvenience of the members, protracted during nearly two successive weeks; and in no judicial procedure, either civil or ecclesiastical, have we ever witnessed, on the part of any man of Christian character, greater disregard of the conventional courtesies of civilized life, to say nothing of brotherly dealing, than was on this occasion exhibited by Dr. Paul, in his endeavors to prove his "awful charges," against Rev. Messrs. Houston and Dick.—*The Synod patiently heard him and his coadjutors to an end.* Notwithstanding all his vituperation against the Court, as though no attention had been paid to his complaints, as though his complaints had never been heard, we are supplied by himself with a complete refutation of his own calumny. On the Tuesday of the second week of this meeting of Synod, he said, "It would be recollected that he had, in his speech on Saturday, pointed out thirty errors in the *Covenanter*, the *Christian Magistrate*, and the *Reviewer Reviewed*; and, that he had also detected and exposed no less than fifty-five untruths in the latter publication." And in his Memorial of 1839, he complains that in the *Covenanter's* report of the Synodical proceedings of the preceding year, his "speech,"—the very

speech in which he labored to prove these errors and untruths —“ does not occupy one-third of the space occupied by Mr. Dick’s, though it was three times, if not six times as long ;” and that “ a similar remark may be made relative to the speech of the Rev. Thomas Houston.” That is, Dr. Paul asserts that he was heard by the Synod complaining, and attempting to substantiate his complaints, in a speech, which, he himself admits, *was three times, if not six times as long as Mr. Dick’s,—in reply* : and that a similar remark may be made, with regard to the speech of the Rev. Thomas Houston ; and yet he says, the Synod would not hear his complaints.”

On this occasion, after he and his co-presbyters were heard to the extent themselves admit,—and this was all that they claimed ; and after the replies of the accused, the rejoinders of the accusers, a Committee was appointed, and instructed to prepare a Report on the matter thus put into their hands. This Committee was selected with the view of avoiding even the appearance of partiality. To such an extreme did this disposition prevail, and so very solicitous was the Court to secure peace, that the selection could not have been more favorable to Dr. Paul, except he had himself been on it. This Committee consisted of the late Rev. Mr. Gamble, the senior member of the body, and represented by themselves to be particularly favorable to the Eastern Presbytery, and who, since his *death*, has been boasted of as coinciding with Dr. Paul’s peculiar views ; the Rev. Mr. Anderson, delegate from the Scottish Synod, who, besides, having heard all advanced on the occasion, had frequent and favorable opportunities of being conversant with the whole matter—Rev. Messrs. Stavely and Hawthorne—neither of them in any way personally involved in the controversy—and the Rev. Mr. Alexander, a member of the Eastern Presbytery, and one of the accusers ; with the Elders of the Rev. Messrs. Gamble, Stavely and Alexander, and the Elder from Rathfriland vacancy. From a committee thus constituted, there was every ground of confidence that no measure would be devised or recommended, sanctioning any injustice : there was every reason to expect that if it were *possible*, in consistency with truth and righteousness, to satisfy Dr. Paul, that committee would feel strongly disposed to give him satisfaction. Yet their report, though evidently acceptable to the Court, was violently opposed by the Dr. and some of his friends. Among other reasons assigned for this opposition, he said, “ the refu-

sal to condemn these principles," the principles ascribed to Mr. Houston—"virtually implied a condemnation of the Eastern Presbytery. It implied that their charges against the *Covenanter, &c.*, were frivolous and groundless. The Eastern Presbytery would not submit to such an implication; they had proved their charges, and were ready to do so a second, or a third time, if required. He objected also to the report, because it did not condemn the untruths, and calumnies, and virulent abuse with which the *Reviewer Reviewed* abounded."—*Report, 1838, p. 11.*

When it was seen that the Synod, with the exception of four ministers of the Eastern Presbytery and their elders, would be unanimous in adopting this report, Dr. Paul threatened the Court with the consequences of separation, if they proceeded at that time to the vote; and the same pacific spirit, which prompted the selection of the committee, prevailing, the adoption of the report was not pressed.

We do not consider ourselves authorised to interfere with the published decision of Synod in 1833, with respect to the conduct or the sentiments of either of the parties, even tho' the misplaced leniency of the Court, on that occasion, towards Dr. Paul, has been so ill requited. With regard both to doctrine and conduct, during the period intervening between 1833 and 1838, we have no hesitation in adopting the report of the committee of 1838, agreeably to the construction Dr. Paul himself put on it, as implying that the charges of the Eastern Presbytery against the *Covenanter*, were "*frivolous and groundless.*"

Passing over a number of other frivolous matters interspersed through various memorials and pamphlets, we cannot refrain from noticing two charges of calumny brought against the Editors of the *Covenanter*, grounded on their report of the Synod's proceedings in 1838. On these charges of immorality, Dr. Paul lays peculiar stress, regarding these alleged calumnies as in no ordinary degree injurious and aggravating. The first charge is, that in the *Covenanter* the editors had stated, that "Dr. Paul said the people of Knockbracken had a right to be insulted; and he would insult them:" whereas Dr. Paul denies having used such an expression—complains that by ascribing this expression to him the editors "represent him as a *monster*, not as a *man*." His own account of the matter is: "It is useless to say that Knockbracken is not pointed at. To be sure it is pointed at;

I pointed at it; I arraign it.”—(*Report of Discussion*, 1838.) Now, we think it probable he did use these words—and we report, that we think the editors mistook the word “*insult*” for the word “*attack*,” which, we know, he did use. Some are of opinion that there is no mistake, and that Dr. Paul *did* say he would insult the Knockbracken congregation. We will not affirm that he *said* he would insult them, but we are sure he *did* insult them.

The other charge of falsehood and calumny against the editors is, that in the same article they report “Dr. Paul as having offered to prove, on any platform, that the *Covenanter* was ten times worse than Dens’ Theology;” whereas he affirms that the words were, “the writings of the Rev. Thomas Houston are ten times more bloody than those of Peter Dens!”—(*Report of Discussion*, 1838.) To any one reading the *Covenanter’s* account—although the editors use the word “*worse*,” instead of the words “*more bloody*,” it is *quite clear*, that the comparison is between the alleged bloody principles of Mr. Houston and those of Peter Dens. This charge is silly in the extreme; and betrays too plainly the eagerness with which Dr. Paul seizes upon any thing, which, by any perversion, can be made to assume the semblance of a charge against the editors of the *Covenanter*—or serve, to any extent, to injure their reputation. The charge is wholly groundless and slanderous. The words Dr. Paul used were much *stronger* than the editors’ report. He said he could prove the writings of Mr. Houston *ten thousand times* more bloody than those of Peter Dens.

We cannot in justice close this part of our Report, without recording our opinion that, throughout this unhappy controversy, Mr. Houston has uniformly manifested a becoming sense of his engagements to the Church, and a spirit of humble, dutiful submission to its judicatories; and his demeanor in the Courts, under very trying circumstances, has well accorded with his high reputation as an exemplary pastor, and a warm hearted and efficient promoter of the cause of Missions, and of the general interest of religion and humanity. To those who know Mr. Houston—and to many devoted servants of Christ in the ministry and membership of the various churches in this and other lands, he is well known—we would deem it superfluous to say one word, for the purpose of countervailing the inhuman efforts, which for many years have been made to hold him up to the detestation of all men;

but we consider ourselves bound to put on record, for those that shall come after us, the estimation in which he is held by this Synod.

(To be continued.)

ON SECRET ASSOCIATIONS.

(Continued from page 273.)

4. They withdraw in a great degree from that moral supervision to which we are bound in all the relations of life, domestic, ecclesiastical and political.

The social ties by which the several members of the human family are united, tend not more to individual happiness than they do to the promotion of our moral welfare. The deportment in life of each, is subject to the supervision of the rest; and friends, families, brethren in the Church and fellow citizens in the commonwealth, insensibly, naturally, and without any immediate prescription in every instance, exercise an extensive and important oversight. We are all, in our individual character, imbued with a consciousness that we are accountable to a certain extent, to those with whom we are united in the several relations of life. And however this accountability for our conduct may be in words denied, and in particular cases, resisted; yet in practice we are all subject to its irresistible, though silent influence and exercise. Every man, even in his own family, is conscious that whatever license he may allow himself in immorality elsewhere, before his wife and children he is under a powerful restraint. If there be any latent activity of conscience, the sensualist and the profane are conscious that their deeds cannot endure the gaze of the domestic circle. In the countenance of a wife, in the look of a child, even when mute through ignorance or fear, there is a reproof which the wicked dread, and it is the last expedient of sin to throw off all such restraint.—Of what moment too is the practical influence of this principle, in the minds of the young, when they feel that they are invariably under the eye of devout and virtuous parents, and the whole domestic circle of brothers, sisters, friends, regard with a vigilant interest their path in life! So too in the strong bonds of personal friends, the fear of displeasure in one case, the hope of approbation in another, constitute a se-

cret but most useful principle of action, to deter from evil, to encourage to good, like the dew of heaven, every where pervading and fertilizing the life of man with its moral influence. Aye, and it is stronger also. "As iron sharpeneth iron, so doth the countenance of a man his friend."

But this valuable interest which the whole have in each so universal, so unassuming in its nature, so gentle, yet so powerful in its effect, is violated and lost to the whole extent of time, social intercourse, and devotion given to secret Associations. There is at least a portion of that man's life who is a member of a secret association, of his maxims, habits and conduct, no longer under the eye of wife, children, friends and kindred. The natural supervisors of all these have been forsaken, and violence done to substitute in their place a new and stranger class of moral judges, to whom for the time being and to the extent of new obligations he is accountable.—The very persons who by reason of natural bonds or long-tried friendship have the deepest interest in his moral welfare, are shut out from knowledge, observation, or oversight in what relates to him as *a member of a Secret Association*. It is in vain to urge that there all is right, irreproachable and virtuous. This is not now the question. But have you a right to take from them to whom the ties of nature and plighted friendship have given the oversight of and the deepest interest in, your time, habits and pursuits, and bestow them on strangers whom you and they knew not before? Would such a procedure be admitted by a parent in respect of a child?

But the evil is greater when we consider its influence on church members and their peculiar obligations. Though there are few vices more detestable and contemptible, than busybody meddling, yet it will not be denied that the church as a whole has a deep interest in the relations, pursuits and habits of each. Here they are "children of light," and so to walk, that "men seeing their good deeds may glorify their Father which is in heaven." Hence the mutual obligations of special, reciprocal love and confidence, exhortation and the like. And further, the pastors of the church have, by office and authority, such a supervision over the lives of their flock, as would seem to be utterly irreconcilable with allowing that any of that flock should withdraw to secret ways, where that supervision must necessarily cease. There is an accountability which these sustain to the Head of the Church for all that

pertains to those committed to their care, that admits of no divided interest, pursuits and supervision. That a person may be allowed to be subject to the officers of a secret association for a portion of his time, habits and principles, and to the Lord Jesus Christ through his servants for the rest, is a contradiction too glaring and palpable for a moment's serious admission.

It is to little purpose to maintain that the amount and extent to which the evil may be carried, is trivial. It is the principle in any extent or application that is opposed as utterly irreconcilable with the love of the brethren and their reciprocal duties, with pastoral fidelity on the one hand, and scriptural subordination on the other.

And thus it must be seen, that, in every vocation of life, we impair mutual ties, withdraw from that mutual accountability, which God has instituted just so far as we are concealed under the sanctions of Secret Associations.

5. They expose to unavoidable temptation by intercourse and bonds not founded on scriptural principles of religion and morality.

It is the essential property of every society that it binds the constituent members by certain known and acknowledged principles to which all are subject and which conduce to an intimacy deriving its duties and its whole character from these principles. Thus in domestic life the little family circle has its essential principles of order, its appropriate ties, and out of these emanate its several duties, and according as both are observed is its character developed. What is remarkable in this social department is that piety and virtue may so diffuse their influence throughout as that each member may share the common effect and advantage, and as they all grow in years all may be under the certain and plastic tendency to improvement. For it is a law of our nature that we yield to the influence of example, more or less before us, in the common relations of life. And hence the importance of the associations we form, and the intercourse we cultivate. The moralist and sage of every nation has admitted and exhibited the place this has in the formation of human character, and proverbs characteristic and significant in every language are employed to preserve and enforce it. Divine Revelation is still more full and explicit, and while it teaches us the cultivation of kindness towards all, and the maintenance of that intercourse which the ordinary duties of life require, it gives

reiterated cautions against that promiscuous intimacy, which it warns us, will corrupt godly principles, impair integrity of life, and at last conform to its own bad mould and pattern all that falls into its embrace. "Be not unequally yoked with unbelievers." "Evil communications corrupt good manners."

Now when an association is formed upon an express disregard of all scriptural distinctions of right and wrong, and admits the common and ever varying maxims of each individual; taking only so much of religious form, if it take any at all; and so much moral principle for its basis as may hold its several elements in combination, it is evident that religion and morality are in danger of being reduced to a very low standard. Nor have we any evidence that such associations are based upon an acknowledgement of proper and entire subjection to the word and law of God. They are always so constructed as to admit of persons of every religious creed. Indeed it would be deemed wholly inconsistent with their design to proceed upon any other than a system the most enlarged and comprehensive. I shall not here advert to the puerile and preposterous claims which it is affirmed some of these societies assert in their own behalf, as deriving their authority from the scriptures and pretending to a very ancient origin, there revealed, but known only to themselves. Nor to a practice which is alleged to prevail of carrying about on a cushion a copy of the scriptures to express their reverence and regard for its authority. Where such things prevail it is difficult to say whether we ought most to pity the weakness, or condemn the profaneness of such pretensions. But laying them aside from our consideration, it is sufficient to shew that associations and intercourse, established by permanent bonds, conducted with habits of intimacy, confirmed by an interest deep, mutual and extensive—must be prejudicial to piety and sound morality, where scriptural principles of truth and duty are not acknowledged in their entire obligation and made the rule and give the character of the mutual bonds, intercourse and interest. That there may be in such associations persons of piety and virtue, is not denied—but these never derived nor formed their piety or virtue there—it is not the school or fountain of either, nor have they any reasonable pretensions to such a claim. The reasonable apprehension in the case, certainly is, that where God is not honored as he is required to be, where his law has not the

place and acknowledgment it justly demands—then both purity and virtue cannot flourish, but must certainly, however insensibly, at last suffer and decay.

SCHISM.

(Continued from p. 251.)

3. *Schism is usually the last resort to escape the censures of the Church.*—The course described in preceding articles will naturally give offence to brethren. Those who love to “see Zion a quiet habitation,” cannot but be grieved when her peace is recklessly disturbed. Their desire for peace will, however, induce them to bear long and labor much to remove all causes of dissatisfaction. When, as is generally the case, occasion to agitate the church is taken from some practices among the members which are not in exact accordance with the square and plummet of those who would be master builders—or some acts of her judicatories which are defective by the same standard; recourse is usually had by the church to abstract legislation in the highest judicatory to remove the difficulty. Declaratory acts will be passed explaining what seemed to be obscure, and settling what seemed to be ambiguous in former ecclesiastical deeds. The friends of truth will yield every thing they can consistently with faithfulness, in order to remove the scruples of conscientious brethren. And such a course is not without its advantages. It demonstrates that those who bear rule in the church have no desire to lord it over the conscience by the exercise of mere authority—but are endeavoring to render to every man a reason of their acts and decisions. Moreover those who have conscientious scruples will be satisfied, their confidence strengthened, and their co-operation secured in the peaceful and effective maintenance of the testimony of Jesus. But such a course will utterly fail to satisfy those whose leading object is honor and influence in the church. Nothing less than submitting entirely to their dictation—passing to the very letter acts which they may draw up—and yielding understanding, judgment, conscience, and all to be directed and controled at their pleasure, will keep them in good temper, and secure to their brethren their outward respect and favor. How inconsistent this would be with faithfulness, need not be told.

It is questionable after all, if much abstract legislation is conducive to either the honor or interests of the church.—Would it not be better for those who are aggrieved by the conduct of their brethren in any case to take the regular steps to have the matter investigated in the concrete before the proper tribunal? If it be thought that any member of the church is living in the habitual violation of her standards—either supreme or subordinate, let him who thinks so institute a process in a regular manner, against the alleged offender. In this way the meaning of the ecclesiastical deeds will be ascertained and settled, and the defects, if any there be, discovered and supplied. This would prevent a great deal of vague declamation and groundless inuendo about breach of covenant, and violation of standards, so wounding to the feelings of brethren, and so destructive to the peace of Zion. It would give the honest and faithful church member the opportunity to purge out corruption, and remove scandal, if such things exist in the church—and if not, it would serve to convince him—that in his zeal he had overstrained “the law of the house,” and stretched himself beyond his measure. And last, but not least, it would relieve the church from endless agitation, either bringing to repentance and amendment by the exercise of discipline those that trouble her; or compelling them in order to escape her censures, to make a precipitate retreat from her communion.

To this issue, come it will, at last. The faithful administration of the government, and exercise of the discipline of the church will in due time find out the enemies of her peace and prosperity. However secretly they may lurk, and however artfully they may operate, they will be detected. As one of their favorite and most effective measures is to destroy the influence of those brethren to whom they are opposed, they find it necessary cautiously to make attacks on their reputation. This they avoid doing directly unless to some very confidential friends. But if they can find any one to undertake the work and bear the responsibility, he shall have their countenance and approbation. If any thing from the press suits their purpose they will give it ready circulation.* “Report say they and we will report.” In the mean time factions

* The senseless, frothy and abusive publications of the leader in the schism of 1838, were circulated and recommended by the principal actors in a similar scene in 1840, and doubtless conducted much to bring about that result. This is a fact worthy of the serious consideration of those Covenanters who might be disposed to patronize the ephemeral publications of either.

spring up under their auspices. These must be cherished and increased. Ministers engaged in this work will find it necessary to keep the vineyards of others, and of course neglect their own. Letters must be written, and journies performed, to see that every thing is moving in the right direction. The discipline of the church will be exercised with partiality—friends favored in a bad cause, and opposers condemned in a good one. Protests and appeals to superior courts begin to multiply—affairs are rapidly approaching a crisis, and every nerve is strained to avert the impending storm. The expedient to which they usually resort in such cases, is to entrench themselves behind some article of the church's testimony as its only friends, and endeavor to show that all the opposition has been occasioned by their faithfulness. This is an adroit manœuvre, and one often performed. But it is not always successful. The evidence of their hypocrisy, unfaithfulness, and tyranny accumulates. The flimsy veil can no longer conceal their turpitude. They must now either make a candid acknowledgment of their faults, profess sorrow and promise amendment, and so satisfy the church—or violently rupture the bonds by which they were united to her. The latter is the alternative usually chosen by those who run the length described: such persons lacking magnanimity to acknowledge the offences, and being reckless enough to abandon the inheritance of their fathers.

When the object is outward popularity, the result is still the same. There are some parts of the church's standards which are peculiarly obnoxious to the children of this world, and present to professors a barrier in the way of uniting with them. The 23d chapter of the Confession of Faith—the covenants, national and solemn league—and the testimony of the church against immoral governments, are of this kind. These will be the subjects of "doubtful disputations" among those who are desirous of forming a union between Christ and Belial. It may be set down as a certain sign that an individual is looking out for a more popular ecclesiastical connexion, when he is finding fault with the limits designated by these ancient landmarks. From those who are enquiring after the old way, doubts and difficulties in relation to these unpopular parts of our standards may be anticipated. But for those who have professed their belief in, and have solemnly sworn to maintain, them, to become sceptical is

suspicious and dangerous. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. xx. 35. Such persons are fit subjects of discipline, and where it is applied they improve it as an excellent pretext for leaving the church. Moreover, in these days when there is a spirit of insubordination extensively abroad, it suits the time-serving professor to oppose "the powers which God hath ordained" in the church. The divine right of Presbyterianism will be questioned—the correctness of our "forms of church government" in relation to the offices, duties and rights of ministers, elders and deacons will be disputed, and the propriety of having subordinate standards, denied. Such symptoms as these, wherever found are exceedingly alarming, as exhibiting a state of mind not at all favorable to the visible unity of the church.

One symptom by which this stage of the moral disease is indicated, is a disposition to predict schism. Those who are under the influence of this spirit seem to think that the unity of the church is a small matter, and oftentimes speak as tho' they really wished some of their brethren would abandon their ecclesiastical position. In private and in public, hints will be thrown out that this or that one would soon leave the church. The impression made on the mind by such intimations is that those who make them are not "endeavoring to keep the unity of the spirit in the bond of peace." And observation of the past will fail to indicate the future, if such persons be not among the first to break the ranks and desert from the standard of the witnesses. A consciousness of deserving the censures of the church, and at the same time a want of magnanimity to submit, will render men reckless, and hurry them on to acts of violence, which in other times they would not have believed themselves capable of doing. How much should we be impressed with the declaration of our Saviour, "Ye know not what manner of spirit ye are of."

PRESBYTER.

HUMILITY.

[Continued from p. 269.]

The perfectionist, that is the person who believes that he has already attained to a complete conformity to the holy law of God, must be blinded by the pride of his own heart.

All true believers are earnestly desirous of perfection. They hunger and thirst after righteousness. They delight in the law of God after the inner man. They esteem all God's precepts to be right, and hate every false way. They regard no sin in their hearts; but sincerely pray to be cleansed from secret faults, as well as to be kept back from presumptuous sins. But there is no moment of their highest and holiest exercises of devotion in which they dare to say, I am free from sin. They are ever conscious of imperfection, and are deeply sensible that their love and gratitude, their reverence and confidence, fall very far below the standard of their duty.— They have, therefore, habitually such an impression of indwelling sin, that it would be as easy to persuade them that they had no existence, as that they had no sin. Such a sentiment would be utterly subversive of all their penitential exercises, and most fervent prayers, which have for their object the forgiveness of daily sins, and grace to help them to mortify sin in their members. They are always ready to take their place with the penitent publican, rather than with the boasting pharisee.

The truly humble man thinks very modestly of the good which he is made the instrument of promoting; but he who is puffed up with spiritual pride is ever disposed to magnify his own work, and to ascribe to himself more praise than is due. And when the humble Christian cannot deny that much good has arisen from his plans and efforts, he feels deeply, that the praise is due to God alone, and not to the mere instrument; and his sentiments of self-abasement are increased by the consideration that God should condescend to use an instrument so unworthy. Often have we heard preachers boasting of the number of souls converted by their ministry; and such are very solicitous to have it known by all, how much good they have done; and therefore, they cannot be content to labor in obscurity, and leave it to the last day to be made known what is the fruit of their labors. But the humble are slow to believe that they have been the means of communicating spiritual life to those dead in sin, until they consider that the power is altogether of God, and that the treasure of the gospel is committed to earthen vessels, that the excellency of the power may appear to be of God.

Again, the humble man is not disposed to venerate his own talents and abilities; nor to value himself too highly on account of those which he cannot but know that he does pos-

sess. He is very modest in the estimation of his own gifts and attainments, and is much disposed to give the preference to others. He is contented, therefore, to see others placed above him. He is not apt to think that injustice is done to him when his talents are esteemed moderate or small. He is not therefore found in the company of those who are ambitious of high places and sounding honors; but when he occupies an important station he is almost compelled to assume it, and cannot but wonder that ever he should have been thought of for such a place. And he is found cheerfully willing, when Providence or the voice of the church demands, to come down from a high station, yielding its honors and opportunities of usefulness to others; as hoping that they will better execute the duties of the station. Very often, the opinions entertained by the humble man of his own abilities and usefulness are so far below those expressed by others, that he avoids the utterance of the real sentiments of his heart, lest it should appear as affectation of a humility which he does not feel.

As the truly humble man is disposed to think modestly of his own powers and attainments, so he is inclined to give full credit to others for all the learning and abilities which they do really possess; and instead of envying their superior attainments, he rejoices and gives thanks to God, that his servants have been endued with such gifts for the advancement and edification of the churches. He would not, if he could, detract any thing from the talents, and eloquence, and success of those who are superior to him; nor would he lessen, by any hints or inuendoes, the estimation in which they are held. Often, however, while he contemplates the character and usefulness of other christians, in the same situation with himself, his heart is humbled within him, and he confesses himself to be the least of all saints. We must be on our guard against counterfeits. Humility is a very different thing from meanness or abjectness of spirit. Some men have so far lost all sense of the dignity of human nature, that they are contented to live under the power of the most grovelling vices, and have lost all regard for their own reputation. Between this temper and humility there is no more resemblance than between light and darkness; for while the one is a most excellent virtue, the other is the lowest point in the degradation of vice. Again, to be faint-hearted, timid, and cowardly, has no affinity with genuine humility; for this virtue is usually

associated with fortitude and firmness of purpose. There is also an affectation of humility which is nothing else than hypocrisy ; but nothing is more difficult to be counterfeited.—Men may lie down in the dust, and clothe themselves with sackcloth or rags, and may use the language of abasement, but pride is almost sure to betray itself by its desire to attract attention and gain admiration; and the desire of being thought humble cannot be concealed. The language of all this hypocrisy is, “come see how humble I am.” When such persons use the strong language of self-abasement, their wish is not to be taken at their word, or esteemed according to their expressions of unworthiness, but their object is to lead others to think that they are exceedingly humble. And when such persons confess that their hearts are desperately wicked, if you should take them at their word, and speak of them accordingly, they would be very much offended, and would resent every imputation of particular sins. Charge such persons with pride, envy, malignity, or avarice, and they will defend themselves against every such charge, showing that they entertain a very good opinion of their own hearts, and that the humiliating confessions which they make are mere words, of course—an awkward imitation of the humble penitent, whose character they wish to assume ; not because they love or admire it, but because they are ambitious of the reputation of humble piety. There is a species of humility which is both real and rational, but which partakes in no degree of the christian grace of humility.

Contemplative and scientific men, when they survey the works of the Almighty, are often deeply sensible of their own littleness, weakness and ignorance ; and this feeling is just and reasonable ; for the sentiment entertained is founded in just views of the nature of things. In comparison with the great God, what is man ? What are all the nations of the earth but as the dust of the balance, or the drop of the bucket ; yea, “they are as nothing, and are counted to him as less than nothing and vanity.” Every rational mind that seriously contemplates this subject must be convinced that man is a very diminutive creature ; so that the exclamation of the Psalmist is most natural—“When I consider thy heavens, the work of thy fingers ; the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the sun of man that thou visitest him ?” But although such sentiments are exceedingly proper, and are more congenial

to pious minds than others, yet are they not peculiar to the pious, and are therefore no distinguishing characteristic of the renewed mind. In the same manner, and upon the same principle, we may be convinced that many others are greatly superior to us in abilities, in learning, or in eloquence. All men must entertain this sentiment, except the conceited fool.—And this conviction may relate to moral conduct, as well as intellectual endowments. When we see others perform acts of charity, self-denial, or public utility, which we have no heart to perform, we can scarcely avoid the conviction that others are better than ourselves; unless we can continue to ascribe their acts to some unworthy motive; and to avoid this conviction is the true reason why the good deeds of the pious and benevolent are so commonly misrepresented. Men do not like to think that other men are actuated by better motives than their own. But sometimes the conviction will force itself upon a very wicked man, especially when he receives a return of good for evil. Thus wicked Saul, when pursuing young David with sleepless malice, yet when his life was fully in the power of his adversary, and when he might have cut off his head, he only cut the skirt of his garment, he was so affected with the generosity of the act, that he was constrained to acknowledge, “Thou art more righteous than I.”

DR. ALEXANDER.

THE MARTYRDOM OF JOHN HUSS.

The ceremony of degradation is thus described by eye-witnesses: Huss was commanded to put on the sacerdotal dress which lay on the table. This he readily did, merely observing, as he put on the surplice, “Jesus was also arrayed in white vestments, and sent by Pilate to Herod, who set him at nought.” When he was completely attired, seven bishops, who had been appointed for this special purpose, once more admonished him to save his life by changing his opinions. Huss answered them in the same touching manner in which he had formerly replied to Chlum and the Bishop of Ostia. There now arose a universal cry, “Come down thou obstinate heretic, come down.” He came down—when they immediately snatched the chalice from his hand, exclaiming, “thou cursed Judas, who hast rejected all offers of

peace, and hast taken counsel with the Jews, shame to thee ! Behold ! we herewith take from thee the cup of salvation and redemption." Huss then replied, "I trust that God will not only not deprive me of it, but that he will suffer me to drink it this very day in the company of Jesus." The seven then proceeded to strip him of his clerical ornaments one by one, accompanying the removal of each article with an especial curse. When they were about to violate the priestly tonsure a difference of opinion arose among the bishops, some requiring the scissors, others the razor to be used. Huss here turned to the emperor, who was thereby awakened from a torpor, and said, "My tormentors cannot agree, it seems, on the method of tormenting me." At length, however, the scissors were determined on, and his tormentors having cut his hair in the form of a cross, said,—“Now he is degraded from the sacred and honorable office of a priest, and from henceforth delivered to the secular powers to receive due punishment at their hands.” A pointed paper cap was then exhibited, on which three devils were painted, and the word, “Arch-heretic,” written. This cap Huss suffered them to place on his head, merely saying, “The crown of thorns was heavier and more painful to Jesus.” The scene now concluded by his persecutors exclaiming, “We commit thy soul to Satan.”—“And I to the Lord,” replied Huss. The emperor then delivered the prisoner from the hands of the priests into those of the Duke of Bavaria, by whom Huss was immediately led from the church to the place of execution ; previously, however, to which, he was compelled to witness the burning of his own books in the church-yard. Huss stood still, smiling at the folly of imagining that the destruction of mere inanimate books would necessarily involve that of the doctrine therein written. According to the written testimonies, even of his enemies, he possessed to the last moment of his life an astonishing dauntlessness of spirit, giving friendly salutations to all around him, and assuring his attendants and the spectators, that although a sacrifice to injustice and hatred, he yet joyfully and willingly laid down his life for the truth.

Arrived now at an island in the Rhine, where was assembled a numerous company of guards, eight hundred soldiers from the Palatinate, and more than one thousand of the militia of Constance, he knelt down and said, “Lord, I thank thee that thou hast heard me. In thee do I put my trust.—O my rock and my fortress, into thy hands I commend my

spirit." The bystanders immediately gave utterance to a sudden feeling of sympathy, exclaiming, "This man is a Christian. He ought to have a confessor." But the unfeeling chaplain of St. Stephen, loitering on horseback among the multitude, with an air of idle amusement, appeased the people by crying out, "Good people, the Church cannot absolve heretics." The paper cap then falling from the head of the prisoner while praying, his tormentors rudely covered his face with it, saying, with a sneer, "It is meet that the devils and their servants should not be separated." Huss, however, besought his three jailors, near whom he accidentally found himself, that it might be removed. The request was granted; and he thanked them for this act of humanity, in which he said they had shown themselves more like brothers than jailors. He was now placed with his back against the stake, and the different parts of the body were bound with six wet cords; besides which his neck and feet were fastened with an iron chain. A member of the council then present, having remarked that the martyr was placed facing the east, he was, at the command of this person, turned toward the west; wood and straw being afterwards piled round the stake, up to the knees of the sufferer. An old peasant, thinking to propitiate heaven, hastily brought wood, which he called, "heretic's food." But Huss, on seeing this, was moved with compassion, and exclaimed with a sigh, "O holy innocence!" The Duke of Bavaria, then riding up to the stake in company with a marshal, and warning Huss not to leave the world without abjuring his errors, the reformer exclaimed in a clear voice, "What errors must I abjure? I have ever taught according to God's word, and will still hold fast the truth, which this very hour I shall seal with my death." Astonished at a firmness of which he had no conception, the duke clasped his hands over his head, and with his companion hastily fled away from the scene. The pile which was set on fire at a given signal, was soon in flames, and the martyr no sooner beheld the blaze than he began to sing—his voice was soon stifled by the smoke. For a few moments his lips still continued to move, as if in prayer. His head then sunk on his shoulder, and his pure spirit soared, as it were, from the ashes of the martyr to the gates of heaven; whilst his fame is still cherished and honored upon earth.

When the smoke and flames had somewhat subsided, the upper part of the body was discovered half consumed, the in-

tense heat having wholly consumed the rest. With savage fury the executioners threw down the stake, demolishing all that remained of the body with clubs and pokers. Even the heart, which the fire had not touched, they roasted on a spit, afterwards kindling a fresh fire to consume the whole mass. The cloak also, and other garments of Huss, they had set aside; but Duke Louis hearing of this, and foreseeing they might become precious relics to the Bohemians, by means of large bribes, with difficulty prevailed on the people to commit their booty also to the flames. When all was burnt, they were not content with merely removing the ashes, but digging up the earth where they had lain, to the depth of four feet, they placed the whole heap upon a cart, and threw it into the Rhine, and the spot has, till very lately, been regarded by superstition as accursed ground.—*From a Memoir of Huss, translated from the German, by Margaret Anne Wyatt.*

NOTICE OF AN ILL-NATURED, PERSONAL ATTACK IN THE
MISSIONARY ADVOCATE.

Little did we think, when writing and publishing a short article entitled "The Convention of Reformed Churches," which appeared in our August No., that so sharp an arrow as it has proved itself to be, was then shot from the bow, drawn in measure at a venture. Certainly it was not designed to wound, either deeply or dangerously, any one. But the arrow, it seems, finding in its way some one standing exposed, has struck, stuck fast and hurt terribly, like a barbed point, producing both irritation and inflammation with the wound inflicted. For this we hereby express our regret, assuring the person who evidences such resentment under the smart, that it was, on our part, an accident. Let him be advised that coolness of temper tends to alleviate the pain of an angry wound.

These remarks have been suggested by the perusal of an article in the *Missionary Advocate* (the *Newlight Magazine*) for November, entitled "The Convention of Reformed Churches, and a Periodical entitled "The Reformed Presbyterian," edited by Moses Ronney, A. M., Newburgh, N. Y." The writer gives as his signature, "A member of the Convention of Reformed Churches," and in his remarks makes it evident that he is a minister of the *Newlight Synod* represented in that Convention. The article may be characterized generally as feeble, bitter, deceptive and ungentlemanly. It is chiefly throughout directly, expressly and intentionally personal. For this we make full allowance, it being evidently the pro-

duct of a mind that has felt the influence of disappointment and chagrin, from what cause arising the writer best knows. For his own sake, however, we would as a friend advise him when he writes again to use other language than "wanton misrepresentations," "malicious babbling," "absolutely false," "wanton writer," "He should blush and tremble while he slanders the pious dead,"* with much of the same character, and manifesting the same spirit. Such terms do show the disposition and *refinement* of an assailant, but neither form, nor fix, nor mark the character of one assailed. A good cause needs not—will not admit such means of defence.

The writer first attacks "The Reformed Presbyterian," comparing and classing it with the hypocrite who "steals the livery of heaven to serve the devil in," the demagogue, the heretic, Papists, &c. who have assumed the best names as a cover and pretext for much that is awfully bad. Well, our periodical has a good, very good name. What this has covered for nearly six years its readers must judge. Its assailant in this case, is heartily welcome to the benefit of the award which they will render touching his impartiality, charity and correctness of opinion. Again he says, "that publication (the Reformed Presbyterian) has hitherto, I believe, escaped without notice from the Reformed Presbyterian church, (NewLight) although she has during the years of its existence been the special object of its vituperative attacks and wanton misrepresentations. Had it gone no farther, none of her sons could have stooped so low as to notice its malicious babbling. The case, however, is entirely different when this spirit is evinced in its pages toward "the Convention of Reformed Churches. Forbearance here would be criminal." How is this? The source and medium of attack being the same; the spirit being the same; the only change being in the *object* of attack, why has not this writer felt and evidenced the same alleged indifference. Is it because he has felt much less interest in his church than he does in the Convention? Or is it because he regards the latter as much more *vulnerable* than the former? That he cares little for his church we believe. That he takes a deep interest in the Convention we also believe. That he, and his New Light brethren generally, will abandon their present ecclesiastical organization as soon as by means of this Convention or otherwise they can become amalgamated with any respectable body that will take them in is no longer matter of conjecture. At the same time we strongly suspect, this writer has his fears that the Convention may prove a failure, and thus his and his brethren's hopes of coalition with others be disappointed. Hence, in part, his sensitiveness to what he considers an attack on the Convention. Hence his eagerness to ward off from it even what he calls "weapons as feeble as the dart of the aged Priam." What such a dart can injure must truly need defence.

* Has this writer borrowed epithets from the publications of Gailey? Or has a kindred spirit furnished a similar vocabulary?

We are charged with using the "slandrous terms" "strangely constituted and anomalous body" in order to prejudice our readers, &c. and then, after considerable abuse, the writer in explanation of the terms says, "*Strangely* is something out of the common course or order, and *anomalous* is irregular." Granting this, we ask, In the common course or order of what that is ecclesiastical, was this convention called or constituted? In the common course or order of what ecclesiastical have its proceedings been conducted, its adjournments and assemblings made? &c. As to its being anomalous, we hold that it commenced in irregularity, and were there nothing more, this would make it irregular throughout. The only example adduced by this writer is what he calls "the Westminster Convention." Surely he presumed much on the ignorance or credulity of his readers when he ventured to place the Convention of Reformed churches in comparison with the venerable Assembly of Divines at Westminster, in any one point. He had himself to change the universally received and long established name of the latter to find any resemblance even in *name*. And yet he asks, "Is not this Convention (of Reformed Churches) *at least* as regular and proper in its constitution, &c.?" *At least!* Astonishing how men will think and write of a darling project.

Next, we are charged with "disingenuity and calumny" for designating one of the bodies represented in Convention "the New Light Synod." And yet the writer uses in this very article the terms "Prorenata community," and "adherents of Prorenata," applying them to those who are sometimes called the Old Lights, without either "disingenuity or calumny" on his part, we suppose! Would the advice, "Physician, heal thyself," which he *kindly* tenders to us, be bad for himself? Besides he knows, it is generally known, that *New Light* is the distinctive epithet whereby the body with which he is connected is designated. The name, whether calumnious or not, will adhere to them while they exist in an organized capacity, and will go down on the page of history to generations yet unborn. Why should it not? It is appropriate; it is expressive. Before, and at the time of their secession from the Reformed Presbyterian Church, they claimed to have got *NEW LIGHT* on the application of her Testimony. Having the *thing* why should they be ashamed of the *name* which appropriately expresses it. They cling to the *name* Reformed Presbyterian, while they are ashamed of the *thing* which it expresses. Verily in both ways they sadly lack consistency.

But the head and front of our offence remains to be told. We have characterized certain resolutions passed by the Convention as "exceedingly indefinite and ambiguous" and have added, "Like all modern attempts at union, these resolutions are calculated to *unite* in *name* all that can be induced to come into a coalition, however much they may *differ* in *sentiment*." The worst of it is, "the major part of them are in the *very words* of the Judicial Testimony of the Reformed Presbyterian Church," &c. Now it is true, we have so characterized the resolutions and their tendency. It is also true, that three

of the resolutions are expressed, not "in the *very words*" of our Testimony, but in language generally taken from this document, accommodated to the form in which the Convention employ it. But does it follow that the doctrine of our Testimony on the several subjects covered by the resolutions is therefore clearly, fully and definitely expressed in them? For example, the resolution first in order of the three, "That communion in sealing ordinances ought not to be extended to persons who should not be admitted to constant followship." Here "the sense of the Convention" is expressed in a single short sentence, extracted (the language partly changed too) from a chapter in our Testimony that occupies fully three pages. Besides the sentence is dragged from its place in the Testimony where it stands in admirable brevity and beautiful perspicuity—expressing an error testified against—and put in the vague form of an undefined resolution. But the writer outstrips even the Convention in this matter; for taking *less* than the *one half* of this short sentence, he says triumphantly, "Now these are the *very terms* employed upon the subject in the Testimony of the Reformed Presbyterian Church!" And immediately adds "Against this symbol which he (Mr. Roney) still acknowledges as that of his own faith, he in every instance runs with singular fatality and ignorance, or with the most abandoned and voluntary disregard of its principles; and that too, as a wild bull in a net." This writer will have to employ better reasoning than "Now these are the *very terms*," &c—use other language, and manifest a different spirit, before his writing will convince any unprejudiced mind that his darling resolutions are definite, or that truth and *unity* in SENTIMENT are his objects in defending them.

The second in order of the resolutions expressed mainly in the language of our Testimony, relates to Psalmody. This is an *extract* from a *single section* of a Chapter in our Testimony and forms only a *part* of one sentence which is pretty long and very full. For our remarks on this resolution, "the editor" (of the Reformed Presbyterian) is declared to be again "at issue with himself: except he has *professedly* renounced the Testimony altogether." And part of these remarks is pronounced "a libel upon the Testimony of the church which in an evil hour under such influence, they, (the Pro-nata community) abandoned." Well, really we cannot see how either of these declarations is warranted, or could be suggested by our remarks on the resolution; not even by the aid of all the light which the writer doubtless *intended* to throw upon the matter by his attempts at exposition of phrases and wiredrawn distinction of terms. We only said in the way of criticising this resolution, that the term "social worship" left room for the ministers and people of "the United church" to sing the hymns of Watts, &c. in their individual secret devotions; and asked if some might not be disposed so to interpret them as to allow the use of uninspired psalms in family worship. Our statement the writer never questions, but gets over it by ridiculing the idea of a Christian worshipper praising God by singing "even the Psalms of inspiration" in his individual or secret

worship. He says, "Pharisees might do it, but not Christians." Pretty evidently this *christian* writer—minister never has; but we would be sorry to think, more sorry to say, that other Christians might not, do not, have not, so praised God in song. Who, in the judgment of any judicious commentator, united with the sweet singer of Israel when he first sung those Psalms which he is thought to have composed in the solitariness of the desert or the stillness of night? Does this writer really suppose that among "the Waldenses, the Albigenses, and the Covenanters of the isles of the sea" whom he mentions, no one in his hiding place, or in the dungeon, sung praise to God until the presence of some other hunted exile or imprisoned fellow sufferer made it *christian*? Has he never read or heard of—has he never known any saint of God, who in this way, as occasion served, called upon his soul and all that was within him to be stirred up? Must it always be in company, that the saints will obey the divine command, "Let them sing aloud upon their beds?" Was there still some one to unite with David when he rose at midnight to give thanks? We have said so much lest any should be influenced by so *unchristian* a sentiment.

To the question which we asked, about some interpreting, &c. as above, the writer answers, "Certainly there might." So we thought, but did not say. He asks, "But would it be true?" We did not say it would. Let him and the one so interpreting settle that matter. There are many who employ psalms of human composition in their family social worship (we use both terms to save the writer another half page of quibbling) who use only inspired Psalms in their public social worship in their own churches, whatever they may do elsewhere. Such is the fact, whatever may be the true interpretation of the terms "social worship."

The last resolution is expressed mainly in the language of our Testimony, being a quotation with little variation of an entire, but *single* section of the chapter on Christ's Headship. After quoting part of our remarks, the truth and force of which he evidently felt, the writer asks with astonishment, "Now, reader, *would* you, *can* you believe after this, that the article about which this is said is taken from the Testimony of the Reformed Presbyterian Church!" Certainly it is. But it is a small part of a whole chapter dragged from its connection with other parts much more pointed on the subject generally disputed, and which determine definitely the meaning of the language quoted in the resolution. The writer intimates that this language was chosen partly to bring matters on this subject to a decisive test in the Convention. Why was not the language of the third section, or the fourth section of this same chapter embodied in a test resolution? He knows if it had been, such resolution would have been rejected.

As to these three resolutions generally, we say that so far as the Testimony of the Reformed Presbyterian Church is concerned, they are, to use the language of that document itself, a "declining from a more pointed testimony, to one which is more loose and general."

"That it is lawful, in order to enlarge the church, to open a wider door of communion by so declining," is the last error stated and testified against in her Judicial Testimony, to which part of it, this writer "was solemnly bound in his ordination vows, and which he still professes, however inconsistently, to maintain."

A Convention so disposed might embody in a set of resolutions, expressed in the very language of scripture, the whole errors of the Arminian system. Suppose such resolutions passed; suppose we, to warn our readers against their influence, pointed out their character and tendency; suppose a member of the Convention to defend it and its resolutions, and to attack us, should insist that, not "the major part of them," but the whole was in the "*very words*" of the Bible: would such a plea avail him? Neither will it avail this writer to insist that part of the resolutions of his Convention are in the terms of an orthodox Testimony. So far from this, the enlightened, honest reader will view in its proper light his attempt to make the impression on the public mind, that the sense of the Convention, as expressed in their resolutions, is either fully or definitely in accordance with the Testimony of Covenanters.

Our intention was to notice other parts of the writer's attack—particularly in his remarks on Covenanting, and in the repeated instances where he *virtually* gives us "the lie direct;" but have not room in the present No. to enlarge. Should we think worth while to resume the matter, it will appear on whose side the truth is.—Should we not, we will neither risk nor suffer any thing in the minds of the intelligent and unbiassed, by leaving the determination to themselves.

DIED—In Darlington, Beaver county, Pa. on Saturday Nov. 5th, Mrs. MARY, wife of Rev. George Scott, and daughter of Mr. Robert Brown, of Greensburgh, Pa.

The name of the deceased is extensively and affectionately known. In the circle of her friends and relations she was uniformly beloved and admired, naturally endowed with an amiable disposition, and sanctified by divine grace, she exemplified in all the relations of life the conduct of one who was begotten again unto a lively hope. For a length of time previous to her death she was in delicate health, disease was secretly wasting her constitution, although, to herself it was evident that she was hastening towards the termination of her earthly journey. Her affliction, which was of long duration she endured with entire submission to the will of her Redeemer, frequently expressing a desire to "depart and be with Christ which is far better." Her confidence in an only Saviour was immovable, and her hopes of immortality were unclouded. She realized the truth that the "secret of the Lord is with them that fear him." Her numerous relations and friends in mourning for the departed are not left to mourn as those that have no hope. What to them is loss, has been gain to her. The melancholy event is another admonition in the providence of God, "to watch and be ready, behold the Bridegroom cometh."—*Com.*

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**AN INQUIRY INTO THE AUTHORITY OF ORDAINED MINISTERS OF
THE WORD, WITHOUT PASTORAL CHARGE, IN
ECCLESIASTICAL COURTS.**

This is an inquiry of interest to the church of God at large both as it respects her officers and her private members. The decisions of ecclesiastical courts are always based upon principles of moment to the whole body, though in subordinate judicatories they may contemplate only a very limited application, and even then they may be productive of very extensive effects. It is a matter therefore of supreme importance, that all such courts be constituted only of legitimate members, and that no influence or agency contribute to these decisions, other than those whose right is clearly determined. The inquiry moreover increases in interest from one characteristic feature of an age distinguished for the activity with which in our land every principle is agitated, and every measure is prosecuted, in the great ecclesiastical bodies now in existence, leagued as most are with the great associations formed to contribute to moral or religious reform. Numerous ecclesiastics, ordained ministers of the gospel, are employed in extensive agencies, or in missionary labors, whose settlement in a pastoral charge is not at all contemplated in their ordination, or at most regarded as a remote and uncertain contingency.

Many, moreover, ordained to the sacred ministry, and settled in the pastoral charge, become subsequently employed in services similar to those already mentioned, or are devo-

ted to the literary and scientific instruction of youth in a private sphere, or called to important stations in colleges, universities, or theological halls: some for these ends, relinquishing altogether the duties and functions of the ministerial office to which they had been ordained.

The matter is certainly involved in some difficulty. Personal respect for former services in some instances, for existing talents and weight of character in the church in others, and it is to be feared the wish to create or preserve numerical party strength in others, may contribute too largely to extend judicial authority in ecclesiastical courts, where it never was really possessed, or being possessed, had been silently suffered to expire.

In the General Assembly of the Presbyterian Church in this country, the question has awakened considerable interest. As it involves Presbyterian principles of order, it must be of moment to all bodies founded on these principles.— And in our own land, for the reasons already suggested, it acquires additional interest.

I shall endeavor in the first place to narrow the inquiry down to first principles, and then proceed to consider their application in the establishment of particular rules.

And the first question which here presents itself in a naked form and divested of the difficulties which particular cases may possess, is this: Is a minister of the gospel, regularly and lawfully ordained, although not holding a pastoral charge, *ipso facto*, competent to hold a place in ecclesiastical courts, and there deliberate and vote as a lawful and constituent member?

This for the purpose of considering the question in a form as unincumbered with individual and collateral considerations as possible, brings us at once at the issue. It is my design to maintain the affirmative, and to demonstrate that a minister of the gospel regularly and lawfully ordained is, *ipso facto*, and independently of a pastoral charge, authorized by his office to deliberate and vote in ecclesiastical courts as a lawful and constituent member. In the prosecution of this argument I assume that it relates to a case wherein all ordinary and lawful steps precede and attend the ordination, and that the ecclesiastical court by which it is administered cannot be charged with, or their deed vitiated, or made void by simony, schism, faction or heresy, but that in all good faith it is the deliberate and solemn and righteous ordination of the individual concerned to the holy ministry.

In such instances it is maintained that the individual so ordained becomes 1. A constituent and lawful member of the Presbytery by which he is ordained, and takes and holds his seat there to deliberate and vote with authority equal to other and existing members of the court. 2. To act in the moderation of session as any other Presbyter or Minister of the Word. 3. To appear in Synod either as delegate by appointment, or as Presbyter when the supreme judicatory comprehends all the ministers of the Church. 4. That he may be regularly dismissed from one Presbytery and received into another, where he still retains his office as minister of the word, and member of the court. And in fine, to do and to perform all acts in council, in judicial decisions, and in administration of ordinances proper to the holy ministry.

This is proven from the ordaining act, which is clearly by the Presbytery as a court, constituted in the name of the Lord Jesus Christ, an act by which that court ministerially communicates to the person ordained to the holy ministry, the same power, neither more nor less, which they respectively themselves possess. That they cannot communicate more, need not be proven. That they do not communicate less will be equally clear when the form and design of ordination to the holy ministry are considered. These are plainly, viz. both form and design, to communicate to the person ordained, according to the language of the scripture in a corresponding or analogous case, authority *to take part of this ministry*, of which they themselves are already possessed. It will not be maintained by any who profess Presbyterian principles that any others can be ordained by Presbyterian act and authority except, 1st, Presbyters who preach and rule, and 2d, Presbyters who only rule in the house of God. Laying aside, and as no way connected with the present inquiry, the latter, it remains that the former constitute the office, which ordination creates in the person ordained. And the party ordaining consisting of such, make and constitute by ordination such as they are themselves, neither more or less in authority, or any way differing. If otherwise, a new office is created, for the authority of which we immediately enquire. And as no such authority can be pleaded, we conclude that the very act of ordination to the holy ministry, communicates power to preach the gospel, to bear rule in the house of God, to administer the keys of the kingdom of heaven: in fine, all power to do and to perform all, already inherent in the original and

constituent members of the court; and that also in immediate communion and fellowship with them—to *take part with them in the ministry*. Here the question is therefore settled, and further argument unnecessary. Ordination to the holy ministry, *ipso facto*, communicates authority to him who is ordained to hold a place in ecclesiastical courts, and there deliberate and vote as a lawful and constituent member.

This will appear more plain when it is considered that ordination to the holy ministry, and installation to the pastoral charge, are two things, entirely distinct in their nature, although usually, yet not necessarily connected. They are distinct. The act of ordination constitutes the ministerial office perfect and entire; no more power can be imparted to the person ordained than is therein conferred. Installation to a pastoral charge defines and determines the particular limits and sphere in which the ministry conferred by ordination is to be exercised. This will clearly appear by considering the case of a person ordained to the holy ministry and installed in one pastoral charge, but afterwards transferred to another. The moment the separating act of Presbytery dissolving the original pastoral charge, takes effect, the pastoral authority in that particular congregation ceases; in all cases some time must elapse before installation to the new pastoral charge can be consummated; in many cases much time must elapse. But ministerial authority in these cases suffers no interruption; as is evident from the fact that no re-ordination in part or in whole is required; the party concerned is *again installed* into his new charge, but not *again ordained*. Installation to a pastoral charge confers no new power to such as bear the office of the holy ministry—that office is complete and entire without it. The individual concerned bears the same relation to the Presbytery and to the whole church, as to his ministerial authority in the court, and his ministerial subordination to the authority of the court itself, during the interval which follows the dissolution of his former pastoral relation, that it did before, whether that interval be a week, or a month, or a year, or years.

This will be still further illustrated by observing the frequent mention Paul makes in his epistles, of his fellow laborers in the gospel, and the record of their attendance with him from place to place in the Acts of the Apostles. The names of Silas, and Judas, and Aquila, and Luke the beloved physician, and many others are familiar to the readers of the New

Testament. One remarkable record of this kind may be quoted (Acts xx. 4,) in the history of the labors of Paul. "And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." That the most, if not all of these, were ministers of the word, there is intuitive evidence in the entire passage itself, and this might be confirmed by collateral evidence from other passages. Eph. vi. 21, et alia. Now it will not be imagined that these were other than Presbyters or Bishops by office. Apostles they surely were not, and ministers of the word, other than Presbyters or Bishops, the scripture does not acknowledge: but in that office the scripture locates as an inseparable and perpetual adjunct, the power of the keys, authority and government, and this can only be exercised in ecclesiastical courts, duly constituted.

If it should be objected that they sustained the office of Evangelists, it will be readily admitted. Still such must, from the principles already established, deliberate and vote as lawful and constituent members.

This principle we must now consider as determined by the integral properties of the office of Presbyter, by the nature and design of presbyterial ordination, and by the example of the inspired apostles and evangelists of the earliest age of the New Testament dispensation.

This conclusion appears however, to be at variance with an important principle in Presbyterian government, viz. that of representation. For it is supposed that ecclesiastical courts are in all instances representative bodies deriving their authority it would seem from the parties represented. That the principle of representation does prevail in the courts appointed by our Lord Jesus Christ, is indeed an important truth vitally connected with His glory as Head of the Church, and also with the welfare and purity of the Church.

Representation, however, as it exists in the persons and office of Presbyters, convened in ecclesiastical courts duly organized and constituted, is twofold, first as these officers represent the Lord Jesus Christ, and second, as they represent his church. The latter is entirely subordinate to the former, and indeed of comparatively inferior importance. We will look at each with brevity and see how they bear upon the question before us.

1. Presbyters convened in ecclesiastical courts represent the Lord Jesus Christ. They are *stewards* invested with a trust and charge by him—"Stewards of the mysteries of the gospel." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." This is a trust and charge inseparable from the office of teaching presbyters, and one which they receive not from the church, but from her supreme and glorious Head. Him therefore they represent in discharging the functions of this office. They are *ambassadors* for Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." This also is a trust and authority inseparable from the office of elder or presbyter, for it is part and parcel of that trust and authority in the ministry of the word, which Christ instituted to continue to the end of time. "Go," said he, "teach all nations, —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." But this also is a trust and authority which they receive not from the church, but her glorious and exalted Head. Hence the highest and most important property of that representative character inherent in the office of teaching Presbyter is that they represent in the discharge of the functions of their office the Lord Jesus Christ. "He that receiveth you receiveth me." Hence all ecclesiastical courts duly organized, *are constituted and act in the name of the Lord Jesus Christ*, representing Him to all who are interested in their acts and deliberations, and pleading his authority for their decisions. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 4, 5. The highest act of ecclesiastical authority over the persons of Church members, is performed by an authority received not from the church, but from her Head, and in which they represent not her, but Him.

In all this—and collateral principles might be multiplied in confirmation of the same truth—it must be evident how pre-eminent in its importance is that property in ecclesiastical office and courts wherein they represent the Lord Jesus Christ. Herein is his glorious majesty displayed in the New Testament Jerusalem. "For *there* are set thrones of judg-

ments, the thrones of the house of David." "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "They shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." Psalm cxxii. 5. Isa. lxii. 3. Jer. iii. 17.

2. They also represent the church, but upon a principle very different from that of elective offices in civil, deliberative, and legislative courts to which it is too often assimilated. It is upon a principle characteristic of their office and station, and peculiar to the very organization of the church. In a confederated republic, the legislative courts are composed of members representing *ex officio* the several territorial districts by which they are chosen and appointed, and who receive their official authority from those by whom they are elected, and whom they respectively represent. Far otherwise in the courts of the Lord's house. As these courts are in their very nature and design specifically different from the deliberative and legislative bodies of the political commonwealth, inasmuch as they are essentially not legislative, so are they in their origin wholly different. The one composed of delegates chosen by various and distinctly divided territorial districts, whose interests respectively and specially are therein represented and urged, the other composed of officers appointed by an authority, one, supreme and universal, who meet not to represent and urge separate and individual local and temporal interests, but who represent and urge the interests of the whole church, as one body without regard to locality, or even to time, they vindicate the interests of the church as she is concerned in the reputation of the past, in events of the present, in the vicissitudes of the future ages of the world. And this they do by virtue of a constitution and organization subject to no change by time or place, and in the evolution and administration of principles which never vary. John xviii. 36. Heb. xii. 28.

It is denied therefore that the ministers of the word and ruling elders, met and constituted in ecclesiastical courts, subordinate or supreme, receive their power from the respective congregations, sessions or presbyteries by which they may be appointed. It is denied also that ministers of the word and ruling elders represent exclusively, and separately the congregations or sessions from which they come as pastors and rulers, there exercising their office, when convened in Presbyteries or higher courts of the house of God. A minis-

ter of the word holds his seat (as we have seen) and takes it, in the constitution of a presbytery as an original and constituent member of the court. A ruling elder takes his seat in the same court, not absolutely because he is chosen by the session by whom he is elected, but because he is a ruling elder or presbyter, and the certificate ordinarily and properly intimating his appointment to that special service, does not make him in that court a representative of the appointing session, but gives assurance of his being duly qualified by office to hold such place, and that due order has been observed in the appointment to serve. It may be safely affirmed on the broad principles of truth and order in the house of God, that in the determination of every case of discipline, order, or doctrine, in ecclesiastical courts, however limited or extended in their nature or effects, the members are (or ought to be from their office,) directed and actuated in their decision not by the influence of such decision on the individuals, or parties concerned, or as if each or any were their representatives respectively, but as these are matters of interest to the whole church of God, and are determined by her one, supreme and universal Head, by His one, supreme, universal and unalterable law.

(To be continued.)

THE JUDGMENT OF THE R. P. SYNOD OF IRELAND UPON THE
CONTROVERSY, &c.

(Continued from p. 288.)

II.—*The Writings and Procedure of Dr. Paul, &c., &c.*—We now enter on the consideration of the Writings of Dr. Paul, relating to this controversy; and in connexion with these, the various Memorials and Pamphlets impugning, or complaining of, these writings, and of the procedure of the author and his co-presbyters.

Before entering formally on this part of our subject, we have agreed on the following short statement of what we believe to be the principles of the Covenanted Church, on the points controverted, and some of the necessarily associated doctrines:—

JEHOVAH, the universal Sovereign, has invested the Lord Jesus Christ, as Mediator, with unlimited dominion;—the

authority of the Bible, as the expression of his will, is Supreme: and it is the duty of nations, as well as of individuals, to submit to it as such, and to form and administer their civil constitutions in accordance with its spirit and principles; to give a legislative and official recognition to the Church of Christ, as having a paramount claim on their attention; to extend to it more than simple and ordinary protection; to establish and support it;—and further, in a Reformed Covenanted land, it is the duty of the nation to restrain and punish, by wholesome Scriptural laws, executed by the legitimate civil authorities, *in the spirit of the religion Christ*, gross overt violations of the first and second, as well as of the other precepts of the Decalogue. So that if, under these circumstances, any should persist, in spite of all persuasion and remonstrance, openly and avowedly to practise idolatry, and propagate gross and pestilent heresy, to the manifest infringement of the nation's rights, and peace, and the provocation of the Divine judgments, they ought to be restrained and punished, as well as blasphemers, profane swearers, and Sabbath-breakers. At the same time, the just rights and liberties of subjects should be preserved inviolate,—civil authority, being in no instance, and under no pretext whatever, employed for the purpose of enforcing the *adoption or profession*, the *surrender or denial* of any opinions, civil or religious;—and in full consistency with the duty thus assigned to the Christian Civil Magistrate, the church should be maintained in the enjoyment of a full, distinct, and independent jurisdiction.

We now proceed to institute a comparison of Dr. Paul's Writings with the standards of the Church.

We first quote from the *Confession of Faith* :

“Because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established

in the Church, they may be lawfully called to an account, and proceeded against by the censures of the Church, and by the power of the civil magistrate."—*Westminster Confession*, chap. xx., art. 4.

"And, therefore, that all who vent or maintain tenets or opinions contrary to the established principles of Christianity, whether in the matter of doctrine, divine worship, or practice of life, which are contrary to and inconsistent with the analogy of faith, and the power of true godliness, or destructive of that pure peace and good order established by Christ in his Church, are accountable unto the Church; and, upon proper conviction, ought to be proceeded against by inflicting ecclesiastical censures or *civil pains*, in a way agreeable unto the divine determination, in the Word, concerning such offences."—*Act and Testimony of the Reformed Presbyterian Church*. Belfast edition. Page 160.

"Which power magistrates are especially to exert for the outward defence of the Church of God, against all her external enemies, restraining or otherwise punishing, as the case may require, all open blasphemers, idolaters, false worshippers, and obstinate heretics."—*Act and Testimony*. Page 164.

"And who will deny that there are opinions and practices so contrary to the light of nature, and the known principles of Christianity, and so injurious to society, as fully to warrant magistratical coercion and punishment."—*New Testimony*.—Historical Part. Page 108.

To these sentiments, Dr. Paul and the Eastern Presbytery have repeatedly professed adherence, and to the maintenance of these sentiments they have, in the presence of God, the Church, and the world, repeatedly pledged themselves, and administered to others solemn vows of abiding faithfully by these, as well as all the other principles of the Covenanted Testimony; and yet, we are extremely grieved to be obliged to report that they have published to the world, what we find a very obvious and direct contradiction to some, at least, of these principles.

In "The Covenanter Reviewed," p. 45, Dr. Paul thus writes: "Had Christians known what manner of spirit they were of; had they distinctly adverted to the change of dispensation with regard to discipline, errors and heresies would never have been punished by civil pains and penalties. *The punishment of error and heresy by the sword of the civil magistrate was certainly very culpable.*"

Again, in Dr. Paul's "Review of the Christian Magistrate," he writes, p. 3, "Away, then, with the weak and ill-founded idea, that the punishment of idolatry and heresy would have any tendency to eradicate these evils—that it would operate as an example to deter others—or that it would produce any one beneficial effect." And in "The Covenanter Reviewed," p. 31, "Covenanters, pause, before you embrace principles which have already deluged the world with blood, and would deluge it again, if permitted to operate." "If Covenanters held such principles, I would not continue a Covenanter for a moment."—Page 20.

The Westminster Confession says, that persons acting in the way specified in the above quotation, may be lawfully called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate. Dr. Paul says, as above quoted, "The punishment of error and heresy by the power of the civil magistrate, was certainly very culpable."

The Act and Testimony says, such characters, so acting, ought to be proceeded against, by inflicting ecclesiastical censures or civil pains—that the Christian Civil Magistrate should restrain, or otherwise punish, as the case may require, all open idolaters, and obstinate heretics. Dr. Paul declares "the punishment of error and heresy, by the sword of the civil magistrate, was certainly very culpable." "Away, then with the weak and ill-founded idea that the punishment of heresy or idolatry would produce any one beneficial effect." "These principles have already deluged the world with blood and would deluge it again, if permitted to operate. Against this doctrine I enter my protest."

And yet, after all this, Dr. Paul denies that he is opposed to the Confession of Faith. He says, "I have never in my life denied any part of the Confession." He declares, it is a calumny to say that he has deserted, in any point, our Covenanted Testimony!

Dr. Paul's opposition to the Standards, it is our painful duty still farther to exhibit.

In the 83d page, the Act and Testimony says: "And no less wicked is it for a magistrate to protect, by a promiscuous toleration, all heretics, heresies and errors, seeing he is appointed to be, *custos utriusque tabulae*,"—(keeper of both tables.) And the New Testimony, p. 104, "We testify against the error, that the repression of gross outward public acts of idolatry or blasphemy, is persecution." And in the Notes,

all of which are regarded by this Synod as of equal authority with the text, (page 157,) "it is objected against all magistratical interference; in any thing connected with the first table of the law, that it is persecution; but the restraint of an open gross immorality, is not persecution." And 158th page: "We speak here of man, not in the retirements of his chamber, where no human eye seeth him, but as a member of society, and visibly exerting an influence upon it. And in this view, few will assent to the above sentiment, (that it is the common right of all men to worship God in the way they think proper,) without excepting from the liberty granted, *principles and practices hurtful to society, or subversive of it.* We go a little farther, and except from the above liberty, principles obviously in opposition to the moral law, and subversive of the moral government of God. Principles of this kind are hurtful to society; but this consideration, though necessarily connected with the subject, and important, is not to take precedence of that honor which is due to God."

Dr. Paul says, in his "Causes of Fasting,"—"Though an old Catholic writer, Peter Dens, maintains, that because heresy and idolatry were punished by the civil magistrate, under the Jewish dispensation, they ought to be so punished still. Catholics are now ashamed of such persecuting principles."—Page 30.

"The important question to be decided seems to us to be this: Is the punishment of heretics and idolaters, by the civil magistrate, founded in general equity?" "We say no."—*Exposure of Persecution, by the Eastern Presbytery*,—p. 15.

The Act and Testimony, as quoted above, says, "It is wicked for a magistrate, (in a Reformed Covenanted land,) to protect, by a promiscuous toleration, all heretics, heresies, and errors." Dr. Paul moved as an amendment to the report of the committee referred to (p.) to the effect, that no civil restraint should be employed to prevent the propagation of any opinions; and pleaded for liberty to every man to "avow and defend his opinions."

The New Testimony declares it to be an error, to hold that the repression of gross outward acts of idolatry is persecution. Dr. Paul, as quoted above, says, "the punishment of heresy and idolatry *is persecution*—that the punishment of heretics and idolaters by the civil magistrate, is not founded in general equity—that the punishment of error and heresy was certainly very culpable." And in the "Exposure of Persecu-

tion," (p. 18,) the Eastern Presbytery say: "For the punishment of heresy by the power of the civil magistrate, there is not a single precept in the whole book of God—the doctrine is unknown to the sacred volume." "Now, if the punishment of heresy by the civil magistrate has no foundation even in Judaism, much less has it any foundation in Christianity. It is diametrically opposed both to the spirit and letter of our holy religion." And yet Dr. Paul avers he has given up no one Covenanting principle—that he has no dispute about our Testimony—can find no flaw in the Westminster Confession. And the Eastern Presbytery say in *The Declinature*, "In renouncing your jurisdiction, we do not renounce our principles. That we have renounced our principles, is one of the calumnies of which we complain!"

We have thus seen the Westminster Confession, and Act and Testimony, declaring that the Christian civil magistrate, in a Reformed land, should restrain and punish open idolaters and obstinate heretics; and we have found Dr. Paul repeatedly declaring, he should *not* restrain and punish them. Now if, after all this, we are to believe that Dr. Paul agrees with the Confession and Testimony, we must believe, that when they tell us the magistrate should restrain and punish, they mean the very reverse—they mean he should *not* restrain and punish. It is, we think, deception to call this explanation. We think it is direct *denial*. Yet Dr. Paul says, "I have never in my life denied any part of the Confession:"—but if he *wished* to deny this "part" of it, and wished the Church to *know* that he denied it, we cannot imagine what more effectual way he could adopt, than just to say what he *has* said.

To profess adherence to the Confession, and the Testimony, and yet argue against and deny a principle pervading both, as Dr. Paul has repeatedly done, we pronounce to be disingenuous, uncandid, and deceptive.

That any educated man, respecting in the slightest degree the opinion other men form of him, should affirm that Dr. Paul's sentiments accord with the Standards, is to us a matter of surprise; and little less does it astonish us, that even unlettered men, of ordinary understanding, could believe they accord with the Standards. The opposition of Dr. Paul to the Westminster Confession, &c. on the doctrine to which we are referring, is so plain,—*they* saying *yes*, and *he* saying *no*, to the same proposition—that we do not believe Dr. Paul himself thinks the Standards and he agree. He *cannot* think

they agree. No human being capable of understanding the subject, and who impartially examines it, can believe that Dr. Paul and the Standards agree.

Those who with us believe that the Westminster Confession, as received by the General Assembly, 1647, and our Act and Testimony, are founded upon and agreeable to the Word of God—and Dr. Paul himself professes to believe they are—will not be deceived by the imagination, that, while we thus try Dr. Paul's doctrine by the Standards, and condemn it as erroneous, we are not at the same time trying it by the Divine Word. We virtually do both. For, if the Standards be founded on and agreeable to the Word of God, whatever doctrine agrees with the Standards, agrees also with the Word of God; and, of course, whatever is opposed to the Standards, is opposed to the Word of God. It follows therefore, that if we have proved Dr. Paul opposed to the Standards, we have, according to his own professed belief, proved him opposed to the Scriptures also. But he will not deny, he *cannot* deny, that we have proved his doctrine opposed to the Standards; and he must therefore admit we have proved him opposed to the Word of God. We can see no way by which he can evade this conclusion, but either, first, to demonstrate that, after all, he agrees with the Standards, to demonstrate that, when the Standards say *yes*, and he says *no*, to the same proposition, the Standards and he say the same thing! Or, secondly, to acknowledge—what indeed in all candor and fair dealing he should long before this time have confessed—that he does not believe the Westminster Confession, on the matter in controversy, to be founded upon and agreeable to the Word of God.

But as the Eastern Presbytery have adopted the New Scottish Testimony, and as Dr. Paul has subscribed this Testimony, should not this neutralize to some extent the sentence of condemnation we have just pronounced? From a careful inspection of the whole matter, we have been compelled to form an opinion quite the reverse.

In their "Adoption, &c." the Eastern Presbytery say, (p. 7.) "We adopt both the doctrinal and historical parts of this Testimony. In the doctrinal part (p. 99;) it is said to be the duty of the civil magistrate to restrain gross and public idolatry; and in page 104, to call this persecution, is declared to be an error. In subscribing these statements we wish it to be distinctly understood, that by *gross and public idolatry* we

understand such idolatry as the worship of Juggernaut, or that which is practised when the host is worshipped in public processions." In his second letter to Rev. J. Stott, (p. 4) Dr. Paul says, "that by *gross and public idolatry*, we understand such idolatry as the worship of Juggernaut, or the public processions through the streets of cities, where *all are compelled* to worship the host." In the case of the worship of Juggernaut, then, it is suicide and murder he would allow the magistrate to restrain.

In page 11, he says, indeed, "The worship of Juggernaut, were no violence offered to men's persons, is calculated to destroy the morals of society, by its abominable obscenities. Does Mr. Stott wish Covenanters to believe that the Eastern Presbytery would not allow the civil magistrate to defend public morals from so gross an outrage?" So that when he allows the restraint of the worship of Juggernaut, it is because of the violence done to men's persons in that worship, and because of the abominable obscenities connected with it. If it were idolatry itself he would restrain, it would have been easy and honest to say so; and in that place, and at that time, his argument especially called for this declaration. But this declaration he did not make; and, as far as we know, in none of his writings is any such declaration contained. In the case of worshipping the host, even when it is carried publicly through the streets of cities, it is not idolatry he would have restrained at all, but personal violence done to men in compelling them to worship it:—"when all men," he says, "are compelled to worship the host." In the case of the worship of Venus, it is "prostitution;" in that of Bacchus, it is "intoxication;" but *in no one of the cases is it idolatry*: for he assures us that the punishment of idolatry is not founded in general equity; that it is persecution; and that, if Covenanters held that the magistrate should punish idolaters, he would not continue a Covenanter for a moment. But it may be said, did not Dr. Paul adopt and subscribe the New Testimony,—and does not that Testimony declare that it is the duty of the civil magistrate to restrain gross and public idolatry,—and does it not say (p. 104.) that to call this persecution is an error,—and has not the Eastern Presbytery adopted this testimony, explaining, that they mean by public and gross idolatry, such as that of Juggernaut, and that which is practised when the host is worshipped in public processions? Did not Dr. Paul adopt and subscribe this? He did both. He says himself he

did both ; but as his adopting and subscribing the Westminster Standards, and Act and Testimony, have been no bar to his writing repeatedly against them ; so neither can it be wondered at, that his adopting and subscribing the New Testimony,—even in the sense the Eastern Presbytery would seem to have adopted it,—should be no bar to his opposing what he has so adopted and subscribed. But does not Dr. Paul say, with the Eastern Presbytery, that he would allow the magistratical restraint, at least of some kind of idolatry ? He does this. And does he not say with them, that to call this restraint persecution is an error ? He does say all this. But then, as we have already shown, when he *says* idolatry, he does not *mean* idolatry. And here we acknowledge ourselves placed in a great difficulty. If we report that Dr. Paul would *not* allow magistratical restraint of idolatry, this would likely be published as a vile *calumny*, for has he not adopted and subscribed the New Testimony maintaining this doctrine ? and if we report that he *would* allow the magistratical restraint of idolatry, this he would, probably, pronounce a greater and a viler calumny. For does he not argue that the punishment of idolatry is not founded in general equity, that the punishment of idolatry would produce no one beneficial effect ?—“Against this doctrine,” he says, “I enter my protest.” We report, therefore, that Dr. Paul *would*, and would *not*, allow this restraint. He adopts the doctrine, and yet *protests against it* : he says it is an error to call this restraint persecution, and yet he declares it *is* persecution ; and that “though an old Catholic writer, Peter Dens, teaches it, Catholics are now ashamed of it : when hunted out of the Church of Rome, when hunted out of every other Church,” he asks, “will this doctrine find shelter and protection in the Covenanted Church ?” Dr. Paul would allow the civil magistrate to punish idolatry, and yet he says the punishment of idolatry is not founded in equity : he would allow the magistrate to do it, and yet he affirms it could produce *no one beneficial effect*, and if allowed to operate, it would deluge the world in blood !

Dr. Paul is therefore opposed to the Westminster Confession, to the Act and Testimony, the New Testimony, and to the Eastern Presbytery, and, strange though it seem, he is even opposed to himself.

It might appear, however, that as Dr. Paul, in some of these quotations, uses the word *restrain*, and not the word

punish, this circumstance might render his contradictions in some degree less glaring. But he says himself, (Expos. of Persecution, p. 6.) “the word ‘restrained’ is a milder word than ‘punished:’ but in the present connexion the same meaning is involved. *Punished* expresses the idea more correctly, and with more precision.” And in his last publication (p. 15,) he says to Mr. Houston, “If you punish them at all,” (meaning heretics and idolaters) “you cannot stop short of capital punishment; you must proceed to this. You cannot avoid it. Were the heretic or the idolater to prove incorrigible, the magistrate must proceed from milder to more severe punishment,—he must proceed from one degree of punishment to another, till he inflict the last penalty of the law,—**DEATH**. Knox, Rutherford, and Durham, saw this, and therefore they advocated capital punishment. The Reformers saw much farther than you do. They saw that to attempt to punish, if not allowed to go the length of capital punishment, would be a mere farce. If I am to become a persecutor at all, I will adopt no *half* measures. The *Spanish Inquisition for me!*—The Popish Inquisitors, as they were the only sensible persecutors of whom I have ever read, so they were the only *successful* persecutors. All milder persecutors were mere blunderers.” On this statement we must remark, that while Dr. Paul ascribes to Mr. Houston, and this Synod, persecuting principles, he represents the Reformers as holding principles, if possible, still more persecuting, and equalled only by the persecuting principles of the Spanish Inquisition. The Popish Inquisitors, according to him, surpassed the Reformers in sense and success, only because the Reformers were milder persecutors. Dr. Paul, in the same place, addresses Mr. Houston thus: “Your system” of magistratical coercion, “the Reformers saw was impracticable,—they saw it was childish. They saw much farther than you,—they saw that to attempt to punish, and not go the length of capital punishment, is a mere farce.” That is, Dr. Paul admits Mr. Houston’s system of magistratical coercion does not go as far as the system of the Reformers, and yet he offered to prove, on any platform, that Mr. Houston’s writings are *ten thousand* times more bloody than those of Peter Dens. And again he states, “that they are immensely more bloody.” If, therefore, the system of the Reformers went farther than Mr. Houston’s system; and if Mr. Houston’s system be ten thousand times more bloody, immensely more bloody, than that

of Dens, the system of the Reformers must have been much more than ten thousand times bloodier,—it must have been inexpressibly more bloody than that of Peter Dens.

Dr. Paul himself says, he would restrain certain kinds of idolatry. Now, according to his own declaration, the word *punish* expresses the idea with more precision than the word *restrain*: when, therefore, he would restrain certain kinds of idolatry, he would punish certain kinds of idolatry; and if he would punish at all, he must, as he says himself, proceed from one degree of punishment to another, till he inflict DEATH. There is, then, according to Dr. Paul, an inseparable connexion between punishing heretics and idolaters at all, and punishing them with DEATH. If this reasoning is to be relied on,—and Dr. Paul is considered a famous reasoner,—then he must either not punish them at all, or punish them with death: he says himself this cannot be avoided. But as we have shown, he has, by adopting the Scottish Standards, testified that he would both restrain and punish them, the conclusion, therefore, is unavoidable, that he would punish them with death.* Now, we cannot perceive why Dr. Paul has for so many years continued pursuing Mr. Houston, and distracting this Church, upon the ground, as he alleges, that Mr. Houston holds persecuting principles; when it follows clearly from his own reasoning on this subject, that he has himself gone beyond both the Standards and Mr. Houston. Mr. Houston in none of his writings has specified the degree or kind of punishment, having merely established the general principle for which he contended: neither can we see why Dr. Paul should have declared, in open Synod, and before a crowded assembly, that there ought to be a bonfire made of Mr. Houston's writings on this subject.

This Synod has been repeatedly charged,—has been tried by the Eastern Presbytery, and condemned,—and the condemnation published, and industriously disseminated throughout the Church, as having acted towards Dr. Paul with great intolerance,—as having treated him, and those who adopted his views, with great injustice. We think, however, that the Court will now see that their long-continued indulgence of

*The Doctor's own argument, taken in connexion with his adoption of the New Testimony, especially his unqualified adoption of the Historical part, pledging himself to the doctrine of magisterial restraint and punishment,—would, by a very easy process, conclusively prove that some of his own writings are, to use his own revolting language, far more than ten thousand times,—far more than “immensely more bloody” than those of Peter Dens: and as he admits Mr. Houston's system does not go as far as the system of the Reformers,—his own system, if, indeed, he can be said to have any system, must, of course, beyond all power of expression, be “immensely more bloody” than that of Mr. Houston:—*Com.*

Dr. Paul has been little less than criminal. So far back as the year 1828, he published a pamphlet in which he broached his erroneous views. The ecclesiastical Courts permitted this to pass without observation. They were unwilling to embroil the church, they were unwilling to believe in the evidence, even then so apparent, of his innovating tendencies: and some of the members regarded his statements so conflicting, and his reasonings so self-refuting, that they hoped the work which contained them might be seen to be, in this respect, its own antidote. The subsequent aberrations of Dr. Paul, and his extraordinary contradictions, to some of which we have already made reference, naturally arose out of this publication. And the fact that, a man possessed of such perspicacity and mental power, as undoubtedly, Dr. Paul is possessed of, should have fallen into such contradictions and inconsistencies, affords a lesson, pregnant of warning to those who, pledged to the maintenance of the Westminster Standards, attempt to revive an old error, under the guise of a new and liberal theory.

In pages 24 and 26, of the pamphlet referred to, his object is to prove that gross heretics and idolaters, under the Christian dispensation, should not be restrained or punished by the power of the civil magistrate,—though, as we have seen, the Confession says they should. His grand argument is: “As God has changed *his* plan of discipline, we should change *ours* also. As God *himself* does not treat them in the same manner,” now, as he did under the Jewish dispensation, “neither should we.” To “the members of the Jewish Church,” “temporal blessings, as premiums to children, were promised.” “Temporal judgments, as rods of correction, were employed.” “Under the Christian dispensation, God keeps us in awe, not *so much* by corporal as by spiritual discipline. He operates on our fears, not *so much* by temporal, as by eternal punishments. Sins striking against God, and *not so immediately* affecting the interests of society,” “are not to be treated in the same manner under the Christian, as they were under the Jewish dispensation.” Again, he says, “Error, heresy, and idolatry, are much *more* sinful, now,” than they were under that dispensation. “Accordingly, we find that the punishment *then* threatened was *temporal*; but that which is now threatened is eternal.” Now all this is, by Dr. Paul himself, in the bottom of the same page from which the last sentence is taken, completely refuted. His words are :

“ Besides these threatenings of *eternal* vengeance, how many and how awful are the *temporal* judgments denounced upon anti-christian idolaters !”—and this, of course, under the mild Christian dispensation. “ They so abound in the Revelation of John, that to any person accustomed to read his Bible, quotations are unnecessary.” According, then, to this reasoning, as God has changed his plan, we should change ours also ; as God *then* threatened temporal punishment, and employed temporal punishment, it was right for the magistrate also to employ *temporal* punishment :—but as God *now* threatens *eternal* punishment, it is “ completely at variance with the spirituality, the mildness, and the clemency of the Christian dispensation,” for the magistrate to employ temporal punishments : and yet, Dr. Paul says, God does denounce, even under the Christian dispensation, temporal judgments on heretics, and idolaters,—anti-christian idolaters, of course, including both. “ They so abound in the Revelation of John, that quotations are unnecessary.” God, then, has changed his plan, and we should change ours also. But, according to Dr. Paul, God has not changed his plan, and will not change his plan ; and therefore, we should not change our plan. God has changed his plan, and he has not changed it :—We should change our plan, and we should not change it !

On the whole, then, we report, that we have found Dr. Paul in opposition to the Westminster Confession of Faith, and to the Act and Testimony of the Reformed Presbyterian Church ; and we have found him uniformly *professing* adherence to these Standards. We have found him adopting the doctrinal part of the New Scottish Testimony, with qualifications and exceptions which trench upon its integrity and fidelity on the subject of magistracy ; and we have found him in direct opposition to a most important passage on the same subject, even in the Historical part, which he and his co-presbyters have adopted, without any qualification. The passage is this : “ And who will deny that there are opinions and practices,”—gross heresy and idolatry, of course, included,—“ so contrary to the light of nature, and the known principles of Christianity, and so injurious to society, as fully to warrant magistratical coercion and punishment.” (Page 108.) Now, although he has admitted “ that heretics and idolaters are greater criminals than robbers and murderers,”—that heresy and idolatry are more injurious,” and “ more ruinous to states and empires than robbery and murder,”—“ that the

man who destroys the souls of men, by drawing them into idolatry and heresy, is a thousand times more criminal than if he murdered the king, or blew up the Parliament: yet he has for many years been labouring to prove, that to punish error and heresy by the power of the civil magistrate, is certainly very culpable,—that the civil punishment of heresy and idolatry can have no tendency to eradicate these evils, can produce no one beneficial effect,—that this principle has already deluged the world with blood, and would do so again, if permitted to operate,—that this doctrine is unknown to the Sacred Volume, and is diametrically opposed to the spirit and letter of our holy religion.

We respectfully submit therefore, that, a creed dealt by as the Standards of the Reformed Presbyterian Church have been by Dr. Paul and the Eastern Presbytery, can afford no security against error, and no guarantee for the maintenance of truth.

To not a few, the palpable opposition of Dr. Paul to our Doctrinal Standards has not been apparent, in consequence of the perplexity in which he has involved the subject, by extreme and extravagant statements,—confident and plausible assertions,—exciting and horrifying declamations,—endless quibblings and vain janglings;—and by his converting to his purposes, as a writer, popular prejudices—low party politics—domestic affections, and social antipathies. This language, though strong, is but an *approximation* to a just exhibition of the facts of this part of the case. By referring to *The Declination*, and indeed to Dr. Paul's writings on this controversy, in general, any impartial person tolerably conversant with the subject, and competent to weigh evidence, cannot fail to perceive, that the language we employ falls *far short* of conveying an adequate idea of the means by which the minds of many of his readers have been bewildered, and successfully carried away from the calm consideration of the points at issue; and led to concur in conclusions unsupported by sound reasoning, and deeply affecting the character of this Synod, the whole Church, and of all who, in good faith, subscribe the Westminster Standards.

(To be continued.)

ECCLESIASTICAL PROCEEDINGS.

The Presbytery of the Lakes has held two meetings—one at Jonathan's Creek, Oct. 12; the other in Miami congregation, Logan county, Nov. 9. Committees appointed at the former meeting, reported at the latter; the proceedings of both are presented together.

Attendance at both was as full as could be expected; and petitions were forward from almost all the vacancies.

Mr. James Niell, probationer, presented his certificate from the Pittsburgh Presbytery, and was received. Having been within the bounds of this Presbytery for some time, he made a report of his labors, in which he gave a favorable account of Louisville, Ky., as containing a few Covenanters, and others desirous of obtaining supplies.

The chairman of the commission appointed at a former meeting, to visit Brushcreek congregation, reported that the commission did not meet, but that the business had been transacted by the session, with the advice and concurrence of the members of commission.

Ordination of elders at Beechwoods, was reported by J. B. Johnston. Ordination of elders at Brushcreek was reported by R. Hutcheson. And ordination of elders at Jonathan's Creek was reported by A. McFarland.

Mr. Johnston reported the installation of R. Hutcheson to the pastoral charge of Brushcreek congregation, on the last Thursday of September.

The people of Cincinnati were, at their own request, disjoined from Beechwoods and Garrison, and are to be considered as an independent society, under the care of Presbytery.

The Presbytery recommends to all the congregations under its care, to take up collections semi-annually, for the home missionary fund; and to make such collections in time to forward to Presbytery at its stated meetings.

The visitation of Miami congregation was attended to, and some very difficult cases of discipline referred by the session, were carefully examined and adjudicated.

The following supplies were appointed:—

Rev. J. B. Johnston, 2d Sab. March, *Garrison*; 3rd Sab. *Beechwoods*; and to moderate a call in these places. *Xenia*, two Sabbaths.

Rev. A. McFarland, 3rd Sab. Nov. *Sandusky*; 4th Sab. Dec. *Jonathan's Creek*.

Rev. R. Hutcheson, 2d & 3rd Sab. March, *Walnut*; one Sabbath, *Jonathan's Creek*; and to moderate a call in the latter place as he and the people may arrange.

Rev. J. Wallace's appointments are the same as those published before.

Mr. James Niell, 1st Sab. Nov. *Cincinnati*; 2d & 3rd *Louisville*; 4th, *Cincinnati*; 1st Sab. Dec. *Garrison*; 2d, *Beechwoods*; 3rd, *Sandusky*; 4th, *Southfield*; 1st Sab. Jan. *Bloomfield*; 2d, *Southfield*; 3rd, *Northfield*; 4th & 5th, *Cedar Lake*; 1st Sab. Feb. *Southfield*; 2d, *Flint River*; 3rd, *Southfield*; 4th, *Sandusky*; 1st & 2d Sab. March, *Jonathan's Creek*; 3rd, *Xenia*; 4th, *Beechwoods*; 1st Sab. April, *Garrison*; 2d, *Beechwoods*; 3rd, *Cincinnati*.

Ministers supplying vacant congregations, are directed to attend to family visitation and catechizing, as far as practicable.

The *first* Thursday of December is appointed as a day of thanksgiving; and the *second* Thursday of March as a day of fasting. The following causes are presented to be used in connexion with those published by Synod.

Although it does not appear that any change of circumstances has taken place in the leading features either of the church or of society around us; yet there is a progress in some of them which requires a public notice, especially in the

Causes of Fasting.—1. The evils set forth in the "Causes" last published, continue in all their force, notwithstanding the warnings given from the pulpit and the press, and by the providences of God.

2. The spirit of *faction* and *insubordination*, has succeeded in erecting and still continuing, chiefly within our bounds, an independent Presbytery. And it is to be feared that we have not mourned over it as we ought; nor have we been earnest at a throne of grace for the repentance of these brethren. Nothing like repentance yet appears in their publications, but rather growing worse. Instead of taking up and discussing in a plain scriptural manner, the great points of the testimony: for which their witness is needed, (if needed at all,) they are pouring forth their misrepresentations, sophisms, and abuse, in language sometimes as mystical as the heathen oracles.

3. There is a lamentable *defect* in that *enlightened zeal*, and contending for the truths of the testimony of the two witnesses, which characterized our faithful contending fathers.—Comparatively few enquire after the old paths—the footsteps of the flock; and hence, as we increase in numbers, there is reason to fear there is not a corresponding increase in zeal, knowledge, and attachment to the distinctive principles of the witnesses.

4. *Selfishness* prevails to an alarming extent, both within and without the church. “All seek their own.” So far does this principle prevail, that men can scarcely talk about any thing but themselves, and their immediate concerns. Egotism, which in the days of our fathers, was deemed so impolite, is among us the spice which gives relish to every conversation; some indulge in this propensity almost to boasting, and seem scarcely conscious of any error.

5. The *dissolution of social bonds*, is progressing with accelerated motion. This was forcibly illustrated in the Ohio legislature, during the past year. One of the political parties being unable to obtain a desired object, withdrew, leaving both houses without a quorum; and thus in effect dissolving the Assembly of the State of Ohio. Although the transaction is of little importance to the church, it furnishes an idea of the public mind. The heavens and the earth are shaking, morally, civilly, and ecclesiastically.

6. One establishment alone, appears steadfast amidst the general commotion—the mother of harlots sits secure upon many waters. *Popery* is on the increase, in numbers, influence, and insolence.

7. A *refined species of lying* prevails to some extent. Something will be told which answers all the purposes of a falsehood, at the time it is told; yet when it is closely examined, it has an *if*, or a *but*, or a *circumstance*, attached to it, which secures the author against conviction.

8. Great neglect of *family government*. The modern sentiment, that all authority is derived from the consent of the governed, is working most deleteriously in families. The children must be gratified in every thing, whether it be for their welfare or not, until the parents are weary serving them; which often does not happen till the child is past all government, regularly trained in disobedience, prepared to be a pest to society, and dishonor to relations.

9. Closely connected with this is the *education of youth*.—This is too much left to the schoolmaster, who is frequently

very unfit for the service, both in literary and moral qualifications. The religious instruction is devolved upon the pastor, who has already enough to do with adults. There is not enough of *family instruction*. The consequence of this is, that the instruction given is too superficial, the mechanical operation is performed while the mind is little trained to thinking. In many places teachers are employed who hold heretical, and even infidel principles, to the great detriment of the rising generation.

10. *Imbecility of mind*, especially in spiritual things. Some are unable, with all their attention, to investigate a subject, to any considerable extent. And others are so addicted to absence of mind, that they can scarcely restrain their reveries while they are talking; and after hearing others, they remember little of what has passed. This is attributed to bad memory, or as it is sometimes termed, treacherous memory; thus excusing ourselves by casting a reproach on our Creator. However absence of mind may furnish a subject of mirth for the humorist, it must be viewed with seriousness when it erects an altar in the house of God. This imbecility of mind is no doubt to be attributed in a great measure, to weakness of body; both are to be deplored. Much might be done to counteract this, by training children to think more, on the subjects before them, at an early period of life, and by more care in their physical culture.

11. The past year has been marked with unusual death of infants within our bounds.

For these, in addition to former causes, and every one for the plague of his own heart, we should mourn. "Blessed are they that mourn, for they shall be comforted."

Uses of Thanksgiving.—1. The *bounties of Providence* are still enjoyed in abundance. His mercies are new to us every morning. The productions of the soil in the past year, have been abundant. While God is teaching the nation, that the silver is his, and the gold is his; he is not leaving us to cleanness of teeth in our borders.

2. In the midst of commercial embarrassment, our people are comparatively safe. Owing to their agricultural life and steady habits, they are not so much affected by the fluctuations of commerce, as many others. Very few have dishonored the cause they profess, by failures to pay their just debts; and but few have been embarrassed with law-suits on account of debt.

3. There are still some *additions to the church*, not only from the natural increase, but from without. Notwithstanding the reproach cast upon the testimony, by open enemies and false brethren; there is a growing inquiry after our distinctive principles, by the better portions of other churches. Our own youth are studying the distinctive principles with more diligence than heretofore. In this the late work of brother Scott is of great service.

4. There is a laudable withdrawing from the *mixed associations* of the age; while the good proposed by them is sought in other ways, and obtained in a good degree. Drunkenness and trafficking in ardent spirits, are not known among us, and dram-drinking scarcely heard of.

5. The subject of *Covenanting*, is occupying the attention of all, and most are looking forward with earnestness to the time when an opportunity will be afforded, of again engaging in this long-neglected duty.

Presbytery holds its next meeting at Brushcreek, on the *third* Wednesday of April, 1843, at 10 o'clock, A. M., as a visitation Presbytery, to be opened with a sermon by the Moderator.

Pittsburgh Presbytery.—The following appointments are made by the committee of supplies of Pittsburgh Presbytery:

Rev. W. Niell, 3d Sab. Jan. Miller's Run; 4th, Pine Creek; 5th, Bull Creek; 1st Sab. Feb. Beaver; 2d, Austintown; 3d, Beaver; 4th, Middle Wheeling; 1st Sab. March, discretionary; 2d, Greensburgh; 3d, Blairsville; 4th, Blacklegs.

Mr. R. Z. Willson, 1st Sab. Jan. Austintown; 2d, Beaver; 5th, Miller's Run; 1st Sab. March, Union; 2d, Centreville; 3d, West Greenville.

Mr. Galbraith, 3d Sab. Feb. Miller's Run.

Mr. Slater, 3d Sab. Jan. Greensburgh; 1st Sab. Feb. Union; 3d, Pine Creek.

Mr. Crozier, 1st Sab. Feb. Greensburgh.

Rev. Wm. Niell is appointed to preside in the election and ordination of elders in Beaver congregation, as granted by Presbytery in answer to the petition of the session.

ORDINATION.

On Thursday, the 8th inst. the Committee appointed by the Southern Presbytery of the Reformed Presbyterian church, to ordain Mr.

THOMAS HANNAY to the work of the ministry, and the pastoral care of the Conococheague congregation, to which he had received a unanimous call, met for that purpose in the church at Fayetteville. All the members present with the exception of the Rev. James Chrystie.

The Rev. James M. Willson preached a very appropriate sermon from Romans xi. 13, last clause, "I magnify mine office." After some introductory observations, Mr. Willson deduced the doctrinal proposition, that the ministerial office is one of the greatest excellence and importance. This proposition he illustrated under three heads. 1. From the duties it involves. 2. From the mode of appointment. 3. From the results of a faithful discharge of its duties. Under the first head reference was made to teaching, publicly and from house to house—to ruling for the edification of men's souls and not for destruction—to exercising discipline on offenders by suitable censures, admonishing, reproof and rebuking before all, those who sin openly, that others may see and fear, and that the church may be kept pure—and to comforting the afflicted in all their trials and temptations. Under the second was considered the setting up of the office itself, by the Lord Jesus Christ—the special work of the Spirit in imparting qualifications fitting for the work—the internal call—the call of the church, and ordination by the Presbytery. Under the third, the fact was adverted to, at some length, that the countries and times, when religion, morals and civilization made the greatest progress, were invariably those in which the ministry of reconciliation were most actively employed in the diligent and faithful discharge of their duties; and that the advances of civilization, &c. upon Pagan darkness and savage rudeness, have always been, and are now, in a great part, due to the labors of the christian minister. The field of view was then narrowed down, and these results were specified, as illustrating the excellence of the ministry: 1st, the conversion of sinners; 2d, the nourishment of the church, and 3rd, the spiritual consolation of her members. The discourse was then concluded with a call to admire the grace and wisdom of the Church's Head in constituting such a ministry.

Mr. Willson proposed the "Formula of Queries" to Mr. Hannay, ordained by solemn prayer and the laying on of hands, to the work of the gospel ministry and the pastoral care of the Conococheague congregation; and afterwards delivered an impressive and affectionate discharge to the young minister.

A very suitable charge was then addressed to the congregation by the Rev. Andrew Stevenson, in which he pointed out several of the duties which they owed to their pastor, such as, bearing with his infirmities—maintaining his character—encouraging, supporting and praying for him; after which the services were concluded with prayer by the Rev. J. M. Willson. Rev. Mr. Hannay afterwards subscribed the Formula of Queries in the presence of the committee.

During the whole services, great interest in the proceedings appeared to be taken by all present, and the congregation seemed deeply affected. This ordination certainly furnishes to the congregation grounds of devout gratitude to the Head of the Church, for giving them, once more in his providence, under highly encouraging circumstances, a Pastor to go out and in before them, after having been so long deprived of the stated ministrations of the word, by their former Pastor forsaking them a number of years ago.

Mr. Hannay, the object of their choice, possesses an extensive acquaintance with the system of divine truth—appears to be deeply impressed with the value of immortal souls, and the responsibility of the high office into which he has now been inducted.

He had labored with much acceptance, among the numerous vacancies, since his arrival in this country, as a Licentiate from the Reformed Presbyterian Church in Scotland, more than a year ago; and he accepted their call in preference to two others, one of which at least, was apparently more advantageous in a worldly point of view, than that over which he is now placed. These things should endear him to the congregation—should cause them to esteem him highly for his work's sake—and to endeavor to improve in practical godliness under his ministrations. The earnest desire of the writer is, that the relation thus recently formed, may prove a blessing to the congregation, to the pastor himself, to the whole Covenanted Church, and to the Church at large.

A SPECTATOR.

Philadelphia, Dec. 17th, 1842.

OBITUARY OF JAMES DUNLAP.

Departed this life, at his residence near Utica, Licking co. Ohio, August 1st, Mr. JAMES DUNLAP, aged 66 years and 28 days—a member of the Reformed Presbyterian Church, and for thirty years an elder in the Utica congregation. He was an ornament to the christian religion, adorning the profession he made by a walk and conversation becoming the gospel. In every relation in life his conduct was exemplary—and the beauty of virtue that shone resplendant in his character commanded the respect even of the thoughtless worldling. There was indeed something remarkable in the fame he acquired—the high standing he held in society, and the attention paid him by men of all classes and different characters: for his natural endowments though good were by no means brilliant, and his literary acquirements were not very extensive—neither did he move in the circle of the wealthy, (though blessed with abundance,) nor rank with the great in official station. Being a true Reformed Presbyterian, he neither held, nor was ambitious of holding any political office of power or trust that might lend him influence, or give eclat to his name. And yet without the aid of any of these adventitious

circumstances, that usually raise men in public esteem, there were few if any in the county and neighborhood whose name was more known, and character more highly appreciated. It was his moral worth that made him what he was in his day and generation—his sterling honesty and unbending integrity—his undeviating regard to truth and the fulfilment of promises, even in the most minute matters—the order and decorum which characterized the management of all his affairs, public and private, civil and religious,—the meek and quiet spirit that preserved him unruffled amid the turmoils of life—the christian philanthropy that caused him to “look not only upon his own affairs, but the affairs of others also,” these were the things that gave tone and distinction to his character, and left behind him a remembrance that shall not soon pass away. He was for some years past in a declining and weakly state, laboring under a chronic affection of the heart, but it was not until last May that he was confined to his room. His disease, which was sometimes very painful, he bore with the patience and resignation becoming a believer in the doctrine, that afflictions emanate from a kind Father and gracious Redeemer as blessings to his children. If any man might have boasted in the flesh he might, but he had not so learned Christ. His sole dependance for salvation, as he more than once expressed it to me, was in the *sweet* mercy of God through Christ. He has gone to his rest, a father in Israel; pre-eminently the father of the Utica congregation, a lover of Zion and her ordinances, and has left few, if any, behind him here in all respects his equal. He was gathered to his fathers in a good old age, coming to the grave apparently as a shock of corn fully ripe. He lived to see a numerous and interesting family grown up to maturity, comfortably settled in the world, and all (with one exception) in full communion of the church—his eyes beheld his children’s children, and the congregation (in which he had seen many difficulties,) a peaceful habitation, harmony prevailing, and the cause of truth on the increase. May we all have grace to be followers of those who through faith and patience inherit the promises. M.

ITEMS OF INTELLIGENCE.

Cruelties of Heathenism.—The following are extracts of a letter received by the secretaries of the London Missionary society, from the Rev. Robert Brooking, one of the society’s missionaries in Western Africa, dated Kumasi, Feb. 14, 1842. The Rev. gentleman, after describing many things of minor importance, proceeds to add:—“On the 6th of last month, January, one of the king’s daughters died, and a custom was made, during which three poor creatures were hurried into eternity in the shape of sacrifices, one of whose headless trunks I saw dragged through the market place.

On Sabbath, the 9th, after preaching, I went to take the air, when I came unexpectedly upon the headless trunk of a human being who had been executed a few minutes previously. His hands were also lopped off, and one of the executioners was engaged in cutting off a part of the chin with the beard on it. On the 13th the old chief Kumasi died, in consequence of which a large custom was made. During the day 12 persons were sacrificed. I witnessed the pushing of a knife through the cheek of one poor creature, to prevent her from cursing the king. This was done almost instantaneously, after which her hands were tied behind her back, and in this state she was left for some time until executed. On the 17th two persons were executed for conspiracy and treason. I saw those persons with knives driven through their cheeks, their hands fastened by iron staples to logs of wood. I saw the head of one of them struck off. His blood served to besmear the king's drum, &c. His heart was then taken out, and also one of his ribs, all of which was done in sight of a survivor. They both retained their faculties till the last moment, and were quite aware of what was going on. On the 18th, while returning from the king's house, I saw the head and hand of one of those who were executed the preceding day carried by an individual with as much unconcern as a butcher's boy would carry the head of a sheep in England. On the 22d a fire broke out, which was soon extinguished. Scarcely was that done, however, when a house in another part of the town took fire, during which time the wind blew rather strong, and the fire spread and burnt down three fourths of the most thickly populated part of the town in the incredibly short space of four hours. I never saw such a scene before; the fire raged with incredible fury. It was truly heart-rending to see women and children retreating before it. On the 30th, a man of consequence died, and 12 individuals were sent into another world to accompany him, five of whose headless trunks and six heads were lying together at one time in the streets. Our reception was good, and our prospects are delightful; yet the scenes we sometimes witness are absolutely revolting to human nature.

Serfs in Russia.—At the beginning of winter the peasant fares well; eats wholesome rye bread, and plenty of it. Towards spring, his stores, never well husbanded, begin to fail, and the coarse rye flour is eked out with a little chopped straw; but when the cold season is prolonged, this position is reversed, and it is the straw which is to fill, not to nourish, the body—so much so, that on exposure to the fire, this wretched bread will ignite and blaze like a torch. This insufficient fare is often followed by an epidemic typhus, or scarlet fever. The latter, especially, is the scourge of the land, and almost invariably fatal to children; and villages are sometimes depopulated of their juvenile members; for those who struggle through the fever, are carried off by subsequent dropsy.

Death of public men.—For two or three years the instances of mortality among men high in civil office and prominent in public life have been unusually numerous. Of those who were elected members of the present congress we see it stated that ten have died since the time of their election, viz: Southard, N. J. Habersham, Ga. Hastings, Mass. Williams, Md. Williams, N. C. Davis, Ramsay, Lawrence, Ogle, and Black, Pa. The proportion from Pennsylvania is surely striking. All this should be regarded as the voice of God to the nation, which in her public civil concerns is fast filling up the cup of her iniquity. Few, we fear, lay the warning sufficiently to heart.

Extent of the Slave Trade.—A late number of the Edinburgh Review contains an able article on this subject, which places the matter in a clear but startling point of view. According to the writer, who has gathered most of his facts from Sir Thomas Buxton's able work on the subject, the whole importation of slaves from the coast of Africa into the Spanish and Portuguese colonies, amounts at least to one hundred and fifty thousand annually—and the grounds on which the calculation is built would raise it much higher. In three years, ending 1830, there appear, by the returns of the British Vice Consul at Rio de Janeiro, to have been 148,940 imported into that place, or nearly 50,000 a year, and returns from the British Commissioners show the importation into Bahia, Pernambuco, Maranh, and Para, to have been at least 21,000 during the same period. In 1792, the slave population of Brazil was 600,000; in 1835 it was 2,000,000—and by making due allowance for the deaths of newly imported slaves, &c. the total importation to Brazil alone, must have equalled 130,000 a year!

According to authentic documents, the importation into Cuba has been very large also. The annual excess of deaths over births, in that island is $8\frac{1}{2}$ per cent, being 10 upon sugar, and 5 upon coffee plantations. In 1828, the census gave 800,000 for the whole slave population, which in 1830 should have fallen to 250,000, had there been no importation. Instead of that it had increased to 479,000, leaving an excess of about 230,000, or an importation of about 115,000 yearly. So that by these statements of importation into Brazil and Cuba, would seem to be about 245,000, instead of 150,000, at which Sir T. Buxton is content to take it. The price of slaves being £70 in those countries, this indicates an expenditure of between seventeen and eighteen millions yearly.

After making every allowance, says the reviewer, for the inaccuracy of the returns, supposing, as is very possible, that the census may have been less accurate at the earlier periods to which those returns relate; the melancholy result is yet certain that ever since the peace the slave trade has been carried on by the Spaniards and Portuguese to an extent wholly unparalleled at any other period of its history. For, in 1790, before the destruction of St.

Domingo, it was never by any one supposed to exceed 70,000 ; and the very lowest estimate now made carries it to double that amount.

Religion in South Carolina.—The Rev. Dr. Leland, Professor in the Theological Seminary of Columbia, S. C. some time since published a discourse delivered by him before the students, at their annual examination, which according to a notice of it in the Quarterly Register, is devoted to a consideration of the causes of the inefficient condition of the Presbyterian Churches in South Carolina. Dr. Leland states it is an undeniable fact, that the rate of increase in the Presbyterian denominations, for the last thirty years, has been deplorably small. The number of pastors in the upper country has scarcely increased at all since 1805. During the last ten years, about thirty Presbyterian ministers have removed from the State.—Twenty-five churches have become extinct within the lapse of thirty five years. In some of the larger places the churches have prospered and increased, but with the great body of the churches it was otherwise. The principle cause to which Dr. Leland ascribes this undesirable result is “the habitual, systematic neglect, on the part of the Presbyterian churches generally, of supporting the ministry.—Three-fourths of our churches,” he says, “raise less than two hundred dollars each, annually, upon an average, to support the ministry.” To remove the difficulty, he recommends, or rather urges, that “every church, now but partially supplied, should take prompt and decisive measures to have the entire labors of a faithful minister.”

Such we suppose the state of religion to be, and such it will be, while slavery continues. Strange that Dr. Leland and others cannot see at once the cause. That which he assigns as the cause, is itself an effect of slaveholding.

Spain.—A correspondent of the Evening Transcript, writing from Seville, Spain, has the following paragraph. We give it as a specimen of manners and morals.

Yesterday was Sunday. I attended mass in the morning, at a Cathedral, and in the afternoon went to a *Bull Fight!* the first I had seen in Spain. The amphitheatre will contain about twelve hundred, which number was in it yesterday. There were six bulls and thirteen horses killed! There were to have been eight bulls, but two of them got away on Saturday evening. The audience consists of the highest and lowest people of Spain—ladies and loafers, priests and vagabonds, gentlemen and women of *undoubtful* character. Indeed, they go directly from the Church to the fight. There are attending these disgusting exhibitions two companies of infantry, and outside the amphitheatre is stationed a company of dragoons, as this is a national amusement, and the collection so great, that many revolutions have grown out of bull fights. I saw one bull kill four horses. It is a barbarous amusement, but yet the Spaniards delight in it.

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AN INQUIRY INTO THE AUTHORITY OF ORDAINED MINISTERS OF
THE WORD, WITHOUT PASTORAL CHARGE, IN
ECCLESIASTICAL COURTS.

By a mistake in paging the manuscript, a very unhappy blunder occurred in our last No. which was not discovered in time to correct it. The reader will therefore find this article continued from the end of the first paragraph on page 325, which he is requested to read in connexion with this.

If it should be objected that they sustained the office of Evangelists, it will be readily admitted. Still it must, from the principles already established, be conceded, that their ordination to the ministry of the Word, constituted them Presbyters or Bishops, as they are indifferently named. Compare Acts xx. 17 & 28, overseers or Bishops; 1 Tim. iii. 2, 5. Tit. i. 5, 7. Their employment as Evangelists did not vitiate or annul their office as Presbyters, and therefore left them in the full possession of their power and authority as members of the several ecclesiastical courts to which they respectively belonged; as Sopater may be supposed from the Church at Berea, Aristarchus and Secundus from the Church at Thessalonica. This will be better illustrated from the case of Timotheus, distinguished as the long continued fellow laborer of Paul, and for the two epistles of that Apostle addressed to him.—Presbyterians admit and maintain that he was a Presbyter or Bishop, and minister of the Word as such, and had no more power than other co-presbyters. But he was also an evangelist: to him Paul says, “Watch thou in all things, endure afflictions, *do the work of an Evangelist*, make full proof of thy

ministry." 2 Tim. iv. 5. This exhortation mainly points to the ministry of the word, and is equivalent in its general design to one which just preceded and which it is designed to enforce, "Preach the word; be instant in season and out of season: reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 2. If we understand in this passage the name "Evangelist," as only expressive of what it literally signifies, "a preacher of the gospel," then it is an exhortation to diligence and fidelity as a minister of the word. If we understand it as the name of an office, which is most commonly, and we think, most correctly done, then it appears that the office of an Evangelist, by which is meant a ministry not confined to one particular charge, but preaching from place to place and for such periods of time as were deemed most expedient. I say it then appears that the office of an Evangelist was not inconsistent with that of Presbyter; nor did it any way make void the Presbyter's original and proper authority. That Timothy exercised the authority of Presbyter in the government of the church is too plain to be disputed among Presbyterians. And the proof therefore is complete, by scriptural practical illustration, upon Presbyterian principles, that every minister of the word is a Presbyter or Bishop, endowed in every instance with the authority of that office, and that his power and authority are no way affected, whether in one fixed and pastoral charge, or exercised as an Evangelist among the churches at large.

In this argument I have endeavored to confine myself strictly to the act of ordination to the holy ministry, or ministry of the word, and have endeavored to shew that it constitutes the party ordained, a Presbyter, and also a co-presbyter in the court in which he is ordained—that it clothes him with all power severally possessed by the original and constituent members of the court—and that this power, inherent in, and inseparable from a Presbyter, is no way effected by the form in which it is exercised, whether the ministry of the word be in a fixed and pastoral charge, or exercised as an evangelist or preacher of the word at large among the churches. In all we trust the position has been made out, that a minister of the gospel regularly and lawfully ordained, not holding a pastoral charge is nevertheless, *ipso facto*, competent to hold a place in ecclesiastical courts, and there deliberate and vote as a lawful and constituent member.

We now proceed to a second argument derived from the practice of the Apostles themselves. And this is taken from the only account we have of the constitution, deliberations, and decisions of an ecclesiastical court in the Acts of the Apostles, exhibiting the order and government of the New Testament Church. The narrative (Acts 15,) shews that certain disputes had originated in Antioch, which were incapable of being satisfactorily adjusted and determined by the Presbytery in that part of the church, or the ministers of the word there settled. "When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem, unto the apostles and elders about this question."* Paul and Barnabas were in this act truly and really appointed delegates from the Church at Antioch, or they were associated with "certain others" of that Church, who, as Presbyterians believe, must have been ministers of the word and ruling elders lawfully qualified to hold a seat in the approaching Synod of the Apostles and elders at Jerusalem. The former of these two, Paul, was possessed of Apostolic authority, the latter, Barnabas, an Evangelist, or a Presbyter, employed as a preacher of the gospel at large among the churches, and distinguished for gifts and devotion to the ministry of the word.† "And the apostles and elders came together to consider of this matter." Here we have the convening and constitution of this grave assembly of divines, this Synod, or court composed of the officers of the church of God. The persons present are designated by two distinct names, "apostles and elders." The apostolic office included that of the elder or presbyter, two names for the same office and of the same meaning, presbyter being the Greek word transferred as a name of office (like the name Apostle) and signifying the same as elder. And as the Apostles were thus

* Acts xv. 2. The term, "certain others," it should be observed; indicates that there were "certain persons" who were specially chosen and appointed; whose names were not of sufficient moment to enter upon the record, but who went up, associated in the appointment as delegates to what we call the "Synod to meet at Jerusalem."

† It may be inquired, could Paul and Barnabas, not permanently officiating as pastors or ministers of the word, be appointed in an orderly manner, delegates of the church at Antioch? The answer is surely very natural and no way repugnant to the strictest Presbyterian order. Any church would be allowed to send, and any truly christian Synod would gladly receive and acknowledge as its lawful members, ministers of the word, of like endowments and authority with Paul and Barnabas. The apostolic authority of the one, and the miraculous gifts, singular graces and unsparing devotion of both, were sufficient credentials. I leave to others to wish and find; if they can, a better solution. It ought to be observed, however, that the distinguished place which Paul and Barnabas had had in gathering, organizing and confirming the Church at Antioch, made them proper delegates of that church in the Synod in which matters of vital moment to it were to be considered and determined. The form as well as the spirit of Presbytery, an elder, was hereby illustrated.

in their office, elders or Presbyters, they sometimes use this last designation and drop the former. As in the first Epistle of Peter, 5th chapt. 1st ver. "The Elders," (Presbyters, as the original Greek may be rendered,) "which are among you, I exhort who am also an Elder," (Presbyter.) That it is the teaching and ruling officers of the Church he addresses is evident by what follows, verses 2 and 3, "Feed the flock of God which is among you—neither as being lords over God's heritage," &c. And with these Elders or Presbyters he associates himself in parity of office and authority, "who am also an Elder." In like manner the Apostle John opens his 2d and 3d Epistles by designating himself not as an Apostle but as an Elder or Presbyter.

In this assembly the Apostles are distinctly and separately named, not to declare the rank or office which they claimed and exercised in the Assembly itself; but to shew who were present and the members of which it was composed. But their Apostolic office they did not exercise in that Synod.—By virtue of their office as Apostles, they were empowered authoritatively and peremptorily to declare the doctrine and appoint the order of the Church. It was highly important that in the Apostolic age, full proof should be made of the exercise and operation of the order of the house of God in her ecclesiastical courts. The Apostles therefore in this instance, as it appears they did in others, suspended the immediate exercise of their high authority, and took place as Presbyters in this court of the Lord's house. As Apostles, they possessed dominion and authority, "sitting," as they did, "on twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28.—But in some instances for wise and gracious purposes, they dispensed with its exercise. So in the present instance they acted; their apostolic office was merged into that of co-presbyters in the Synod at Jerusalem. In that Synod they determined nothing authoritatively, but deliberated and determined with their brethren in that Synod as members of the same court, and in entire parity and equality of ministerial or rather Presbyterial authority. And so the final decision of the Synod is recorded." Then it pleased the Apostles and Elders;" such was their joint and common determination, the authority of both in that court being equal or indeed one and the same; "with the whole church," it is added to express the entire acquiescence and concurrence of the whole body of the faithful in this decision.

Here then, we have conclusively confirmed, that the office of Presbyter in the person of Apostles and Evangelists, or Ministers of the Word, without pastoral settlement and charge fully entitled the individual possessing it to the same judicial authority possessed by others who were invested with such charge. That the one held and exercised in the primitive apostolic church the same ecclesiastical authority in the courts of God's house as the other, and that a minister of the word, regularly and lawfully ordained, though not holding a pastoral charge, is *ipso facto* competent to hold a place in ecclesiastical courts, and deliberate and vote as a lawful and constituent member.

This principle we must now consider as determined by the integral properties of the office of Presbyter, by the nature and design of presbyterial ordination, and by the example of the inspired apostles and evangelists of the earliest age of the New Testament dispensation.

This conclusion appears, however, to be at variance with an important principle in Presbyterian government, viz. that of representation. For it is supposed that ecclesiastical courts are in all instances representative bodies, deriving their authority it would seem from the parties represented. That the principle of representation does prevail in the courts appointed by our Lord Jesus Christ, is indeed an important truth vitally connected with His glory as Head of the Church and also with the welfare and purity of the Church.

Representation, however, as it exists in the persons and office of Presbyters, convened in ecclesiastical courts duly organized and constituted, is twofold: first as these officers represent the Lord Jesus Christ, and second, as they represent his church. The latter is entirely subordinate to the former, and indeed of comparatively inferior importance. We will look at each with brevity and see how they bear upon the question before us.

1. Presbyters convened in ecclesiastical courts represent the Lord Jesus Christ. They are *stewards* invested with a trust and charge by him—"Stewards of the mysteries of the gospel." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." This is a trust and charge inseparable from the office of teaching presbyters, and one which they receive not from the church, but from her supreme and glorious Head. Him therefore they represent in discharging the functions of this office. They

are *ambassadors* for Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." This also is a trust and authority inseparable from the office of elder or presbyter, for it is part and parcel of that trust and authority in the ministry of the word, which Christ instituted to continue to the end of time. "Go," said he, "teach all nations,—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." But this also is a trust and authority which they receive not from the church, but her glorious and exalted Head. Hence the highest and most important property of that representative character inherent in the office of teaching Presbyter is that they represent in the discharge of the functions of their office the Lord Jesus Christ. "He that receiveth you receiveth me." Hence all ecclesiastical courts duly organized, *are constituted and act in the name of the Lord Jesus Christ*, representing Him to all who are interested in their acts and deliberations, and pleading his authority for their decisions. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 4, 5. The highest act of ecclesiastical authority over the persons of Church members, is performed by an authority received not from the church, but from her Head, and in which they represent not her, but Him.

In all this—and collateral principles might be multiplied in confirmation of the same truth—it must be evident how pre-eminent in its importance is that property in ecclesiastical office and courts wherein they represent the Lord Jesus Christ. Herein is his glorious majesty displayed in the New Testament Jerusalem. "For *there* are set thrones of judgment, the thrones of the house of David." "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "They shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it." Psalm cxxii. 5. Isa. lxii. 3. Jer. iii. 17.

2. They also represent the church, but upon a principle very different from that of elective offices in civil, deliberative, and legislative courts to which it is too often assimilated. It is upon a principle characteristic of their office and station,

and peculiar to the very organization of the church. In a confederated republic, the legislative courts are composed of members representing *ex officio* the several territorial districts by which they are chosen and appointed, and who receive their official authority from those by whom they are elected, and whom they respectfully represent. Far otherwise in the courts of the Lord's house. As these courts are in their very nature and design specifically different from the deliberative and legislative bodies of the political commonwealth, inasmuch as they are essentially not legislative, so are they in their origin wholly different. The one composed of delegates chosen by various and distinctly divided territorial districts, whose interests respectively and specially are therein represented and urged, the other composed of officers appointed by an authority, one, supreme and universal, who meet not to represent and urge separate and individual local and temporal interests, but who represent and urge the interests of the whole church, as one body without regard to locality, or even to time, they vindicate the interests of the church as she is concerned in the reputation of the past, in events of the present, in the vicissitudes of the future ages of the world.— And this they do by virtue of a constitution and organization subject to no change by time or place, and in the evolution and administration of principles which never vary. John xviii. 36. Heb. xii. 28.

It is denied therefore that the ministers of the word and ruling elders, met and constituted in ecclesiastical courts, subordinate or supreme, receive their power from the respective congregations, sessions or presbyteries by which they may be appointed. It is denied also that ministers of the word and ruling elders represent exclusively, and separately the congregations or sessions from which they come as pastors and rulers, there exercising their office, when convened in Presbyteries or higher courts of the house of God. A minister of the word holds his seat, (as we have seen,) and takes it, in the constitution of a presbytery as an original and constituent member of the court. A ruling elder takes his seat in the same court, not absolutely because he is chosen by the session by whom he is elected, but because he is a ruling elder or presbyter, and the certificate ordinarily and properly intimating his appointment to that special service, does not make him in that court a representative of the appointing session, but gives assurance of his being duly qualified by office to

hold such place, and that due order has been observed in the appointment to serve. It may be safely affirmed on the broad principles of truth and order in the house of God, that in the determination of every case of discipline, order, or doctrine, in ecclesiastical courts, however limited or extended in their nature or effects, the members are (or ought to be from their office,) directed and actuated in their decision not by the influence of such decision on the individuals, or parties concerned, or as if each or any were their representatives respectively; but as these are matters of interest to the whole Church of God, and are determined by her one, supreme and universal Head, by His one, supreme, universal and unalterable law.

This discussion has already been extended beyond the limits originally contemplated, and although a wide field is yet unexplored, of confirmation and illustration, the writer concludes with a few general principles which he conceives established by the foregoing argument, and calculated to throw light on the matter at issue.

1. The distribution of the church into the territorial divisions of sessions, presbyteries and higher courts is not for the purpose of imparting ministerial power, or dividing the interests of the church, or creating representative authority, but for the more convenient and effectual *administration* of ordinances.

2. The election to the pastoral office of ruling elders to serve in a particular congregation, graciously reserved to and exercised by the people respectively, does not create the office or confer the power on the person elected, or conduct him to his seat as their representative in a higher court. Of two persons, one of whom may be elected to the pastoral office by a distinct congregation and the other rejected—this latter, afterwards chosen by another congregation, being then ordained, may become, by his ordination, a member of the same Presbytery and be empowered by his office to deliberate, determine and judge in that court in matters relating to the congregation by which he was rejected, with the individual who was chosen by them.

3. The distinction between ruling elders and ministers of the word being that the former are appointed to rule only in a particular congregation, and the latter appointed constituent members of Presbytery, wherever these last are such, by original ordination or regular transfer, their authority in that

particular Presbytery is as unquestionable and certain, with or without the pastoral charge, as is that of the ruling elder in his particular session.

4. No minister of the word can be deprived of his authority as Presbyter, without the regular exercise of the discipline of God's house, issuing in suspension or deprivation justly inflicted.

5. It is the sin of Presbyteries, that any who have been ordained to the ministry according to the divine institution, hold their power in ecclesiastical courts, without performing their duties as ministers of the word.

THE JUDGMENT OF THE R. P. SYNOD OF IRELAND UPON THE
CONTROVERSY, &c.

(Continued from p. 341.)

“*Signs of the Times.*”—We are particularly called upon to condemn the pamphlet entitled “**THE SIGNS OF THE TIMES,**” or Causes of Fasting and Thanksgiving, written by Dr. Paul and adopted and published by the Eastern Presbytery in 1835. We lament the sad decay of spirituality of mind, as well as the corruption of religious taste, which the preparation and acceptance of this tract, as a help to devotion, on an occasion of humbling the soul before God, too plainly indicates. This political, rather than religious pamphlet, is, in our estimation, characterized by illiberality of sentiment, extravagance of statement, levity, and flippancy of style—its tone and tendency favorable to Voluntaryism—apologetic of the unjust claims of the Church of Rome—unfriendly to Protestantism—throwing barriers in the way of the conversion of Roman Catholics—palliative of the deeds of blood perpetrated by the peasantry in the South and West of Ireland—provocative of Popish hostility against Protestants, particularly against those devoted servants of Christ in any of the endowed Churches, who are now laboring or may hereafter attempt to effect their conversion. We regard the pamphlet as unfaithfully suppressing important parts of the Covenanted Testimony, tho’ the subject of which it chiefly treats manifestly required a clear and honest exhibition of them. We consider it as opposed to the principles of sound jurisprudence, of genuine ca-

vil liberty, and religious freedom; and on the whole, demanding a distinct disavowal of any connexion with it, on the part of this Church, as disreputable to its character, and, in many respects, doing injustice to its unchanged sentiments.

This pamphlet was most extensively circulated, by persons and parties unfriendly to the Reformed Presbyterian Church; particularly by Voluntaries and Roman Catholics. Not perceiving that it was a help to devotion, they deemed it a very efficient help to their political purposes, and made it largely available to the furtherance of the Voluntary agitation both in this country and in Scotland. While this pamphlet was certainly better fitted to excite the laughter, than the devotion of the worshippers, it served to exhibit very plainly the Voluntary predilections and tendencies of its author.

He had previously said in the "Review of the Christian Magistrate," p. 140, "With regard to the establishment of the true religion by the civil magistrate, I must be permitted to say, that I never contended either *for* or *against* it." This is Dr. Paul's own account of his faithfulness as a minister of the Reformed Presbyterian Church. He never contended either *for* or *against* the establishment of the true religion by the civil magistrate. But let any one read his "Signs of the Times," and then read the "Liberator's" own account of the degree of connexion Dr. Paul had with that Voluntary magazine; and after thus reading, let him say whether Dr. Paul is to be regarded as *for* or *against* the doctrine of establishments: and let any one think of the parties, political and religious, by which he was so lauded and so rewarded—and then say, was it in the nature of things possible, that a man known to be, or even *suspected* of being friendly to the doctrine of establishments—suspected of adhering honestly to the Westminster Confession—could have had the opponents of that Confession, religious men, and men of no religion, uniting to eulogize him—to give him a public entertainment in the capital of the Province—to bestow on him a service of plate, and a purse of gold, and that as a well-earned remuneration for the service they considered him to have rendered their cause, denominated, by themselves, the cause of civil and religious liberty. Had Dr. Paul been even suspected of holding the doctrine which pervades our Covenants, and Confession, and Testimony, with regard to the necessity of Scriptural and Covenant qualifications, in those who rule in

these lands, and also with respect to the necessity of a scriptural administration, such characters and parties would not have combined to celebrate him as their hero, and to reward him as their favorite. "*A man who is thus flattered, is fallen indeed.*"

We have said that this extraordinary pamphlet is provocative of Popish hostility against Protestants, particularly against those devoted servants of Christ, in any of the endowed Churches, who are now laboring, or may hereafter attempt to effect the conversion of Roman Catholics. Of this we shall offer only one example, taken from the mass. In the 24th page we thus read: "Your attempts to convert them, they laugh to scorn. Do not deceive yourselves. The language of their feelings is this: What, do you mean to rob us, and then proselytize us! Proselytize us to what? To the Protestant religion? No! A religion which teaches you to rob and oppress, cannot be the true religion. We want to know nothing about your religion. We know too much about it." And this from a Protestant—a Presbyterian—a Covenanting minister!!! And this adopted, and published, and used for devotional purposes, by a Reformed Covenanted Presbytery!!!

Spirit and tendency of Dr. Paul's writings.—A celebrated writer of the last century, speaking of the monopolizers of liberality in his day, says, "These atheistical Fathers have a bigotry of their own; and they have learned to talk against monks with the spirit of a monk." "To this system of monopoly was joined an unremitting industry to blacken and discredit, in every way, and by every means, all those who did not hold to their faction." Whether Dr. Paul has learned to talk against persecution with the spirit of a persecutor, and whether, for the last ten years, he has manifested this in his writings and procedure, we might safely leave his works to bear witness. Did not our commission oblige us to pronounce on the whole matter, we would be satisfied, for our own parts, to leave those who read his publications to judge of their spirit and tendency, from the evidence the publications themselves supply.

Before recording our decision on these points, we present a few extracts, illustrative of the generally pervading spirit of his writings, and as very obviously suggesting some, at least of the effects they have a tendency to produce. The various classes among our countrymen have addressed to them what

seems specially fitted to excite in each the utmost abhorrence of Mr. Houston and this Synod.

First. We adduce a few passages, well calculated to rouse against Mr. Houston and our Church the indignation of the uneducated classes; and chiefly to inflame the minds of the Roman Catholic population, among whom many of our people are interspersed, and among whom our ministers, in visiting their scattered flocks, are frequently, at unseasonable hours, alone, and unprotected; obliged to travel.

In the "Loughmorne Memorial," a private synodical document, published in disregard of good order, common decency, and justice, Dr. Paul represents Mr. Houston as teaching, among other horrible doctrines of a kindred character, that "*Protestants, when they had the sword put into their hands, should have cut off all the Roman Catholics.*" Again:—"Reports, which we fear are too well founded, represent some of the office-bearers of our church as declaring that Papists should be pitched into the fire—that to shoot a Papist is no murder—that it would be a duty to draw out the king's army and slay the Papists."

In the "Causes of Fasting and Thanksgiving," already referred to, Dr. Paul (page —,) asks,—“Can we say to Roman Catholics, you must bear all the burdens we Protestants may please to lay upon you, for the support of our religion; you must bear all the burdens of tithes and royal bounties; you must support the clergy of the Established Church; you must support the clergy of the Synod of Ulster; of the Synod of Ireland; of the Remonstrant Synod; of the Munster Synod; of the Presbytery of Antrim;—You must contribute to the support of all these; you must also pay taxes for building Episcopalian Churches in England, and Presbyterian meeting-houses in Scotland; you must do all these things, or we will shoot you like dogs, or drive you across the Boyne water, as we did your ancestors.”

“My opponents say they would do the Roman Catholics no harm: the editors of the *Covenanter* are as *innocent as doves*: they would not touch a hair of the heads of Roman Catholics; they would no more injure them than *Dr. Paul would*; and the people believe them!!”—Dr. Paul's Speech, *Report of Discussion of 1838*,—page 31.

“What! a body of clergymen, in the nineteenth century, gravely deliberating whether, if in power, they would extirpate their fellow-countrymen for expressing opinions different

from their own; whether they would put to death for their avowed opinions their fellow-countrymen! &c. Brethren, what would be thought of a body of Roman Catholic clergymen, deliberating for years whether they would extirpate or put to death their Protestant fellow-countrymen? Would not the blood run cold in your veins? Would not peals of horror ring from Cape Clear to Carrickfergus? Would not the civilized world stand petrified with amazement? But no! Roman Catholic clergymen have shown more sense.—By solemnly abjuring such principles, they have shewn that they are ashamed of them. When hunted out of the Church of Rome; when hunted out of every other church; will they find shelter and protection in the Reformed Presbyterian Church?"—*Eastern Presbytery's Adoption of Scottish Standards*, p.p. 25, 26.

In the *Review of the Christian Magistrate*, (p. 50,) Dr. Paul thus writes: "The immense golden cup which the Church of England holds in her hand, Mr. Houston would take from her, and put into the hands of his *own Church*. He would claim not only the tithe at present received by the Church of England, he would claim a tithe immensely larger; the tithe of land, the tithe of merchandize, the tithe of manufacture, the tithe of *all the products of industry*. He would claim the tenth of the earnings of every poor servant, of every poor cotton-spinner, of every poor weaver, of every poor shoemaker, of every poor laborer, tailor, barber, &c. &c. &c.

Secondly. Passages suited to excite the odium of persons of education and rank.—In the *Review of Mr. Houston's "Christian Magistrate,"* (p.p. 39, 40,) Dr. Paul says:—"A few months ago Dr. Wardlaw published a sermon on Establishments. All civil establishments of religion are condemned in that sermon. Mr. Houston regards this sermon as erroneous. He endeavors to convince the Dr. that he is wrong.—The Dr. still maintains that he is right. He obstinately adheres to the doctrines of his sermon, and, in spite of all remonstrance, perseveres in defending them. He goes on from time to time preaching the same doctrines, and publishing the same doctrines. Mr. Houston then arraigns him before the civil magistrate. Dr. Wardlaw is tried and found guilty.—The judge has an arbitrary power. He may judge him to whatever punishment he pleases. *So at least says the Rev. T. Houston.* The judge, therefore, might sentence Dr. Wardlaw to pay a fine of £1000! He might sentence him to transpor-

tation for life!!! Such is the manner in which he (Mr. Houston) would treat one of the best of *men*, one of the best of *ministers*, and one of the best of orthodox writers of which our age can boast."

"Mr. Houston's *Civil Magistrate* would punish in a similar manner, if not more severely, the Rev. Alexander Carson of Tobbermore. This pious and conscientious man—this acute and philosophical reasoner—this champion of the cause of orthodoxy in Ireland, would be exposed to the infliction of Mr. Houston's penal code, to corporal punishment, to the spoiling of his goods, to the loss of personal liberty, to banishment, &c. &c. Why? Because he has published sentiments on civil government and infant baptism, opposed to the creed Mr. Houston has espoused." (Page 43.)

"Dr. Cooke, also, after all his exertions in favor of orthodoxy, Mr. Houston would punish by the sword of the civil magistrate. Why? Because he has published sentiments relative to civil government, which Mr. Houston does not believe, but has arraigned as erroneous in his *Covenanter*."

"In a word, the greatest men and most eminent divines of the present age would be subjected to the operation of Mr. Houston's penal code. All denominations of Christians who would presume to publish opinions opposed to Mr. Houston's creed, would be punished for their opinions." (Page 43.)

"When Mr. Houston was officiating as a tutor in the family of a highly respectable Episcopalian, Sir Robert Bateson, (*his landlord and benefactor*,) the following dialogue might have naturally occurred: *Sir Robert*, 'Pray, Mr. Houston, are you not a *Covenanter*?' *Mr. Houston*, 'I am.' *Sir R.* 'Do you swear to extirpate popery and prelacy?' *Mr. H.* 'I do, sir.' *Sir R.* 'By the extirpation of popery and prelacy, whether do you mean *principles* or *persons*?' *Mr. H.* 'I am of the same opinion with my friend, J. S. of Rathfriland; I mean persons.' *Sir R.* 'Had you the sword of the civil magistrate at your command, would you extirpate such men as our *Henrys*, our *Romaines*, our *Scotts*, and our *Newtons*? Would you extirpate the Rev. Daniel Bagot, whose *Synopsis* you have eulogised as a triumphant vindication of the great doctrines of the Trinity, and the supreme Deity of the Son and Holy Ghost? Would you extirpate me and my family, and all the members of the Established Church?' *Mr. H.* 'I would; I swear to all this every time I sit down at the Lord's table.'"—*Preface to Review of Christian Magistrate*, (Page 5.)

Such are a few specimens, selected from among a vast number of passages in Dr. Paul's writings, breathing a kindred spirit. What this spirit is, we do not take upon us positively to pronounce. But looking at his writings—not at isolated passages; not at hasty and unguarded expressions, into which any man, through the urgency of strong provocation, may be inadvertently drawn; but weighing calmly and dispassionately his elaborate, studied, and *frequently reiterated* mode of argument and illustration, we are obliged, under a very painful, but imperative sense of duty, to report, that we dare not say we believe him to have been uninfluenced by vindictive feelings. Were we *sure* he was actuated by malice, we can hardly conceive what course he could have devised, better suited to compass malevolent purposes, than that which, throughout this painful controversy, he has adopted and pursued; and *that* not only toward the Rev. T. Houston, but towards this Synod and Church.

Dr. Paul repeatedly alleges that the editors of the *Covenanter*, this Synod, and the whole Church, by retaining the acknowledgment of the Auchinsburgh Covenant in the terms of communion, *swear, every time they sit down to the Lord's table, to put Roman Catholics and others to death, if they had the power.* "My opponents say, I have published this charge. I have published it, and I publish it now—that every time they sit down to the Lord's table, they swear to extirpate the members of the churches of Rome and of England!"*—*Dr. Paul's Speech. Report of Discussion, 1838.*

This horrible and revolting charge we pronounce to be a most base and wicked calumny. That such a sentiment was ever entertained by any Covenanter, or, that any Covenanter ever imagined himself under such an obligation—neither we, nor any of our people, ever before heard of, until the foul and heartless accusation was brought against us by Dr. Paul.—Surely, when he penned this charge, he forgot that he wrote under the eye of the searcher of hearts—surely he forgot the threatened retribution against the false accuser—surely he forgot that the Redeemer identifies himself with his persecuted saints—surely he forgot this, as exemplified in the address.

* This charge against his brethren in the ministry and membership of the Church, Dr. Paul thought proper to make in the presence of a numerous assemblage of Roman Catholics, and this, with many others of a no less horrifying nature—was subsequently published, and disseminated extensively, and even gratuitously among them, and read from Roman Catholic altars; yet, we owe it to our Roman Catholic neighbors to say that, notwithstanding the extraordinary efforts that were made by Dr. Paul and his friends to influence their minds, and excite their indignation, they did not, except in a few inconsiderable instances, give any indication of being influenced by a belief of the representations made to them.—*Com.*

of Jesus to Saul of Tarsus. Dr. Paul well knew—he could not know it better—that no member of our Synod—no member of the Scottish Synod—no member of the church in either land, ever publicly, or, as far as we know, ever privately expressed *unqualified* approbation of the Auchinsburgh Covenant. He knew that, in our Act and Testimony, published to the world, “approbation of and adherence to” this deed, are expressly declared to be understood with the following “limitation and proviso—as it is founded upon and agreeable to the word of God, and as it is a just and proper vindication of the Covenanted cause.”* Dr. Paul also well knew—he could not know it better—that in the fourth term of communion, which he has labored so assiduously to unsettle, it is explicitly declared, that it is only “in consistency” with the original covenants that the Auchinsburgh Renovation is approved of. We adhere to the original Covenants; and if in the Auchinsburgh bond there is any thing inconsistent with these Covenants, to that we are not pledged, and never *were* pledged. To the general principle embodied in that deed, and in the original Covenants, as well as in the Westminster Confession and our Testimonies, with respect to the magistrate’s power *circa sacra*, we continue pledged; but to the approval of all the *particular* applications of this principle, as specified in the Auchinsburgh bond, we have never regarded ourselves pledged; and there are several acts of Parliament, on this subject, passed in the Reforming period, of which we have, in the New Testimony, declared we do not approve. Dr. Paul knew that, in the Scottish “Explanation and Defence of the Terms of Communion,” published many years ago, it is declared, “What was chiefly intended by introducing the Auchinsburgh bond in our terms, is the approbation of renewing the Covenants, as it was then done, at that place; without overlooking any of the Reformation attainments either in Church or State; and by giving a faithful testimony against all the defections and prevailing sins in both.” And again, they say, “we do not reckon ourselves responsible for every unwary expression which our forefathers have used.”

“Reformed Presbyterians have always reckoned it their duty, and they reckon it their duty still, solemnly and openly

* Thus writes a living minister of the Established Church of Scotland, respecting the Auchinsburgh Renovation: “Indeed it was one in which it would have been well if the whole body of Scottish Presbyterians had joined.”—[Hetherington’s History of the Church of Scotland,—page 612.—Com.]

their approbation of the Reformation constitution, both civil and ecclesiastic. But in making this avowal, it is very remote from their intention to say that even the Reformation constitutions were absolutely perfect, and incapable of any further improvement." And, besides, "if we be really the friends of our Covenanted ancestors, how is it that we will not make the same allowances for them, which have been made for all other men, in similar circumstances, ever since the world began." "It hath been a received maxim, in all ages, that amidst great and public dangers, some severe laws have been enacted, rather with the design of striking terror into restless opposers, than with the view of being literally executed in every instance of transgression."—*Explanation and Defence: and short account of Old Dissenters.*

Dr. Paul knew all this, and yet he has repeatedly alleged, that by retaining the Auchinsaugh bond in our Terms of Communion, we swear, every time we sit down to the Lord's table, to put Roman Catholics to death. Dr. Paul knew all this—the Eastern Presbytery knew all this—and yet in their "Adoption," &c., they concur with Dr. Paul, in bringing against ourselves, our people, and the honored, injured names of our Reforming Fathers, this horrifying accusation. Our language does not contain expressions adequate to utter the intense and measureless detestation, with which we regard this nefarious sentiment.

Dr. Paul has been for years pursuing a course of slander towards the Editors of the *Covenanter*, towards this Court, the whole Church, and the memory of our Auchinsaugh forefathers; and, indeed, of the "Worthies" of the Second Reformation generally.

In violation of the pacific settlement of 1833, was published the Loughmourne Memorial, to which, in reporting on the spirit that seems to have influenced Dr. Paul, we have already referred. This settlement had, indeed, been previously violated, by the Eastern Presbytery, in emitting the pamphlet, entitled, "*Causes of Fasting and Thanksgiving*," without the privity or concurrence of any other Presbytery. The publication of this pamphlet, at a time of peculiar political excitement, taken in connexion with its matter and manifest design—did most palpably violate the agreement of 1833, and precipitate the Church into new troubles—and in the discussion that subsequently arose in Synod, relative to this pamphlet and circumstances connected with it, brought before the court

by a memorial from Knockbracken congregation, Dr. Paul dragged in the old controversy, which the Church had regarded as set at rest by the settlement of 1833. The Loughmourne Memorial was published before it was discussed,—and, by means of the Provincial and Metropolitan Liberal Press, most zealously and extensively circulated throughout the United Empire. This slanderous publication was calculated not only to injure those more immediately aimed at, but to degrade and expose to abhorrence the whole Church.—The natural result of such procedure, was the hopeless disruption of the Church's peace: and yet, hoping against hope, this Court passively endured all this dishonor and serious hurt—and even to the last hour, they were reluctant to proceed—and have never yet proceeded to do justice to the Editors of the *Covenanter*, to their own character, or the character of our Church. They were unwilling to believe that Dr. Paul would abide by his expressed determination to agitate incessantly the matters at issue—though he told them if he should live thirty years, he would bring them forward from year to year—and though one of his co-presbyters warned the court that, year after year, the discussion would be resumed—and though Dr. Paul declared his fixed purpose to persevere in this course, until he should receive justice—justice to Dr. Paul obviously meaning the condemnation of our testimony, while yet he disclaimed it as a calumny that he was in any point opposed to our testimony;—justice to Dr. Paul obviously meaning the condemnation of ourselves, and the establishment of his despotic and arbitrary will over this Synod and this Church—it appearing that nothing less would satisfy him, than our lying down under his feet, that he and his party might tread on our necks. Accommodation of difference, Dr. Paul repeatedly refused, though still professing love of peace; and spurning the authority of your Reverend Court, interminable war was proclaimed, and unscrupulously carried on, and the most vigorous efforts were made,—and still continue to be made,—to rend congregations, and sow dissension every where throughout the Church. Dr. Paul and his co-presbyters have set up a separate communion, and are, in our estimation, no longer entitled to exercise any of their ministerial functions, or enjoy any ecclesiastical privileges, in the Reformed Presbyterian Church, and are to be regarded as in some respects more hostile to us, than any of the Reformed communities in the land.

In justice to our own feelings, and to the feelings, we are sure, of every member of this Synod, we cannot bring our report to a close, without expressing ourselves heartily grieved that Dr. Paul—after having, in his earlier publications, rendered no little service to the cause of orthodoxy—should have, for several years past, so lamentably misapplied his powers; and it is our earnest desire that, even yet, he may be found employing his energies in promoting the cause of true godliness, and advancing the Redeemer's kingdom in the world. It would, indeed, be to us and to the whole Church a source of unfeigned joy, if the declining brethren, or any of them, would retrace their steps, and give satisfactory evidence of sorrow for the past, and of their purpose for the future to walk “in the footsteps of the flock.” On the ground of truth and righteousness we would gladly hail their return, and in the spirit of affectionate welcome, we would sincerely rejoice in receiving them back into the fellowship of the Reformed Presbyterian Church.

We must also express our affectionate sympathy and solicitude for our brethren of the laity, still adhering to “the Protest and Declinature” of the Eastern Presbytery. With many of them, we have held, in happier times, peaceful and pleasant intercourse. Many of them have, by their Covenanting parents, been trained up in the principles of the Church, and are still, we are persuaded, affectionately attached to the testimony of our Fathers: though, in consequence of neglecting to read and think for themselves, they are now unhappily involved in error and defection. They will, we trust, be led prayerfully to reflect on their former profession and solemn vows, and to consider the position of hostility to the Church, which, in clear violation of these vows, they at present occupy. We earnestly desire and ardently hope they will lay this matter seriously to heart, and that, under the guidance of God's good Spirit, they may yet be induced cheerfully to share in the unpopularity and reproach, which, in the present state of public opinion, is inseparable from a faithful and consistent maintenance of the principles of the Covenanted Reformation in all their integrity.

These principles have nothing to fear from the most minute inquiry. Often already have they stood the test of the most scrutinizing investigation; and among good men of well disciplined understandings, they are certainly, and—as points of doctrine—not slowly, gaining acceptance. Many popular

and plausible prejudices are to be encountered; but in the end they will undoubtedly be overcome. The offence of the cross, worldly interests, and the complex and ensnaring relations in which many friends of truth are involved, will gradually lose their power to warp the judgment, and discourage or deter from the assertion and maintenance of doctrines, necessarily obnoxious to the "lawless and disobedient;" and unpalatable to the vitiated taste even of many good men, whose minds have not been familiarized to the simple and sublime conception of the Saviour's universal supremacy: or who, at least, have not been accustomed to contemplate this doctrine in its practical bearings, and to yield to it the homage of a self-denied and willing subjection. The Scriptural principles of civil and religious freedom will be yet, in some measure, appreciated as they ought; and spurious imitations will be less frequently mistaken for those sacred and indestructible principles, whose name and semblance the interested or uninstructed politicians of this world have made them to assume. Less frequently will the public instructors of mankind be characterized, by seeking popular applause at the expense of cherishing popular prejudices, conniving at popular evils, and yielding to the pretensions of error, what ought to be conceded to the claims of truth. Less frequently will men, with the Bible in their hands, be found advocating and striving to perpetuate unscriptural and licentious systems of civil jurisprudence, under the prostituted name of civil liberty—and less frequently will indifference or opposition to sound doctrine be eulogized as liberality; and cruelty to men's souls, be successfully concealed under the much abused appellation of Christian charity; what men ought to believe concerning God, and what duty God requires of man, will be more generally and clearly apprehended. The rights of God and the rights of men will be unreservedly yielded, and universally enjoyed. The Lord Jesus—now by many theoretically acknowledged to be Head over all things for his body the Church—shall be practically recognised as the rightful Sovereign, and his law, the righteous rule in all departments of human society. Individuals, Churches, and Commonwealths will see their true interest and highest honor chiefly to consist in conformity to his law, and in the promotion of his glory. The genuine principles of the Second Reformation—the principles of eternal truth—shall on all sides be understood, adopted and maintained; the kingdoms of this

world shall become the kingdoms of our Lord and of his Christ; the watchman shall see eye to eye on the walls of Zion; the strifes of brethren shall terminate, and truth, and righteousness, and love, and peace, shall every where prevail.

This report is most respectfully submitted,

By your Committee,

WM. JOHN STAVELY, *Ch'n.*

JOHN W. GRAHAM,

JAMES P. SWEENEY,

SAMUEL SIMMS,

WILLIAM TOLAND,

Clerk of Committee.

Approved and adopted by Synod; and signed in their name.

SAMUEL SIMMS, *Moderator.*

JOHN W. GRAHAM, *Clerk.*

SCHISM.

(Continued from p. 308.)

4. *Schismatics become violent enemies of the Church.* Their hostility to their brethren, which they artfully endeavor to conceal while in ecclesiastical connexion with them, is, so soon as they "separate themselves," openly developed, and publicly avowed. It is an old and true saying that apostates are inveterate enemies of the church. This is just as true of schismatics; and indeed they are included in the above adage, for all schismatics are apostates from the attainments of the church in relation to her visible unity. It is no difficult matter to analyze the feelings which produce this opposition. In the first article on this subject it was stated that schism resulted from ambition. When men are moved by a desire to promote their own honor, and not the glory of God, they will soon be found pursuing a course calculated to rend the body mystical of Christ. Man's honor in the world, and the glory of God in heaven, do not lie in the same direction and cannot be promoted by the same means. When those who seek the former find that they cannot succeed, while maintaining the integrity of the church, they do not hesitate to rupture ecclesiastical bonds. No doubt they calculate largely on the effect of their influence and encouragement in inducing others

to accompany them in their flight from the church. In this they are generally disappointed. They find themselves at the head of a small faction separated from the church by the principle of repulsion common to them all; but without another to unite them or to hold them together when united.— This state of things arouses them to make desperate efforts to increase their numbers. And as their only hope is to break off branches from the mother tree, they attack her with no sparing hand. Besides, disappointment in their favorite design, produces hatred of those by whom that design was defeated. Moved by these two principal springs of action in the human heart—ambition and malice—they assail the church with which they were formerly connected, after the manner of the most reckless and unprincipled leaders of political parties—from whom they seem to have learned how to employ with the greatest effect the weapons of falsehood, calumny and abuse.

Our Saviour says of some whom he denominates “hypocrites,” that they “compassed sea and land to make one proselyte.” The truth of this declaration is remarkably verified in the conduct of those who have lately eloped from our church. Their brief history is subjoined not because it possesses any thing either important or interesting, but because it furnishes an apt illustration of the position assumed above. Their first step was to start a periodical in order to have the means of informing all whom it might concern of their reasons for the past, and their designs for the future. This vehicle once put in motion soon received a full load of the products of morbid feelings and inventive imaginations. In the mean time the various congregations of the church were explored to find purchasers for their domestic fabrics—and materials with which to build up their schismatic community. And such materials are in many places to be found. Contumacious subjects of discipline—disappointed aspirants for the eldership—senseless cavillers at the church’s standards, and malicious persons who had some private resentment at their pastor or session, were sought for and found, and collected into one confused heap. In bringing together such heterogeneous fragments, one general rule is observed. The terms of communion are in such cases very few and very simple.— While for the sake of form, and to carry on the imposition, there is a great display of attachment to all the standards of the church—the *secret bond of union*—nevertheless is embra-

ced substantially in the following query. Do you from your heart abhor and detest the ministers and courts of the church from which you have withdrawn, and is it your resolution to expose their character, misrepresent their proceedings, and destroy their influence?

On no other principle, than that it is their opposition to the church that unites schismatics, can we account for the conduct of the men referred to above. Did not one of them sit as a reporter in our Synod at its late meeting and publish statements of its proceedings as false as enmity could make them? Does he not in his publications abuse and slander our ministers and courts without measure? And has he not in his private intercourse with the members of the church, when he dared to do it, pursued the same course? In an excursion which, during last summer, he took through the various congregations within the bounds of the Pittsburgh Presbytery, he carefully sought out individuals who were in any way, or on any account, disaffected with the church, and through their instrumentality endeavored to sow the seeds of discord in peaceful congregations. As if destitute of a sense of honor, manhood, or decency, he, in almost every instance, shunned the houses of the pastors, while prowling about in order to seize some of the flock. To a man possessed of even ordinary sensitiveness, the coldness with which he was in many instances received, would have been extremely mortifying. Decent men who were so far imposed on as to feel some interest in his cause despised his conduct. The few kindred spirits with whom he did meet being, like himself, possessed of small influence did but little to promote his work of proselytism. They served merely as depositories of his abuse in their respective localities, to be retailed out when and where it would most likely do the greatest injury to the church. And the most effected by his tour was the circulation of numerous slanders against her ministers and judicatories.

Farther proof of the position that schismatics become violent enemies of the church, could easily be produced; but enough it is deemed, is advanced to demonstrate it to the satisfaction of any reflecting mind.

5. *Schismatic organizations soon come to an end.* All factions contain the elements of their own dissolution. The repulsive force that separated them from the body to which they originally belonged, continues to operate until it effects

their entire destruction. So long as there are causes sufficient to employ their combined energies against the objects of their common hostility, they will appear firmly united: but when a different state of things takes place, and they proceed to take steps to give permanency to their organization, the want of principle as a bond of union will be discovered. A plurality of persons possessed of the spirit of Deotrepbes cannot remain long at peace in the same community. The contention "who shall be the greatest," will soon draw the lines of party, and lead to the prosecution of conflicting plans to promote the interests and honor of rival aspirants for power and fame. The process of analysis goes forward until the mass, where there is no principle to unite its parts, is reduced to its elementary chaotic state.

These views are confirmed by history and observation.—The records of schism are the records of ambition defeating its own objects and hastening its own downfall. The Novatians and the Donatists were short-lived sects. They for a time troubled the church, and then with their own hands precipitated themselves into the pit of oblivion. The schismatic organization of 1833 will soon be at an end. And it is remarkable that the very means employed to perpetuate it, and give it importance are hastening its dissolution. The same thing may be said of those of a later date. Artful and zealous as was the leader in the schism of 1838, and few as were his adherents, he was unable to keep them together. He was not the only one of the self-styled "faithful" "who loved to have the pre-eminence." It was this feeling operating on all concerned that prevented his forming a coalition with the schismatics of 1840. That they were all filled with the same spirit of hostility to the church, must be evident to any one who has seen their publications. Still there were diabolical forces which not only kept them apart, but drove them farther and farther asunder. Extraordinary efforts, such as are usually made in desperate cases, may prolong their existence, but to expect permanence or increase in a state of violent separation from the church, would betray an ignorance of history as well as a want of observation.

In all this the hand of God is visibly displayed. Schism is a sin exceedingly offensive to him. Christ is not divided,—and all who attempt to divide his body, the Church, expose themselves to his displeasure. Such persons do not even get success in sin. The care which the Lord Jesus Christ is

constantly extending to his church, is manifested in the speedy dissolution of all such hostile organizations. Is. liv. 17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn." It is no light matter to disturb the peace of the church. Those who do it her Head will not hold guiltless. He has commanded us to "pray for the peace of Jerusalem," and has given us a form of prayer. Ps. cxxii. 7, "Peace be within thy walls, and prosperity within thy palaces." Such a petition would ill suit the lips of those who are employed in distracting any portion of the Lord's heritage. Their actions give the lie to their words, and convict them of the impious attempt to practice deception on him who searches the heart. He will destroy and divide their tongues, who do violence in the city.

The importance and duty of maintaining the visible unity of the church seem to be too little felt by many professors.—That this is the case is not less to be deplored, than that there are others who are attempting to heal the hurt of the daughter of Zion slightly. Those who "love the truth and the peace" find themselves opposed by both these classes.—They should however, not be discouraged; but "follow after the things which make for peace, and things wherewith one may edify another." Among these the writer desires to be found; and it is his earnest prayer that "the light of the moon would soon be as the light of the sun, and the light of the sun sevenfold, when the Lord bindeth up the breach of his people and healeth the stroke of their wound." PRESBYTER.

THE GRAVES OF THE MARTYRS.

(From the Scottish Presbyterian.)

The views and the principles of the Second Reformation are beginning to arrest the public mind. This is especially true with respect to the members of the Scottish Establishment. And we are happy in finding, what we always anticipated, that the more fully they are known, the more warmly they are applauded. The Testimony of our Church has long been known to embrace the peculiar principles of the Second Reformation, and the lectures which have been lately published by some of our ministers are expressly intended to bring them still more fully and more extensively before the

public mind. "The Graves of the Martyrs" must have many attractions to all who take any interest in these things, and we feel much pleasure in giving it a place in our pages. It has already appeared in the *Scotsman*, the *Paisley Advertiser*, and the *Glasgow Free Press*.

At the instance of a society instituted in Renfrewshire and Ayrshire, for the purpose of renewing the grave stones erected over the different individuals who suffered for the cause of Christ during the persecution in Scotland, the Rev. J. Milwain* preached on the 28th of August, at Priesthill, a few miles north of the village of Muirkirk, when the sum of £11 2s. 3d. was collected.

Priesthill is in the midst of a wild solitude, environed by hills covered with heath, which gives it the appearance of a spacious amphitheatre. A green sloping bank faces the south, with a mountain-stream silently winding along its bottom. Here, to the east stood the hospitable mansion of the celebrated John Brown, which was ever open to the benighted stranger, and often a happy asylum to the persecuted saint. Nothing but its vestiges now remain. The grave of this good man is about forty yards to the west. It is covered with a large massy stone which lies in a horizontal position. Around its margin there is a prose description, which encloses an acrostic in the centre. Having endured the battering of many a wintry storm, without any fence whatever around it, the whole inscription is considerably defaced, but not altogether illegible; and the shepherd regards it no mean proof of his erudition and ingenuity to be able to decypher it correctly. It is proposed now to put an iron rail around it, raise a square pillar to point out the spot, and allow the present stone and lettering to remain, as they will soon become venerable specimens of antiquity. A little farther onward to the west, tradition points to the hallowed spot where this good man calmly uttered his departing prayer, fondly embracing his wife and children, and with holy resignation breathed his last.

In those days of proud Episcopal domination, a standing army was employed to enlighten men's consciences, and convince them of the truth of the established religion. John Brown had the misfortune of not being able to attend the ministrations of a silly curate then in Muirkirk, and for this offence nothing could atone but his life. On the 1st May, 1685, [157 years ago,] he was shot by the bloody Graham of Claverhouse—a man whose name cannot be held in too great detestation by the Scots. On and around the grave of this martyr no grass is seen growing to the present day, although the surrounding bank is richly clothed with a carpeting of green.—Some of his descendants still live in the neighborhood; and many tales of woe, handed down with pious care from father to son, are affectingly related concerning Brown and his companions in suffering; as is beautifully expressed by the bard of Kyle—

* A minister of the Reformed Presbyterian Church.

"Still o'er these scenes the mem'ry wakes,
 And fondly broods with miser care!
 Time but th' impression deeper makes,
 As streams their channels deeper wear."

We do not remember of having ever witnessed a scene so agreeable to our national feelings as that at Priesthill, on the 28th ult.—The day was exceedingly fine. The heather, for many miles around was in full bloom; and its sweet perfume, wafted along on the pure breeze of autumn, afforded a delightful sensation to the organs of smell. The sun tinged the cliffs of Wardlaw and Carntable with his golden beams, and with his increasing glories gradually chased away the hazy mists which took refuge on their summits. The people began to collect as early as 9 o'clock, and continued to do so in vast crowds from all quarters for upwards of three hours; fresh parties always coming in view over the cairns and distant heights, as others approached the spot; when a solemn look of melancholy took possession of every countenance. Some remarked, "my forefathers were banished;" others, "mine were killed;" others again, "mine were hid in these rocks and caves for weeks or months together, but they escaped death." Persons of all religious persuasions were present, some from a distance of above 40 or 50 miles. The exact number could not be ascertained, but all agreed there were several thousands. The whole scene was a living panorama, and strongly impressed upon the mind the elegant words of Graham—

"————— in solitudes like these
 Thy persecuted children, Scotia, foil'd
 A tyrant and a bigot's bloody laws;
 There leaning on his spear, —————
 The lyart veteran heard the word of God
 By Cameron thunder'd or by Renwick pour'd
 In gentle stream; then rose the long, the loud
 Acclaim of praise; the wheeling plover ceased
 Her plaint; the solitary place was glad,
 And, on the distant cairns, the watcher's ear
 Caught doubtfully at times the breeze-borne note."

Mr. Milwain introduced himself in the morning by a few remarks upon the sight beheld by Moses while superintending the flocks of Jethro, the Priest of Midian, in the back-side of the desert Arabia. Exod. ii. 3.

In the forenoon he discoursed on the martyrdom of Stephen, Acts vii. end; and at the close gave a brief account of the several martyrs who lay interred in the parish of Muirkirk, particularly of John Brown, the circumstances of whose death were so analagous to those of the proto-martyr of the christian religion. The whole audience now, as if they had felt an electric shock, started simultaneously to their feet, and pressed towards the speaker eager to catch every notice that might be given; and indeed, the whole seemed to feel as fresh an interest as if the sufferings had only been inflicted yesterday.

In the afternoon the feelings of the audience experienced a severer trial, and were wound, if possible, to a higher pitch of intensity,

by a sermon from Rev. vii. 14. "These are they which have come out of great tribulation," &c. It might be difficult to say whether the picture here drawn was more calculated to rouse into powerful action every feeling of abhorrence and indignation towards persecutors, or to awake the tenderest emotions of compassion, love and admiration towards the sufferers.

We rejoice that such a thing has taken place. It will be long remembered, and cannot be lost upon the country at large. Such appearances before such audiences on occasions of the kind, (and this is not the only one that has taken place of late in the West of Scotland,) must do much to arrest the tide of calumny which has attempted to sweep away all respect for the pious dead, who with their life's blood have watered the liberties and best institutions and privileges of our country; and to draw forth their native glories from under the rubbish of lies and prejudice and misrepresentation, which have long been heaped upon their memories. The people of Scotland will no longer endure their manly struggles in saving their country from ruin to be wickedly identified with rebellion, by mercenary scribblers of romance, however highly gifted with genius or proudly seated on the throne of fiction, without expressing their marked indignation against the cowardly and heartless detractors! No: it is well known that the cause in which these men struggled and fell is the cause of truth—the sacred cause of civil and religious liberty; and it should never be forgotten that to them we are chiefly indebted, under God, for every thing good in the Constitution which we now enjoy, and of which their base calumniators boast so highly.—Notwithstanding the infamous attacks of unprincipled sycophants, "the righteous shall be held in everlasting remembrance."—

" Yes—though the sceptic's tongue deride
Those martyrs who for conscience died;
Though modest history blight their fame,
And sneering courtiers hoot the name
Of men who dared alone be free,
Amidst a nation's slavery,—
Yet long for them the poet's lyre
Shall wake its notes of heavenly fire;
Their names shall nerve the patriot's hand,
Upraised to save a sinking land;
And piety shall learn to burn
With holier transports o'er their urn!

THE CHURCH OF SCOTLAND.

The following extracts from a letter of the Rev. Dr. Baird to the Editors of the New York Observer, give a satisfactory condensed account of the causes which led to the call of the late "Convocation" of Ministers of the established Church of Scotland, and of the results of their meeting. The measures adopted we regard as highly im-

portant, believing that they must contribute to bring matters to a crisis in the portentous conflict that at present exists there between the Church and State. We are encouraged to hope that the Church's independence will be faithfully and honorably maintained against the gross interference of the civil power in things spiritual with which she has been so greatly annoyed, and is still farther threatened.

This "Convocation" was called in order to enable the "non-intrusionists" to come to a decision respecting the course proper for them to pursue in the present alarming state of the Established Church of Scotland. You need not be informed that since the year 1834, and especially since the year 1839, a most fearful struggle has been going on in that church. In the first named year, the evangelical party obtained a decided majority in the General Assembly, and adopted several strong measures to prevent the settling of improper persons as pastors over the churches under their care. The most important of these measures was that of enjoining upon the Presbyteries not to instal a man as pastor over a church, whom a decided majority of the heads of families in it were not willing to call to that office, unless it could be shown that the opposition which was made to him was wholly factious and unreasonable. This gave to the people the power to reject men whom, after sufficient trial, they might find not to be edifying to them. This law of the General Assembly was called the "Veto Act." As it interfered with what was called the rights of "patrons," or those in each parish who have by law in that country the right to "present," that is propose, to the church a person for pastor, upon the occurrence of a vacancy, the "Court of Sessions," or the law court which has cognizance of ecclesiastical cases, pronounced this act to be null and void. But the General Assembly would not recede, and firmly maintained the rights of the Church against the injustice of the heinous sin of the interference of the "magistrate," or civil power, in the spiritual affairs of the church. In consequence of these contradictory decisions, numerous collisions soon took place between the Presbyteries on the one hand, and the "patrons" and their "presentees" on the other. From bad to worse affairs have gone, until by a recent decision of the Court of Sessions it has been settled, not only that the rejected "presentee" is entitled to the salary and glebe of the parish, but that both he and the patron may bring an action for damages (to be determined by a jury) against the Presbytery which refuses to give installation! This caps the climax, and effectually puts the Presbyteries under a mill-stone, which will grind them to powder. What was to be done? Petition after petition had been made to Government. But Parliament, instead of giving the church "bread," cast her a "stone." The House of Lords, as the court of last appeal, confirmed the decision of the Court of Sessions in the premises! This rendered a decision on the part of the non-intrusionists imperative.

Accordingly, a "convocation" of the ministers of the non-intrusionists was called. It met on the 17th November. At its opening about 480 ministers were present. The convocation was opened in one of the largest churches in Edinburgh, Dr. Candlish's, by an admirable sermon from the Rev. Dr. Chalmers.

After the delivery of this sermon, the Convocation commenced its sessions in private. I will not, however, trouble you with details. On Saturday, (Nov. 19th, 1842,) the convocation adopted, by a vote of *four hundred and twenty-seven* ministers, the following resolutions.

These resolutions are too long for insertion. They present in substance a general declaration of adherence to the views hitherto entertained and expressed, by the evangelical part of the church, in reference to the incompatibility of the law, as interpreted by the civil courts, with the fundamental principles of the Church of Scotland.

On Monday, the Convocation resumed its sessions; and on Tuesday night adopted, by a vote of *three hundred and fifty-four ministers* a series of important resolutions, to which many more have no doubt given their adhesion since, protesting against the invasion of the jurisdiction of the Church by the civil courts, and declaring their solemn determination to withdraw from the Establishment, unless relief shall be granted by Government.

It was not until Thursday, Nov. 24th, that the Convocation was dissolved. The closing scene was another public prayer-meeting, held that evening at Lady Glenorchy's church, when a great number of elders and others favorable to the cause for which the church of Scotland is contending, came together. The building was crowded in every corner. The Rev. Dr. Brown, of Glasgow, presided. General prayers were offered; and powerful addresses were delivered by the Rev. Drs. Brown, Buchanan, of Glasgow, Clason, and Candlish.

Thus terminated the largest and most able convocation of ministers of the gospel which I have ever seen. From "John O'Groat's" to the Solway, men had come at an inconvenient and inclement season to attend the meeting. Among them was a great number of grey-headed and venerable men. Among them were many of the most eloquent preachers of all Scotland.

I conclude with stating that the Convocation has addressed a memorial to the Government, asking again for a redress of the grievances under which the Church is suffering. At the same time it will send forth an address to the nation.

Never have I heard finer specimens of eloquence than at that convocation. You may judge of the enthusiasm which prevailed in it, when I tell you that on Tuesday night (Nov. 22d,) when the second series of resolutions, already spoken of, were discussed and adopted, the meeting commenced at 7 o'clock in the evening, and did not

terminate till have past 1 in the morning! During all that time, there was scarcely any thing but a succession of addresses, many of which were able and eloquent, from such men as Chalmers, Gordon, Candlish, Buchanan, Cunningham, Macfarlane, &c. &c. Nor did the matter stop there. The next day the same stream of eloquence gushed forth anew. On that occasion Dr. Chalmers made an address on the importance of union—the peroration of which was equal, if not superior to any thing which he ever spoke in his most vigorous years. Blessed be God, he is still in good spirits, and is a hale old man.

You will wish to know what will be the result. That I cannot tell. Nothing will be done before the General Assembly meets in May. Should it be reduced to a certainty, that the Government will give no redress, then there will be no alternative for those who would be delivered from monstrous oppression, but to abandon the Established Church, and throw themselves upon the people—giving up the parish churches and the support of the state to be possessed by those whose consciences will permit them to accept them. If you ask, How many will, in that case, go out? I answer—I cannot tell. It may be two hundred—it may be twice that number. No one can say. That is the grand point in the whole drama. May God direct.

I cannot close without saying what I know my Scottish friends would expect me to say in these circumstances, and that is,—Pray, pray for the Church of Scotland! Ask God to give the needed grace and wisdom and guidance to his servants in this great trial.

OBITUARY OF MRS. SARAH MONTGOMERY.

The subject of this notice was a member of the Reformed Presbyterian congregation of Pittsburgh and Allegheny. Her connexion with the Covenanted Church took place early in life, and remained until her removal from this world. She was a “widow, indeed,” an ornament to religion, and a useful instrument in promoting the welfare both temporal and spiritual of others. Possessed of ample means she viewed herself as a steward to whom, he, whose are “the silver and the gold,” had committed an important trust.—In distributing of what was given her, she endeavored to act under a sense of her responsibility. An enumeration of the “good works, and alms deeds which she did,” is not intended, nor would it be possible. Suffice it to say that in her the poor had a steady friend, and benevolent institutions an efficient patron.

“Her latter end was peace.” She bore a lingering and painful illness with a degree of patience which nothing but saving faith in the living Redeemer would impart. Toward the termination of her

days, her chief anxiety arose from a fear that by murmuring under her sufferings, she would dishonor God, and bring reproach on religion. Her tenderness of conscience in this respect was remarkable. Often did she "desire to depart and to be with Christ, which is far better;" and with the earnestness of those who "watch for the morning," did she watch "till the day would break and the shadows flee away." The conquered enemy to her had no terror. When he came she cheerfully obeyed the summons and committed her soul to her redeeming Lord.

Her disease was dropsy. She died on the 21st of December, 1842, aged about 62 years. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

NOTICES OF BOOKS.

Robert Carter, 58 Canal st. New York, of whose enterprise in publishing old and excellent works, we have frequently spoken, and many of whose works we have recommended, has recently issued excellent editions of the following:

Jay's Evening Exercises.—This is a work generally well known; containing meditations on a portion of scripture for every day in the year. A judicious use of it is calculated to foster and increase a spiritual frame of mind, and to aid the christian in the right discharge of his devotional duties.

Memoir of Mrs. Mary Lundie Duncan.—This is a well written memoir of an excellent lady, in which the working of Divine grace from the time of its implantation in the soul until perfected in the completion of sanctification, is beautifully set forth and forcibly illustrated.

Anecdotes on the Catechism.—The object of this little work is to illustrate the Assembly's Shorter Catechism, and fix the attention, especially of the young, on the doctrines and duties which it inculcates, by means of appropriate anecdotes, or brief narratives of interesting incidents affixed to the answer of each question. In many instances the anecdotes are striking and well calculated to serve the purpose for which they are given.

D. L. Proudfit, bookseller and publisher, Newburgh, who has in store a valuable collection of books—many of them excellent—has recently published a small work entitled,

"The Incarnation of the Eternal Word."—This is an able essay, written in a clear and bold style. The subject is well discussed in a manner that cannot fail to inform and interest the attentive reader. A single careful reading should more than compensate for the price of the work.