



THE
REFORMED PRESBYTERIAN.

EDITED BY

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NEWBURGH.

VOL. VII.

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

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THE
REFORMED PRESBYTERIAN.

VOL. VII.

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No. 1.

ON THE MILLENNIUM.

The prevailing characteristics of the present age in the visible church, are active effort and eager expectation. These signs of the times point to great moral and intellectual changes in the social and individual character of man, and give confirmation to hopes afforded by the sure word of Prophecy, that a happier period is approaching in the history of the human race. Efforts however, so greatly diversified and often contradictory, as those are which now prevail, must in many instances be misapplied, and expectations at variance with each other, must terminate at least in the disappointment of some. It is proposed to consider in a few brief articles, some leading features in the character of the Millennium predicted in the Holy Scriptures, and more especially to examine and refute some erroneous apprehensions, which have acquired a degree of popularity only surpassed by their mischievous tendency and their entire deviation from the Scriptures on which they are maintained to be founded.

Of these the most conspicuous, only perhaps because the most specious, is a system which, with variously modified details, asserts, as its leading features, that *the Millennium is to be preceded by the visible and personal descent of the Lord Jesus from heaven to earth, the literal resurrection of the bodies of all the saints, and the establishment of his kingdom in Jerusalem, whence in great glory and power he is to reign with his saints over all the earth.* His descent to earth, as it is to be attended with the resurrection of the bodies of his saints, so it is also to be

attended with the execution of judgment upon the wicked.— And then his reign, undisturbed, is to continue for a period of a thousand years; or each day in this thousand years, in prophetic language, signifying a year, this period is by others extended to three hundred and sixty-five thousand years.

Without applying any special attention to the several arguments in detail by which the advocates for this system profess to sustain and commend it; and without regarding as of any material importance, the various adjunct particulars into which the system is expanded, it is proposed to shew the utter fallacy of an expectation that the Millennium will be preceded either by the personal, corporeal descent of the Lord Jesus from heaven to earth, or by a literal resurrection of the bodies of the just, and of consequence the fallacy of the expectation that he will then reign visibly on earth over the nations during the period of the Millennium which shall follow.

While the advocates of this system (which makes the Church a worldly sanctuary in its worst form,) adjust with specious accuracy an extensive frame of prophecy to exhibit and confirm their expectations, there are a few passages of the Scriptures which constitute their leading and fundamental evidence. This testimony we shall more minutely examine, leaving the rest to fall by its own weight, from which we hope to make it appear, that the whole is a miserable congeries of misunderstanding and misinterpretation of the word of God.

One of the principal testimonies by which this wresting of the Scriptures is supposed to be supported, is the remarkable prophecy contained in the book of Revelation, chap. xx. 1—5, “And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. *And I saw thrones, and they sat upon them, and judgment was given unto them; And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.* But the rest of the dead lived not again until the thou-

sand years were finished. *This is the first resurrection.*" In this quotation we have marked in italics what is presumed to relate immediately to the matter in hand, the whole passage being given that the prophetic event intended may be better understood. The resurrection here spoken of is maintained by our errorists, to be a real or literal and corporeal resurrection. The descent of Christ from heaven, and the reign of his saints on earth with him, are also maintained to be literally intended and are to be so fulfilled. And in this his appearance, and the resurrection of the saints, are presumed to be accomplished other predictions such as the following: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trumpet of God; and the dead in Christ shall rise first." "Every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming." 1 Thess. iv. 16. 1 Cor. xv. 23. And thus it is argued, that as the Scriptures certainly and clearly teach that the Lord Jesus will appear the second time, and that at his appearing there shall be a resurrection, therefore the appearing of Christ and the resurrection of the dead spoken of by the prophet John in the book of Revelation, are the real and literal appearing and resurrection taught throughout the Scriptures.

Without professing to be minutely and critically acquainted with this system and the entire train of reasoning by which it is maintained, an acquisition which furnishes *prima facie* evidence that it is not worth the labor, it is believed that a sufficient view is here given for an honest and sober investigation on scriptural principles. And we now propose to shew how devoid of foundation it is in the first passage cited, and how irreconcilable with the whole tenor of divine revelation; it bears strong marks of being the effort of men, who, despairing of attaining themselves to an habitation in the kingdom of God and of Christ in the highest heavens, are determined to draw that kingdom down to the earth, and thus secure to themselves a possession which otherwise they are conscious they will never reach. It is marked by characteristics, worldly, carnal, sensual; and, with equal casuistry, art and success, throws a dim and impenetrable cloud over the terrors of an "eternal judgment," and "the everlasting kingdom of our Lord Jesus Christ," and "an inheritance in the heavens, incorruptible, undefiled, and that fadeth not away."

“They lived and reigned with Christ—this is the first resurrection.” This prophecy it is maintained must be understood, interpreted and fulfilled *literally*. Now it is remarkable that the whole passage is replete with language, figurative and prophetic in its form, and which will not allow, but actually forbids a *literal* interpretation; and it is highly probable that there is but one expression in the entire prophecy which will be so, that is *literally* fulfilled, viz. the period of time, which from its term and extent perhaps hardly admitted of any other description. Had the prophetic term “days” been employed, “a day for a year,” it might have been considered inconsistent with the solemnity and magnificence of the entire prophecy; and there is besides abundant collateral evidence coinciding with, and confirming the literal import of the language used. But independently of this, all is figurative and replete with prophetic imagery and language. “I saw an Angel, coming down from heaven,” &c. The whole series of events is described under the emblem of a vision, in which persons, and acts and things, pass in review before the actual vision of the prophet. It will not surely be asserted by any person who wishes to retain the credit of a sane mind, that the principle of literal interpretation is to be applied here. Will it be asserted that the Prophet *saw, in real and living subsistences, an angelic being, holding in his hand a real and literal key, and a real chain, seizing and binding a living dragon and serpent, &c.* Or is it not perceived at once that all this is only a vision of objects, unreal in their very nature, passing before, not the corporeal eye, but the intellectual vision of the Prophet, and representing to his mind, by apt and significant emblems, persons and events of which they were the representations? Besides this fact, so plain that like axioms in mathematics, it neither requires nor admits of demonstration, it is evident that the entire series of objects themselves portrayed in the vision presented to the mind of the Prophet and described in the prophecy, whilst they are unreal in their nature and neither have nor ever had any subsistence *literally* in fact, it is evident we observe that the entire series of objects is composed of things only employed as symbols of persons, things and events. “The angel” seen, an apt emblem of the Angel of the Covenant, the essential Word and eternal Son of God in our nature, the Lord Jesus Christ, who was sent of God, and, as our exalted Mediator, is thus represented as exercising his glorious domin-

ion over all created beings. "The key," the emblem of his power over the victims of the just but fearful wrath of God, for he has the "keys of hell and of death." "The chain," appropriately representing the actual execution of that "judgment" committed to him by the Father, and which he exercises with omnipotence. "The bottomless pit," the irrecoverable and interminable, the absolutely endless doom of horror to which wicked men and fallen angels are destined.—The names, "dragon, serpent, devil, satan," all significant of the cruelty, subtlety, malicious accusations and relentless enmity, of the arch fiend, who now with myriads of fallen angels deceives the nations. Indeed every circumstance with which this remarkable passage is crowded, discovers its prophetic and *figurative* character, and places in the clearest light the folly of any attempt to explain and interpret it upon what is called "literal signification." And by the way we may observe that such is the singular and highly wrought imagery of the whole passage that it does itself afford a reason why the one exception exists in respect of the time, to which we have already referred. There could have been no emblem employed to represent the period intended to be described, which *would have been analagous to all the other parts of the vision*, and which would have been at the same time as easy of interpretation; therefore the Holy Spirit, in that particular, at once and entirely drops the figure, and declares at once the period during which the glorious and blessed events thus represented should endure and prevail. Moreover, this figurative language is continued in immediate contiguity and connection with the intimation of the predicted resurrection. "And I saw thrones, and they sat upon them, and judgment was given unto them." Here again it were idle and even profane, to suppose that the eye of the prophet beheld "thrones" literally erected and occupied. No pious and discreet mind will hesitate to acknowledge that here is meant a vision, representing under the emblems of "thrones" and "judgment," exercised by those who occupied them, the righteous administration of government and of judgment in the earth preparatory and introductory to the momentous events which follow. Again, "And I saw the souls of them that were beheaded," &c. Spirits are invisible to the corporeal eye. Is there any man living who can credibly attest that he has seen the souls of the departed. Have we not all painful evidence of this truth who watch at the bed side of

dieing friends? We see the calm sleep of death come over the mortal frame, or the agonized expression of countenance which indicates the last struggle, and the testimony in each case of the departure of the soul, but of that soul no eye takes cognizance, or witnesses its mysterious movement as it withdraws from the clay tenement. So also the allusion to the "Beast"—the symbol used throughout the book of Revelation to represent the modern kingdoms of Europe united under papal Rome—"his image," the papacy, blasphemously and arrogantly claiming all civil and ecclesiastical power in the community of kingdoms growing out of the ruins of the Western Roman Empire—his "mark in their foreheads and in their hands"—indicating the professed and active subjection of men to the Beast and his image.

Now if the whole passage throughout thus abounds in figurative language, in forms the most diversified, why shall not the *Resurrection* also spoken of be understood in the same manner? And especially when the resurrection of the dead is often employed as the emblem of great moral or spiritual benefits conferred upon mankind. As in the instance of Ezekiel's vision of the resurrection in the valley of dry bones, representing the restoration of Israel from their desolate and captive condition—the restoration of the prodigal son, "who was dead and was made live again"—the restoration of the Jews to their ancient covenant relation to God. "If the casting away of them be," says Paul, "the reconciling of the world, what shall the receiving of them be, but *life from the dead*?" Ezek. ch. xxxvii. Luke xv. Rom. xi. Other instances might be produced wherein the same figurative use is made of the resurrection of the dead, and in which no considerate mind resorts to a literal interpretation; particularly in prophetic language, in which future events are purposely, and indeed necessarily shadowed forth in the partly obscure imagery of symbol, emblem, or figure.

In the present instance the figure chosen is most apposite and significant to represent the event which perhaps by almost common consent is believed to be predicted in this memorable prophecy. It is the restoration of the witnesses who through a long succession of ages had been persecuted and reduced by anti-christian cruelty and tyranny—it is the restoration of these witnesses subsisting in an unbroken succession through all ages and through all vicissitudes of accumulating adversity down to the final catastrophe of their ap-

parent destruction and extinction—it is the restoration and elevation of these witnesses at last to eminence, influence and power.—There is a remarkable correspondence in this brief but significant prophecy with two equally obscure but significant predictions.

1. The prophecy of Malachi respecting John, the forerunner of our Lord. “Behold, I will send you, Elijah the prophet, before the coming of the great and dreadful day of the Lord,” &c. This same also is intended in a previous prediction, “Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple,” &c. Malachi iii. 1, 45. Now this had been understood *literally* among a large part of the Jewish teachers and people previous to and at the time of the coming of our Lord, and it was believed that Elijah, or (according to the more modern and Greek pronunciation of the name) Elias, would literally and personally appear, being, for that purpose, sent from heaven to earth. Hence, when the Jews sent priests and levites from Jerusalem to enquire of John the Baptist who he was, and what and whence his ministry, this enquiry is particularly mentioned, “Art thou Elias?” John i. 21. And it appears that our Lord’s disciples were much perplexed with the prevalence of this very belief in their time, that Elijah or Elias should personally appear as the forerunner and herald of the promised Messiah. After the heavenly display of his divine majesty on the mount of transfiguration, which appears to have overwhelmed them with the conviction of the truth, though it did not clear up every objection, they enquire, “Why then, say the Scribes, that *Elias* must first come? And Jesus answered, and said unto them, *Elias* truly shall first come and restore all things. But I say unto you, *that Elias is come already, and they knew him not, but have done unto him whatsoever they listed.*—Likewise also shall the son of man suffer of them. Then they understood *that he spake unto them of John the Baptist.*” Matt. xvii. 10—13. Again, we have the same interpretation given by the same supreme authority plainly designed to correct a literal but mistaken interpretation of the same prophecy. “And Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see?—A prophet? yea, I say unto you, and more than a prophet.—For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before

thee. And if ye will receive it, *this is Elias which was for to come.* He that hath ears to ear let him hear." Matt. xi. 7-14. In all this it is plain that the name of one person is applied to another by prophecy from some analogy or correspondence in their character, ministry or work. Such analogy prevailed between Elijah the prophet, and John the forerunner of our Lord. Both were sent as the messengers to a guilty apostatizing generation. Both were sent to denounce and give warning of merited and impending judgments, to call to repentance and reformation, to restore religion fallen and corrupted. Both were marked by singular zeal, austerity, and fervor in their ministry. And hence the explanation of the use of Elijah's name in its application to John the Baptist removes all obscurity from the prophecy. When the angel announces to Zacharias, the father of John, in the temple, the birth and ministry of this remarkable child, to be born to him in his old age, he says of him, "He shall go before him (the Lord God) *in the spirit and power of Elias*, to turn the hearts of the fathers to the children," &c. Luke i. 17. A testimony which at once applies and explains the prediction.

In like manner, "*the resurrection*" that precedes and introduces the Millennium is to be understood. It signifies the restoration and elevation to power, influence and dominion of a race of men who through a long succession of ages had been despised, persecuted, oppressed, and reduced, towards the close of their testimony, well nigh to utter extinction. They were the martyrs, the witnesses of Jesus, slain for his testimony, or through a toilsome and suffering life, had been living, active, and efficient witnesses for the truth. It cannot be pleaded that because their violent death had been literal, therefore their glorious resurrection must in the present instance be also literal. It is indeed cheerfully admitted, and confidently and joyfully asserted, that such a resurrection awaits them in the great and last day, when "the times of refreshing shall fully come from the presence of the Lord," and a full and everlasting recompense of reward shall be bestowed, in a crown of righteousness from the Lord the Righteous Judge. But this is not the resurrection contemplated and declared by the prophet John in the language before us. For it is certain that multitudes of the martyrs of Jesus closed their honored, useful, and accepted testimony, not by a violent, but by a natural and peaceful death. This must be admitted unless we shall exclude such men as Luther, Calvin,

Knox, Beza, and a noble army less known, but like them in spirit, testimony, and life and death. Indeed it has afforded a most signal display of the sovereign power and dominion of the Head of the Church over his servants and over the world, that whilst he has allowed multitudes of his people to fall by the violent hands of the ungodly as witnesses for his truth and name, he has upheld and preserved numbers of others against the rage, cruelty and craft of Satan and the world, through a long life of peril to a tranquil and happy death; and thus held them up before the nations in their life and future history, not only as honored and accepted witnesses for the truth, but also as living illustrations and witnesses of his own almighty power and constant providence to the end.—The description of them therefore, “*those who were beheaded for the witness or testimony of Jesus,*” is not to be literally interpreted so as to maintain an argument from a literally violent death, to a literally glorious resurrection, intended in this prophecy. For, in truth, this form of death, “*beheaded for the testimony of Jesus,*” constitutes a very small item in the forms of suffering endured by the dying martyrs, and was rarely literally fulfilled, when compared with the multitudes who expired singly at the stake, or were consumed in crowds by flames in burning buildings, or suffocated in caves and prisons, or who perished through famine, or were drowned in floods, or who fell by midnight assassination, or perished in captured towns, villages and cities, abandoned to the lust and cruelty of a remorseless soldiery, or unknown, expired amidst the torments and dungeons of the Inquisition, whose tale shall not be told till “the earth shall disclose her blood and no more cover her slain.” Isaiah xxvi. 21.

A popular writer observes that the vallies, plains, and mountains of Greece are peopled with the memory and memorials of her departed sages, heroes, poets and artists.—The vallies, plains and hills, seas, lakes and rivers, of all Christendom, are peopled with the memorials of the toiling, suffering, slaughtered witnesses of Jesus. These dead shall live again. Crushed, but not subdued, oppressed, but not destroyed, not mute in a real, though unheard in an imaginary death, on account of which the ungodly world abandons itself to a brief and wide spread triumph—they shall rise in the persons, witness and ministry of men of like spirit, testimony and mould. As the prophet Elijah lived in the person, spirit, power and ministry of John, so shall these depart-

ed witnesses live in the persons, spirit, power and ministry of their true and genuine successors. "*They shall live,*" intimating the widely extended animation, and incalculably augmented numbers and influence in which they shall reappear—when all lands, which now contain the memorials of the witnesses, scattered in their toils and testimony, shall at once be peopled by their living and legitimate representatives, in character, doctrine and worship. All the claims instituted by the martyrs for the glory of God, for the person, grace and dominion of Christ, which have been either interrupted, suppressed or driven from place to place, now lying dormant, forgotten, and almost unknown, shall then be proclaimed by voices too loud to be unheard, by multitudes too numerous to be disregarded. "*They shall live and reign.*"

That it is the spirit, character and testimony of the witnesses which the Prophet intends is further manifest by the phraseology which is employed, "*I saw the souls* of them that were beheaded," not the bodies. Men actuated by the same principles, engrossed by the same aspirations of soul, identified by the same spirit. The analogy therefore of this prophecy to that of John the Baptist, as bearing the name, sustaining the person, because like in the ministry and coming in the spirit and power of Elijah, makes it abundantly evident that as there was no literal interpretation to be admitted in the one, so there can be none required in the other.—The witnesses live again, in a succession of men actuated by like principles, represented by like testimony, and identified as one and the same class of men by a like spirit. "*This is the first resurrection.*"

2. This is further confirmed by a corresponding prophecy which will not, as all agree, admit of a literal but requires a figurative interpretation, and that is the prophecy of the witnesses contained in the Book of Revelation, chap. xi. 7—12, which is still more to the point, and may also now be examined and applied with more despatch and certainty. "*And when they,*" (the two witnesses, ver. 7,) "*shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations, shall see their dead bodies three days and a half, and shall not suffer their*

dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

Without entering upon a detailed exposition of the prophecy, it is proper and sufficient for our present purpose to offer the following remarks. The "witnesses" signify not any two particular persons or things, but in general all, who, during the period (1260 years) contemplated in the prophecy, distinguished themselves by bearing faithful testimony to the truth of God and of Christ. The number "two" is employed because it represents a number of faithful and suffering men small in comparison of the multitude of the truly devout who passed through life in comparative obscurity—but which, according to the law of evidence, was sufficient to substantiate the testimony given on trial; "in the mouth of two or three witnesses every word may be established." Matt. xviii. 16. They are not limited to any generation or any age, but represent a succession of devout and faithful men living throughout this whole period, and according to their several circumstances, testifying to divine truth, and however diversified their particular testimony, always animated by the same one spirit of truth, always abiding in the church, and furnishing the faithful with the spirit of prophecy, the testimony of Jesus. This according to the promise of Christ, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth." These witnesses are, in like communication of divine influences, directed and supported throughout the whole period of their testimony. "I will give power unto my two witnesses," ver. 3. And further we assume as granted, what indeed does not bear materially on the question now at issue, that the slaying of the witnesses predicted at the close of their testimony, is yet to be fulfilled.

Now it will be evident that in this prophecy death and resurrection are both figuratively employed in prophetic language, and yet it is evident that though death literally be in part contemplated, a literal resurrection is neither described

nor designed. It is the design of the prophecy to exhibit the successful efforts of their enemies at the close of their testimony in its entire interruption and suppression, at or about the termination of the 1260 years, and that the interruption and suppression shall last for three and a half years, indicated in the prophetic language of three and a half days. The very nature of such an emblem or such a representation demonstrates that it is not designed to be literally fulfilled—besides the whole passage is made up of a profusion of prophetic imagery. As their bodies lay dead in the street of the great city, the spirit of life from God entered into them and they stood upon their feet.” How analogous and almost parallel in fact and substance with the prophecy we are considering, although diversified in details and distinct perhaps in their specific design. “I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God—and they lived and reigned with Christ.” In both there is death, in both there is resurrection, yet in that very prediction in which the death of the witnesses is most directly asserted, the resurrection is forbidden to be literally understood or designed, and thus furnishes another evidence that the entire prophecy refers not to a literal, but to a figurative resurrection. An awful judgment passes over the world, the voice of truth is silenced, the witnesses are fallen before the combined efforts of earth and hell, deceit and violence have succeeded in crushing their testimony, and as a body they are no longer recognized, or known, or heard. But they are restored to life, by a renewed display of divine power, their influence and their power is augmented; they are exalted to a higher sphere of action in the world, and their numbers multiplied—their enemies regard them with fear. “And they heard a great voice from heaven saying, come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.”

Such too we infer is the proper import of the resurrection of those who “were beheaded for the witness of Jesus, and for the word of God, who lived and reigned with Christ.”—No other resurrection is designed by the Spirit of God, than the restoration and elevation of the saints to increased numbers, more extensive influence, and to such dignity and power as give preponderance and dominion over all the earth.

We trust it has been shewn that as this interpretation is perfectly analogous to the only system of interpretation capable of application in two other portions of prophecy very sim-

ilar in their character—so it is the only interpretation which the prophecy under examination does itself admit when carefully and soberly investigated.

THE STANDARD LIFTED UP.

ISAIAH lix. 19.—“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

God has revealed to the Church, by the spirit of prophecy the painful fact, that before the universal triumph of the gospel shall have been accomplished, she shall be brought exceedingly low; and that her enemies shall exult over her with all the malice of ancient Edom, saying, “raze it, raze it, even to the foundation thereof.” But though the Church may be brought low, she shall obtain deliverance, and finally triumph over all her enemies. Her final triumph is as clearly revealed in prophecy, as is her preceding humiliation.—The faith of God’s people in the realization of this is expressed by the prophet, “Lord, thou wilt ordain peace for us,—yea, the fire of thine enemies shall devour them.” The promise of the Redeemer to the Church is, “thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead. For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

The most bitter hostility has been manifested against the Church from the first moment of her establishment on the earth, till the present. “Many a time have they afflicted me from my youth, may Israel now say. Many a time have they afflicted me from my youth; yet they have not prevailed against me. Blessed be the Lord, who hath not given us as a prey to their teeth.” Thus the enemy has been, and is still coming in like a flood; but the Spirit of the Lord has always lifted up a standard against him. That the text includes the continued opposition made to the Church during her past history, cannot safely be questioned; but that it refers to something still future, is not less certain. It is a general promise, which secures to the church, protection from all

the assaults of her enemies ; but, this promise has also an especial reference to a particular instance. This particular danger to which the Church is exposed, arises from "the man of sin"—the system of popish superstition and idolatry. During the rise and developement of this apostate system of false religion, the Church of God has suffered most severely ; but she is still preserved. Like her appropriate symbol seen by the man of God in the wilderness of Sinai, though burning, she is not consumed. The policy of the powers of darkness and the malignity of ungodly men, have been united to destroy the Church of God, but she still survives. The Lord of Hosts is on her side. When the enemy has "come in like a flood, the Spirit of the Lord" has lifted "up a standard against him." The time of the end shall come, and Antichrist shall be destroyed ; but his final destruction shall be preceded by a dreadful struggle to regain his former power. Popery received its death-wound by the reformation of the sixteenth century ; it retains, however, a large portion of strength. It is now concentrating its whole energies in a death-struggle against the Church. "And then shall that wicked be revealed, (fully,) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." In illustration of the text, let us consider the enemy—the coming in of the enemy—and the standard lifted up against him by the Spirit of God.

I.—Ascertain who the enemy is.

1. The enemy includes all those who oppose themselves to God, and the work of man's salvation. They are wicked men and devils. All rational creatures are included in two classes—such as are the friends of God and truth—and such as are the enemies of God, and of righteousness. Michael and his angels ; and the devil and his angels, form these two classes.

All the hosts of darkness, combined and leagued with wicked men, are not only the enemies of God ; they are the enemies also of the salvation of sinners by the cross of Christ.—The seed of the serpent, which includes wicked men as well as fallen angels, are at "enmity" with the seed of the woman—the Church of the living God. Even the destined heirs of glory while they continue in their natural state, unsubdued by the grace of God, are the enemies of God, and of the way of salvation through the righteousness of Christ. "And you that were sometime alienated, and enemies in your mind by

wicked works, yet now hath he reconciled." The character, influence and works of even the elect of God, before their conversion, are all on the side of evil. Previous to their conversion, "they are the enemies of the cross of Christ." O, brethren, this consideration ought to humble us! and teach us the duty of self-abasement! Though we may be able to claim an interest in the righteousness of Jesus Christ, having "redemption through his blood," and "the forgiveness of sin" according to the riches of divine grace—though the enmity of our hearts may now be taken away—though we may be no longer enemies, but friends; yea, and have a place among the children of God: yet *we have been enemies*, "aliens to the commonwealth of Israel, and strangers to its promises." And, should not the consideration that we have been so long the enemies of God,—so long the enemies of him whose name is the Lord God merciful and gracious, lead us to self-abasement, to humble ourselves under his mighty hand, and to endeavor to bring forth fruits meet for repentance! "O Lord, not unto us, not unto us, but to thy name be the glory."

Reprobate men, and apostate angels are the continued and persevering enemies of God, and the gospel of Christ Jesus. Except God himself, there is nothing that is so much the object of their malignity, as the gospel—salvation by the imputed righteousness of our Lord Jesus Christ. They hate it; they wage war against it; it is the object of their implacable resentment and abhorrence. They place themselves in the position of hostility to the salvation of sinners by the cross of Christ: therefore, when he accomplished this work, "he spoiled principalities and powers, he made a show of them, openly triumphing over them in it."

We can form no estimate of the number of fallen angels; but we know that they are exceedingly numerous; that they are also powerful, crafty and malignant. The hostility of these malignant spirits is in principle a war of extermination; their out-cry against the Church, is, "raze it, raze it, to the foundation." In this malicious work they are aided and abetted by wicked men, who make themselves the pliant and ready tools of satan and his associates in their war against truth and righteousness. How vain, thus to set themselves against the Lord and his Anointed? The sons of men act in concert with satan! Ah! how unwise, how lost to all sense of good, thus to fight against God, and forsake their own mercies!

2. Satan is the enemy spoken of in the text. He is the *grand* enemy of God and man. He maintains hostility against the government of God ; and against the salvation of sinners. He is the head of the unholy confederation entered into between the powers of darkness and reprobate men. As the generalissimo of these combined powers, he is emphatically called "the enemy." He guides and influences their hostile movements ; by them he carries on the war against "the seed of the woman." They are not merely his allies ; they are his slaves, to do his will ; the work is emphatically his, and he is "the enemy." In this way satan is spoken of by the Saviour, in the parable of the sower. "And these are they by the way-side, where the word is sown ; but when they have heard, satan cometh immediately and taketh away the word that was sown in their hearts." Mark iv. 16. So also in the parable of the tares and the wheat. "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? From whence then hath it tares ? He said unto them an enemy has done this ?" Math. xiii. 27, 28. Afterwards "the enemy" is identified with satan. "The enemy that sowed them is the devil," says the Saviour in his exposition of the parable. Ver. 39. Whatever inferior means and agencies may be employed, in taking away the word, out of the hearts of the wayside hearers ; or, of sowing tares among the wheat ; the work, notwithstanding is ascribed to the power of satan.

The statement of the apostle John, corroborates this view of the text. "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood" Rev. xii. 15. The enmity of "that old serpent, called the devil and satan," as manifested against the church, is described by his casting "out of his mouth water as a flood." By doing this, satan comes in like a flood. The end which he aims at is, that the Church, here called "the woman," may be "carried away ;" or, in other words, destroyed. In this object he is foiled ; for "the Spirit of the Lord lifts up a standard against him." The great power and wickedness of this "enemy" should stimulate the disciples of the Lord Jesus Christ to greater activity in resisting his assaults ; and guarding against his wiles ! Cunning as the serpent, and terrible as the lion, he seeks the destruction of immortal souls. "Be sober, be vigilant," therefore, says the apostle Peter ; "because your adversary, the devil, as a

roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8. And says Paul, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. vi. 11—13.

II.—The coming in of the enemy.

The language of the text is remarkably expressive.—“When the enemy shall come in like a flood.” The power of the enemy is thus compared to the desolating influence of an overflowing river, the increased water of which, fills not only the channel, and sweeps over its banks; but adds also an irrepressible impetuosity to its current, which, while it drives on with increasing volume engulphs in its bosom every thing that comes within its course. Such too, is the desolating influence of the enemy of souls; he comes in like a flood. “For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

1. The enemy endeavors to carry men away from the truth of God.

The enemy knows that he cannot destroy “the word of God, which liveth and abideth for ever. And this is the word which by the gospel is preached unto you.” 1 Pet. i. 23, 25. “The grass withereth, the flower fadeth: but the word of God shall stand for ever.” Is. xl. 8. If the enemy cannot destroy divine truth, perhaps he may be able to overwhelm men with a flood of error; and persuade them to receive corrupt views of it. This he has often tried; and often with success. The history of the past supplies but too painful an illustration of this. Witness the lamentable corruptions of truth, during the closing period of the Jewish dispensation. The Jewish teachers taught “for doctrines the commandments of men.” They gave interpretations of scripture, which were often contradictory to the evidently designed meaning of the Spirit of God. Jesus “answered and said unto them, why do ye also transgress the commandment of God by your tradition? Thus have ye made the commandment of God of none effect by your tradition. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Matt. xv.

3, 6, 14. Jewish tradition superseded the word of God.— Such was the state of things at the beginning of the christian era. The christian dispensation was scarcely well introduced when “the enemy” began to sow tares among the wheat. And hence, the caution given by the apostle John, “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.” 1 John iv. 1. These false prophets taught that Jesus of Nazareth was not the Messiah; the apostle therefore adds, “every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-christ whereof ye have heard that it should come; and even now already is it in the world.” They denied also, the Father and the Son. For, says John, “he is anti-christ that denieth the Father and the Son.” This is a virtual denial of the true God, who is revealed in the scripture as existing in the persons of the Father, and the Son, and the Holy Ghost. Others, while they acknowledged that Jesus was the Christ, denied the reality of his human nature; this of course implied an absolute denial of his atonement for sinners. For “without shedding of blood there is no remission” of sin. And if he had not a real human nature he could not have shed his blood for the remission of sin.

The epistles of Paul bear ample testimony to the very corrupt opinions held by many, respecting the justification of sinners. They sought justification by the works of the law. “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.” Rom. ix. 31—33. The corruption of christian doctrine gradually proceeded, till “the man of sin” was fully revealed in the dark ages of popish ignorance and idolatry. In view of which Paul has said, “the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way. And then shall that wicked be revealed. Even him whose coming is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong

strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 7—12. Such is the man of sin as described by the apostle Paul. The likeness is too exact, too accurately drawn, to be mistaken for any other than the popish anti-christ.

There are three distinct ways, by which this "man of sin" has endeavored to corrupt the truth of the gospel, and set aside the fulness of divine revelation. The first is, by the popish priesthood assuming the power of absolutely interpreting the scriptures, and refusing all appeal to the scriptures themselves on the part of the people. The second way is, by mutilating or taking from the word of God ; thus rendering it imperfect. The third, is by adding to the word of God.—These we will hereafter illustrate in order.

(To be continued.)

THE U. S. CONSTITUTION WEIGHED IN THE BALANCE.

The Christian is required to prove all things in order that he may hold fast that which is good. His attention, however, will be directed principally to those things in which he is expected to bear an active part ; and these will claim his investigation in proportion to their importance. The constitutions of the churches and nations occupy a conspicuous place in these investigations, and the constitution of the church and of the nation in which he is placed, claim a prominent place among those of the churches and the nations. To the conscientious christian of every denomination in these United States, the constitution of the national government cannot fail to be a subject of deep interest. The object of this essay is to assist those who have no better means of investigation, in proving the moral character of that instrument. No labor-ed argument is intended ; but merely to put the balance of the sanctuary into the reader's hand, and assist him in adjusting it, that he may perform the weighing himself. The several objectionable articles of the constitution are placed in juxtaposition with collateral articles from the scriptures, and both presented at one view. The several articles here presented ought to be examined in their respective connexions ; and every man should try to do his own thinking.—

Without denying that there are many things in the constitution of the United States, which *for the matter* of them are good, we leave to others the more agreeable service of collating them with the divine law in the same manner.

I.—*The objects proposed in its formation.*

CONSTITUTION.

Preamble.—We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

DIVINE LAW.

Hos. viii. 4. They have set up kings, but not by me; they have made princes, but I knew it not.

1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Col. iii. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

Lev. xxv. 10. Proclaim liberty throughout all the land; unto all the inhabitants thereof.

The profession of the reformed churches in relation to civil government is, that it is an ordinance of God, instituted for his own glory, as well as for the good of man; but the glory of God is none of the ends set forth in this instrument. The words "*justice*," and "*liberty*," in the preamble sound well: a stranger to the circumstances under which they were written, could find nothing amiss in them; but any person acquainted with the rudiments of American history, will see that the grand ideas usually associated with these words, are very much restricted by the qualification "ourselves;" and we the people of the United States in administering this justice and securing this liberty to ourselves, exclude from the same privileges millions of our fellow men. The divine law requires justice for all without exception, and liberty for all except criminals: Deut. xvi. 20, "That which is **ALTOGETHER** just shalt thou do." Is. lviii. 6, "Undo the heavy burdens—let the oppressed go free—break **EVERY** yoke."

If any one doubt the applicability of the above quotation from Leviticus, let him ascertain who first made the application. The words are inscribed on the great bell which was rung at the first reading of the *Déclaration of Independence*—an instrument not borrowed, but cast for the occasion; and this verse of Leviticus cast in raised letters when it was cast.—This bell is not among the relics of antiquity; but to this day

serves as the bell of the city clock on the old state house in the city of Philadelphia.

II.—The representation.

CONSTITUTION.

Article 1, Section 2, Clause 3. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons.

in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth.

The distinction here made between "free persons" and "all other persons," is an example of the *kind* of justice established, and of the extent of liberty secured to our precious selves! "All other persons" means slaves.

Here are two new injuries inflicted on the slave besides the old one of depriving him of liberty. First, he is reckoned at the value of only three-fifths of a man; although dignified with the name "person," he is forty per cent below the estimation in which we hold "ourselves." Secondly, the political weight of this three-fifths, is put into the scale with the master, making him something above par in political value, because he is a tyrant. Even among "ourselves," the slaveholder stands pre-eminent; so that the slaveholding States have a much greater representation in the general government, in proportion to the number of persons actually represented, than the free states; which preponderance always has acted, and may reasonably be expected always to act against the interests of the slave, and in open violation of the great principle of the divine law, "Whatsoever ye would that men should do to you, do ye even so to them." And is in opposition to the special provisions made by the same law for the stranger. Lev. xxiv. 22. "Ye shall have one manner

DIVINE LAW.

Ps. cxv. 16. The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men.

Ezek. xlvii. 22. Ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

And it shall come to pass, that

of law, as well for the stranger as for one of your own country." Num. xv. 16. "One law and one manner shall be for you and for the stranger that sojourneth with you."

III.—*The Slave Trade.*

CONSTITUTION.

Article 1, Section 9, Clause 1. The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress, prior to the year eighteen hundred and eight; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.

Rev. xviii. 10. Alas, alas, that great city, Babylon, that mighty city! for in one hour is thy judgment come. Ver. 11, No man buyeth her merchandize any more. Ver. 13, Sheep, and horses, and chariots, and slaves, and souls of men.

DIVINE LAW.

Ex. xxi, 16. And he that steal-eth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Ezek. xxvii. 13. They traded the persons of men and vessels of brass in thy market. Ver. 27. Thy riches, &c. shall fall into the midst of the seas in the day of thy ruin. Ver. 36, Thou shalt be a terror, and never shalt be any more.

The term *importation* is used only in relation to property; and here we have importation of men, women and children, and a tax levied on such importation, dignifying them with the name of "persons," and in reality treating them as property. The earth is the Lord's and the fulness thereof, he has given it to the children of men. See the title deed, Gen. i. 28—30, where the Creator makes over to man the right of property in certain articles there specified; but no mention is made of property in his fellow man. After man had lost this right by sin, it was renewed by the Redeemer; but in the renewed charter as it is presented, Gen. ix. 1—3, there is no mention of this new species of property. Even to this day the right of property in man seems to be among the imperfect rights. Under this clause of the Constitution the nefarious slave trade was legalised for more than twenty years. It is not true, what some assert, that this is now a dead letter since the year 1808; for the slaves imported under this provision, and their children, are still held as property, and their cries are entering into the ears of the God of Sabaoth. The property "imported" under this clause has never yet been cleared. The holders have "duty" to pay in the court of heaven.

IV.—Qualifications of officers.

CONSTITUTION.

Article 1, Section 2, Clause 2. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not when elected, be an inhabitant of the state in which he shall be chosen.

Section 3, Clause 3. No person shall be a Senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that state for which he shall be chosen.

Article 2, Section 1, Clause 3. No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years a resident of the United States.

Article 6, Clause 3. But no religious test shall ever be required as a qualification to any office of public trust under the United States.

Lev. xxvi. 27. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury.

2 Kings x. 29. The sins of Jeroboam the son of Nebat, who made Israel to sin—the golden calves that were in Bethel, and that were in Dan.

Deut. xvii. 15. Thou shalt in anywise set him king over thee, whom the Lord thy God shall choose.

Ps. iv. 3. But know that the Lord hath set apart him that is godly for himself.

DIVINE LAW.

Ex. xviii. 21. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

Deut. i. 13. Take ye wise men and understanding, and I will make them rulers over you.

Job xxxiv. 17. Shall even he that hateth right govern? and wilt thou condemn him that is most just?

Ps. ii. 10. Be wise now, therefore, O ye kings; be instructed ye judges of the earth.

Prov. xxviii. 15. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. Ver. 16. The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

Eccl. iv. 13. Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.

Is. lxv. 20. But the sinner being an hundred years old shall be accursed.

Ex. xx. 3. Thou shalt have no other gods before me.

Rom. xiii. 4. For he is the minister of God.

Ps. xiv. 1. The fool hath said in his heart there is no God.

The constant practice of "the people," in choosing rulers, especially to the higher offices, is sufficient comment on these passages.

V.—*Induction into office.*

CONSTITUTION.

Article 2, Section 1, Clause 7. Before he (the President) enter on the execution of his office, he shall take the following oath or affirmation:—

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect, and defend the Constitution of the United States."

Article 6. Clause 3. The Senators and Representatives before mentioned, and the members of the State Legislatures, and all Executive and Judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support this Constitution.

the testimony, &c. Ver. 17. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people.

Hos. viii. 4. They have set up kings, but not by me; they have made princes, and I knew it not.

According to these sections of the Constitution, an officer may be inducted into the highest office of the nation without any reference to the King of nations; not even in the oath is there any reference to the Lord of the whole earth; and supposing that there were a reference contained or implied in the oath, even this can be dispensed with. "I do solemnly swear or *affirm*."

DIVINE LAW.

Deut. xxxi. 7. And Moses called unto Joshua and said unto him in the sight of all Israel, Be strong and of good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. Ver. 8, And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

2 Sam. v. 3. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord.

2 Kings xi. 12. And he brought forth the king's son, and put the crown upon him, and gave him

VI.—*The pardoning power.*

CONSTITUTION.

Article 2, Section 2, Clause 1. He shall have power to grant reprieves and pardons, for offences against the United States, except in cases of impeachment.

DIVINE LAW.

Num. xxxv. 31. Moreover ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall be surely put to death. Ver. 33. For blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

Cases of murder may arise among the cases which belong to the judicial power of the United States; according to the 2d section of the 3d article.

VII.—*Crediting records and judicial proceedings.*

CONSTITUTION.

Article 4, Section 1. Full faith and credit shall be given in each state, to the public acts, records, and judicial proceedings of every other state.

DIVINE LAW.

Is. viii. 12. Say ye not, a confederacy, to all them to whom this people shall say, a confederacy.

P's. i. 18. When thou sawest a thief, then thou consentedst with him, &c.

1 Tim. v. 22. Neither be partaker of other men's sins.

According to the above provision of the Constitution, a deed executed, or law passed on the Sabbath, in one State, is to be held valid in another State, provided it be among the public records; and judicial decisions declaring that such and such men, women and children, are the property of their fellow men, with other like transactions, are all to be held as valid, *bona fide*, in every State.

VIII.—*Fugitive Slaves.*

CONSTITUTION.

Article 4, Section 2, Clause 3. No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.

DIVINE LAW.

Deut. xxiii. 15. Thou shalt not deliver up unto his master, the servant which is escaped from his master unto thee: Ver. 16. He shall dwell with thee even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him.

Is. xvi. 3. Hide the outcasts;

bewray not him that wandereth. Ver. 5. And in mercy shall the throne be established.

Ps. lxxxii. 3. Defend the poor and fatherless; do justice to the afflicted and needy. Ver. 4. Deliver the poor and needy; rid them out of the hand of the wicked.

IX.—*Pertinacity in wickedness.*

CONSTITUTION.

Article 5. Provided that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses in the ninth section of the first article.

DIVINE LAW.

Jer. v. 26. They lay wait as he that setteth snares; they set a trap, they catch men.

Jer. viii. 5. They hold fast deceit, they refuse to return. Ver. 6. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done?

Eph. iv. 28. Let him that stole, steal no more.

One of the clauses referred to here which might not be amended, is the one which protected the slave trade for more than twenty years. So well was this trap set, to catch men, that if the nation had repented during the twenty years, the Constitution would have prevented the breaking off sins by righteousness, and iniquities by shewing mercy to the poor African.

X.—*The Supreme Law.*

CONSTITUTION.

Article 6, Clause 2. This Constitution and the laws of the United States, which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land: and the judges in every state shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding. mayest observe to do according to

DIVINE LAW.

Deut. xvii. 18. And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of this law, in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life, &c.

Josh. i. 8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein.

Is. viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

The Divine Law is here formally rejected: it is not the supreme law of the land; any incidental references to it in the course of legislation can be of little avail so long as there

is another law supreme. The person swearing to support this Constitution must take it as it is, namely, "the SUPREME law of the land."

XI.—*Religion of the nation.*

CONSTITUTION.

Amendments. Article 1. Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof.

Chap. vii. 5. But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire. Chap. xii. 30. Take heed to thyself that thou be not snared by following them; and that thou inquire not after their gods. Ver. 31. Thou shalt not do so unto the Lord thy God.

1 Kings xviii. 21. How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.

Ps. lxxii. 11. Yea, all kings shall fall down before him, all nations shall serve him.

Mich iv. 2. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

Rev. xi. 15. The kingdoms of this world, are become the kingdoms of our Lord and of his Christ. Compare Ps. ii. 1, 2, 3.

XII.—*Gross and radical defects.*

CONSTITUTION.

The Constitution makes no mention of the Creator in any form: nor of the Redeemer, the governor of the nations; nor of the Scriptures, the only rule, the supreme law of nations; nor of the Church, the great object of God's providence, for whose special benefit, nations are organized, preserved, and dashed to pieces.

out of the book of the Lord and read.

Deut. xxxii. 8. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Is. xliii. 3. I gave Egypt for thy ransom, Ethiopia and Sheba for thee. Ver. 14. For your sake I have sent to Babylon; and have

DIVINE LAW.

Deut. vi. 15. Thou shalt fear the Lord thy God and serve him, and shalt swear by his name.— Ver. 16. Ye shall not go after other gods, of the gods of the people, which are round about you.

DIVINE LAW.

Ps. ii. 10. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear; &c.

Ps. ix. 17. The wicked shall be turned into hell, and all the nations that forget God.

John v. 23. That all should honor the Son, even as they honor the Father.

Is. xxxiv. 1. Come near ye nations to hear. Ver. 16. Seek ye

brought down their nobles, and the Chaldeans whose cry is in the ships. Chap. ix. 12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Ver. 16. Thou shalt also suck the milk of nations, and shall suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour, and thy Redeemer the mighty one of Jacob.

O! believer—child of God, if you have sworn to support this Constitution, or if you are tempted to do so, be entreated for your soul's sake, if you would not be found to fight against God—be entreated to read and study these passages in their respective connexions, tremble at such threatenings as the following, and pray God if perhaps the thought of thine heart may be forgiven thee.

Jer. ix. 9. "Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" Chap. x. 10. "But the Lord is the God of truth, he is the living God and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Rev. xix. 15. "And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS."

Does not this nation *need* a Saviour, and a great one?

R. H.

REFORMED PRESBYTERIAN SYNOD OF SCOTLAND.

(From the Scottish Guardian.)

The Reformed Presbyterian Synod met in Glasgow on Monday, the 21st of November, and was opened with a sermon by the Moderator, the Rev. Mr. M'Lachlan, of Castle-Douglas, from Jer. i. 5, "Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten." After the usual routine business, the Rev. John Graham, of Wishawton, was elected Moderator. Besides other matters, the Court had their attention directed to the following subjects:—

Covenant Renovation.—The Committee appointed at last meeting for this object, reported that they had prepared and

published an address upon Covenanting to the members of the Church, which had been extensively circulated ; but that they had felt considerable difficulty in deciding upon what plan the exercise of Covenant renovation in present circumstances would be most advantageously conducted. They submitted three distinct modes that might be adopted by the Church. After a long, animated, and interesting discussion, it was agreed to re-appoint the Committee, with instructions to prepare a bond, constructed so as to contain a distinct recognition of the descending obligation of the national vows upon the Church and the nation, and to be adapted, also, to the existing state of things—to transmit the same to sessions without delay, that at next meeting of Synod such steps may be taken to promote the work that the various congregations throughout the Church may simultaneously engage in this important exercise.

The exercise of the Elective Franchise.—The consideration of the overture on the elective franchise being resumed, it was unanimously agreed that the members of the Court express their acknowledgments to the writer for his attention to the subject, and their concurrence in the general views and principles contained in it ; and without pledging themselves to every statement or particular interpretation, they recommend that it be published, as containing ample and convincing evidence of the soundness of the principle of the Church, which it was written to illustrate and defend.

Foreign Missions.—The Committee on Missions reported that, after careful deliberation, they had fixed upon New Zealand as the most inviting locality, in their circumstances, for a foreign mission—that Mr. Duncan, after visiting a considerable number of the congregations with the view of interesting them in the cause of foreign missions, had been ordained to the work of the ministry as a foreign missionary—that he and Mrs. Duncan had sailed from London, in the ship Phœbe, on the 16th inst. for New Zealand—and that the interest taken by the Church in this undertaking had exceeded their most sanguine expectations.

Bi-centenary of the Westminster Assembly, and Centenary of the Reformed Presbytery.—An overture was brought in by Dr. A. Symington from the Presbytery of Paisley, proposing that, as the Westminster Assembly of Divines met on the 1st of July, 1643, and the Reformed Presbytery in Scotland was first organized on the 1st of August, 1743—as next year would

be the bi-centenary of the one, and the centenary of the other, that some notice should be taken, and some improvement made of these coincidences. A similar overture was also presented from the United Presbytery of Newton-Stewart and Kilmarnock. After a few remarks and suggestions, it was agreed that next meeting of Synod be held on the first Monday of July—that all the evening sederunts be appropriated to this object. That a Committee be appointed to make all the necessary arrangements, and that at least four ministers be engaged to give an address each on the following subjects:—History of the Westminster Assembly—History of the Reformed Presbyterian Church—Objects contemplated by the National Covenant and Solemn League—and the Prospects and Duty of the Church at the present time.

After transacting other business of a less public nature, the Court finished its sittings on Friday, and the Moderator concluded by prayer, praise, and the apostolic benediction.

ECCLESIASTICAL PROCEEDINGS.*

Western Presbytery.—The Western Presbytery of the Reformed Presbyterian Church met in Rochester, August 29th, 1842. The Rev. W. L. Roberts was appointed Moderator, and the Rev. C. B. M'Kee, Presbytery's Clerk, for the ensuing year. The following resolutions were passed:—

1. The Rev. Mr. Roberts' certificate and recommendation of the Rev. Wm. Niel to the Southern Presbytery, is approved.

2. Mr. John G. Murphy, graduate of Pennsylvania University, is received as a Student of Theology under care of this Presbytery; and the Rev. J. Fisher, and C. B. M'Kee, with Messrs. Mulholland and Morrow, ruling elders, are a committee to examine Mr. Murphy as to his literary attainments, &c. &c.

3. The pastoral relation between the Rev. C. B. M'Kee and the congregation of Rochester, is dissolved at the request of the former.

4. The Moderator is directed to furnish Mr. M'Kee with a certificate of character, and reference to any other Presbytery, should he require it.

5. The Moderator is to furnish Mr. Middleton, licentiate, with a certificate of character and standing, and a dismission to the Pittsburgh Presbytery, when he shall require it.

6. Presbytery appoints the last Thursday of November, 1842, and the last Thursday of February, 1843, the former to be observed

* This paper came to hand after our last No. was printed. Clerks of Presbyteries will favor us, and more fully interest our readers, by forwarding accounts of proceedings seasonably.

as a day of thanksgiving, and the latter as a day of fasting, &c. by the members under her care.

7. Mr. Middleton supplies Lisbon *five*, and the Rev. Mr. Roberts supplies the same *two Sabbaths*, between this time and the next meeting of Presbytery; and the Rev. Mr. M'Kee to supply Rochester congregation at his will.

8. The Rev. Messrs. Roberts and Fisher, with Messrs. John Campbell, ruling elder, are a standing committee of supplies.

9. The next meeting of Presbytery is to take place in the village of York, Livingston county, on the first Monday of June, 1843.

By order of Presbytery. C. B. M'KEE, Pres. Clerk.

SOLEMN WARNING.

Died, at his residence, in the vicinity of Rochester, on the night of the 16th of January, Mr. ANGUS McLEOD, about 50 years of age. The deceased was a Ruling Elder in the Reformed Presbyterian Church, Rochester. He had that day been a short distance from home on some business in company with his son; returned late in the evening in his ordinary health; conversed with his family in his usual manner—complained not of indisposition; retired to his bed, and in about an hour the immortal spirit took its flight from earth, without giving any other warning of its departure than a slight groan. He has left to mourn his unexpected exit an aged father, bordering on 80, a wife, and seven surviving children. What an admonition to all—"Therefore be ye ready; for in such an hour as ye think not, the son of man cometh." M.

ITEMS OF INTELLIGENCE.

Millerism.—We cut from an exchange paper the following statements touching the practical working of that system of delusion which impiously presumes to determine, even to a day, the time of the end of the world, in opposition to the express declaration of the Redeemer. "But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." Mark xiii. 32.

In one of the School Districts of Hillsborough, New Hampshire, the population have become believers in the doctrine of Miller—closed their district school, and taken their children home to get prepared for the Second Advent.

A female was taken out of the Harlem rail road cars, on Saturday, in such a state of raving madness that it required four persons to hold her. Her insanity was occasioned by the influence of the doctrines of Millerism.

Out of eighteen or twenty inmates of the New Hampshire Insane Asylum at Concord, no less than twelve were made mad by the preaching of Miller and his men.

Popery in Persia.—A letter has been received from Rev. Mr. Wright, of Ooroomiah, Persia, in the Christian Observer, dated April 28, 1842, which states that the King of Persia has issued a proclamation requiring the departure of all the Romanists from his dominions forthwith.

The Bey of Tunis has by a decree struck the fetters from every slave in his dominion, shut up the slave market, and proclaimed the entire abolition of human slavery.

Wiclif's body, thirteen years after his death, was disinterred and burned, and the ashes thrown into a neighboring brook. Speaking of this transaction, Fuller says—"The brook did convey his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean. And thus, the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over." The ashes of Huss were thrown into the Rhine.

D'Aubigne's History of the Reformation.—We call the attention of our readers to the cheap edition of this admirable work, issued by Robert Carter. It is printed with the same type as the former editions, and published at the rate of ONE DOLLAR for three volumes, duodecimo; the work is thus placed within the means of the whole Christian community. We have several times referred to the peculiar excellence of this work. It has gained a very great and extended popularity in Europe and America—been translated into several languages, and the favor with which it is regarded in the whole Protestant community is constantly increasing.

NOTICES.

The Committee of Inspection of the Theological Seminary will meet in Allegheny on the 30th March, at 9 o'clock A. M.

J. BLACKWOOD, Chairman.

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

The Southern Presbytery in New York on the 2nd Tuesday of April at 7 o'clock P. M.

The Presbytery of the Lakes at Brushcreek on the 3d Wednesday of April at 10 o'clock A. M.

THE

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No. II.

THE STANDARD LIFTED UP.

(Continued from p. 19.)

Those who are subject to the man of sin are not permitted to ascertain for themselves what the Spirit of God says in the holy scripture, though these scriptures are addressed to them, and to all men, without restriction. "To you, O men I call, and my voice is to the children of men." "Search the scriptures," said the Saviour. John v. 39. Every man who has access to the scriptures, is bound to obey this command of Christ—to read the word of God, and endeavor to ascertain, by comparing scripture with scripture, what is the mind of the Spirit. "He that hath an ear let him hear what the Spirit saith unto the churches." Rev. ii. 11. But, "the man of sin" says no—he steps in between God and man, and with a boldness only equalled by its impiety he forbids what God has commanded. He makes his own will superior to that of God. The laity may not "hear what the Spirit of God saith unto the churches." They may not emulate the honored example of the Bereans, who Paul says "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts xvii. 11. No. The popish priesthood assumes the sole and absolute power of interpreting the scriptures. They alone are the church! The word of God can have no other meaning than what they choose to give it; and this meaning

the people must receive, without the liberty of thinking or judging for themselves, "whether these things are so." The right of private judgment is denied; and the people must believe whatever their priestly superiors choose to give as the interpretation of the sacred oracles! Nay, the people are not permitted the free use of the scriptures. Translations in ordinary use, are denounced as heretical; and the people forbidden to read them as dangerous. But at the same time translations are not provided for them in their own vernacular languages. In all this "the man of sin" shows his "deceivableness of unrighteousness"—his policy in blinding men to "believe a lie." His aim is to prevent men from thinking about what the Spirit of God says in the scripture, so that he may have the absolute interpretation of their meaning; and thereby hold the minds and consciences of men in dependence upon himself. The easiest way of accomplishing this end is to keep the people as ignorant of the scriptures as possible; hence, also the maxim, "ignorance is the mother of devotion." Rome endeavors to arrest the process of thinking in the minds of her votaries; she lays an embargo on human thought, as far as religion is concerned. They must not think about, nor attempt to ascertain the meaning of the Bible, otherwise than it is authoritatively given by the popish priesthood, who arrogantly claim to be the church! But in respect of such the faithful warning of the apostle John should be applied. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John iv. 1.

The popish priesthood claims to be the successors of the apostles; and as such to have the sole right to interpret scripture, as the apostles had to write it. Thus every ignorant and arrogant priest is in this respect in the place of God, to the deluded followers of the man of sin. This unequalled presumption on the part of Rome has been the fruitful source of error and corruption. Controlled by such a principle, her votaries have been in the hands of the priesthood, as the clay in the hands of a potter,—moulded according to their will. Thus they are taught to "believe a lie." Thus, too, "the enemy comes in like a flood."

Again. "The man of sin," mutilates, and thereby corrupts scripture. This is done by excluding the second commandment from the decalogue. Indeed, it is no longer the decalogue according to the popish system, for popery has

only nine of the commandments: To keep up the appearance of ten, the last is divided into two; but the second, which forbids the making and worshipping of graven images is left out! To what extent this mutilation of the decalogue is carried, is not easily ascertained by protestants; as it forms part of the policy of popery to keep from their view as much as possible authorized books. It is enough, however, to convict "the man of sin" of the charge of mutilating the scriptures to have ascertained the fact, that in such popular works of devotion as are deemed safe to be put into the hands of the laity, the second commandment is left out of the decalogue. Now this is the fact, as it regards manuals and catechisms designed for common use. The copies of the moral law, which they profess to give, are mutilated. And such books, it should be borne in mind, are the very kind, to which the great body of the votaries of Rome have access. In this, Rome acts out her true character, that of the old Serpent. In confession, she compels her votaries to give an account of having examined themselves in respect of the precepts of the decalogue. But it would be rather dangerous to the cause of popery, were the laity in such examinations to be questioned whether they "bowed down" themselves to graven images, to "serve them"—or to "any likeness, of any thing in heaven above, or that is in the earth beneath, or that is in the water beneath the earth," when it is well known that they are taught to "bow down" before an image of the cross, of the virgin, or, of the saints. Very soon, the people would have their eyes opened to the wickedness of a system which commanded acts so utterly at variance, with both the spirit and the letter of the second commandment. Therefore this commandment is left out of such books as the people generally have access to; and they are thus kept from learning that such bowing down before images is forbidden by the law of God! The extent to which the scriptures are mutilated, is not indeed great; but the injury inflicted upon the truth of religion is immense. The removal of a few words from the decalogue may in the estimation of "the man of sin," be but an unimportant matter; yet, it is followed by consequences the most important and vital, whether it respects the salvation of individuals, the prosperity of christianity, or the honor of the Eternal. In fact it draws in its train, a practical denial of the true God, inasmuch as it robs him of the glory which is due to him alone, by sharing his glory with

the creature. The removal of the second precept of the decalogue, opens a flood-gate by which "the enemy comes in" with the desolating influence of idolatry, and by which God is dishonored, and immortal souls perish.

Further, "the man of sin" adds to the word of God.—He claims the right of adding to the rule of faith, and practice.—He boldly avows the imperfection of the scriptures for these purposes. The written word of God is not of itself sufficient to make man wise unto salvation.—The traditions of the system of iniquity must be added, to render Divine revelation perfect as a rule, whether of faith or manners!!! Thus, men may not be trusted with God's own truth, till it has been protected by the shield of popish tradition; or rather, till it has been corrupted by the superstition and bigotry of the popish priesthood, "who teach for doctrines the commandments of men;" and thus make void the perfection of scripture. So that "the man of sin, as God, sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii. 4. Thereby, assuming the power of adding to the doctrines, worship, government and discipline of the house of God;—thereby, daring to exercise functions that belong to the office of our Divine Mediator; functions, which no creature is competent to perform. The Lord Jesus Christ alone, bears on his shoulder "the key of the house of David. So he shall open, and none shall shut; and he shall shut, and none shall open." Is. xxii. 22. But popery dares to open and shut, whether it may respect the doctrines, the worship, the government, or the discipline of the church. Armed with an authority so undefined, and so undefinable, as that of giving to tradition the authority of the written word, any thing or every thing required to support the system of iniquity may readily be imposed upon its ignorant and deluded adherents. In the hands of "the man of sin," tradition has no limits, but those of his own ambitious purposes. Of all the means of corrupting the truth of christianity, this is the most effective and influential. There is no dogma so absurd, so repugnant to scripture, that it may not find a place in a system, the administrators of which assume the authority of adding to the will of God, as revealed in the scriptures. To the corruptions of tradition may be added those of the apocrypha; the books of which popery has not only added to, but interspersed with the books of sacred scripture.

By these three ways, the enemy comes in like a flood, corrupting the truth of God. The denial of the right of private judgment—the adding to, and taking from, the written word, practically suspends the meaning and authority of scripture upon the will of “the man of sin.” It would be remarkable indeed, if in such presumptuous hands the gospel of the grace of God, did not lose its original character and purity,—remarkable indeed, if in such hands religion did not become, what it truly is in the system of popery, “a cunningly devised fable”!—an artful mixture of truth and falsehood; of gospel doctrine, with heathen idolatry and priestly device!

I shall now adduce some instances of the corruption of truth by “the man of sin,” in illustration of the general view given in the preceding remarks.

“The man of sin” has corrupted the doctrine of justification, and the way of acceptance with God. The scripture doctrine on this subject is one of the most distinguishing characteristics of the gospel. It is that man is saved by a Divine Saviour—the Son of God in our nature. “God sent forth his son, made of a woman, made under the law, to redeem them that were under the law.” Gal. iv. 4, 5. Because this Divine Saviour magnified the law and made it honorable, by his obedience and death, in the place of sinners, therefore is “the Lord well pleased for his righteousness sake.—For other foundation can no man lay than that is laid, which is Jesus Christ.—No man cometh unto the Father but by him. Being justified freely by his grace, through the redemption that is in Christ Jesus.—Therefore we conclude that a man is justified by faith without the deeds of the law.” Is. xlii. 21. 1 Cor. iii. 2. John xiv. 6. Rom. iii. 24, 28. Such is the way of a sinner’s justification and acceptance with God as taught in Scripture. That a sinner is justified by the righteousness of Christ, irrespective of human merit, or obedience. But, justification by good works, or human merit, occupies a prominent place in the system of popery. It denounces a curse upon the man who believes that justification is obtained by faith, without the deeds of the law. Human merit must be thrown into the balance to make the righteousness of Christ adequate to the justification of sinners. The direct tendency of popery is to draw away men from trusting in the perfect righteousness of Christ, and induce them to trust either in their own good works, or in the good works of other

men. It does this not only by maintaining the efficacy of good works in the article of justification; but also by the doctrine of supererogation. According to this Romish dogma, some men can do not only all that is necessary to their own salvation; they can do more than the law demands. And these surplus works form a spiritual fund, from which Rome draws whatever is wanting in the case of such as fail in the attainment of a sufficiency of good works. And thus she holds not only that man is justified by his own righteousness; but also that he may be justified in part by the righteousness of other men! Is not this to lay other foundations, than that which is laid, even Christ? Are not such doctrines subversive of the gospel?

Popery has discarded the duty of repentance, and substituted in its place that of penance. The doctrine of the bible is that men should repent of their sins, and turn from them unto God in new and holy obedience. The doctrine of popery is that men should do penance. The matter of penance are contrition, confession and satisfaction; this last act is to do something, or endure something specified by a priest, which act, or privation, is a commutation for the punishment due to the sin on account of which the penance is prescribed.— This, it will be observed, is only another form of the dogma of human merit; only another form in which the perfect righteousness of Jesus Christ is assailed and corrupted; and the acceptance of the sinner made to rest upon another foundation than His obedience. The same thing is true of indulgences. The doctrine of the bible is that sin is pardoned only for Christ's sake, "having redemption through his blood, and the forgiveness of sins." The doctrine of popery is that by the purchase of indulgences pardon is obtained, not only for the living, but also for the dead.

As the doctrine of Christ's atonement is corrupted; and its practical efficacy negated by such inventions; so, also is the doctrine of the Lord's supper corrupted by the popish doctrine of transubstantiation. The doctrine of the bible is, that the Lord's supper represents Christ in his death; seals and applies the efficacy thereof, to all who worthily partake of it. The doctrine of popery is, that the bread and wine used in the supper are changed into the real body and blood, soul and divinity of Christ, by the consecration of a priest.— That the smallest particle of the elements after consecration, contains the Saviour, in both his divine and human natures!

Hence, the idolatrous practice of the Mass, which popery defines to be "a propitiatory sacrifice for the living and the dead." The Lord's supper is thus corrupted; and that which was designed as a representation of Christ in his death, is perverted into "a propitiatory sacrifice." Thus the perfectness of the one sacrifice of Christ upon the cross, is practically denied; and the salvation of sinners in part at least ascribed to the "propitiatory sacrifice" of the mass. This is indeed laying another foundation than "the offering of the body of Christ ONCE FOR ALL," by which "he hath perfected for ever them that are sanctified." Heb. x. 10, 14. The dogma of the mass, is not the doctrine of salvation by the cross of Christ: in the mass there is a priest and a sacrifice altogether different and distinct from Christ Jesus, and his one perfect atonement. It proposes salvation not by him alone, but by another medium.

"The man of sin" has corrupted the doctrine of Christ's intercession. The perfection of his atonement is impugned; and the honor of intercession as the great and only high priest of our profession is shared with creatures! Such is the religion of popery. The virgin Mary is adored—worshipped with divine honor, and her intercession in heaven is implored. It is so also, with other creatures. Intercession implies an efficacious merit which neither men nor angels possess; to give this honor to any creature, is to rob Christ of the glory which belongs to him alone, as the only way of access to God. "No man cometh unto the Father but by me," is the solemn declaration of Christ himself. And Paul says, "For there is one God, and ONE Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5.

The doctrine of a future state is also corrupted. The bible teaches that when men die, their condition becomes unalterable. That they pass immediately into either unalterable felicity, or unalterable misery—that no change takes place after death. Some, when they die, are like Lazarus, carried by angels into heaven; others like the rich man, lift up their eyes in hell, being in torment. The scriptures speak of no middle state in the future world. "It is appointed unto men once to die, but after this the judgment." But "the man of sin" teaches the doctrine of purgatory, or a middle state, to which the souls of some men are sent when they die; and in which they are purified from all sin, by the intense suffering to which they are exposed. It is part of this same

corrupt dogma, however, to teach that the souls in purgatory may be released from such suffering by the saying of masses. Mass is a propitiatory sacrifice as well for the dead, as the living. The dogma of purgatory derogates from the perfection of Christ's atonement and thus bases the justification of a sinner partly on human merit, and, is therefore no part of the gospel of Christ.

These illustrations, show how the enemy has come in like a flood,—how "the man of sin" has corrupted the gospel way of salvation,—how he has endeavored to substitute the works, and the merit of the creature, in the room of the righteousness of the Lord Jesus Christ, as the ground of a sinner's justification and acceptance with God!

It will be well for the reader to bear in mind, that while "the man of sin" acknowledges the great fundamental doctrines of the gospel, he makes these of non-effect by devices which virtually destroy them. It is this remarkable feature of popery that Paul has characterized as the "all deceivableness of unrighteousness." Take for instance, the doctrine of atonement, in connexion with the justification of a sinner. Neither the atonement, nor justification in virtue of it, is denied; but, on the contrary, both are maintained. But, at the same time, both are rendered nugatory and practically useless by the popish addition of human merit, in the form of good works,—of satisfaction by penance,—of 'the propitiatory sacrifice' of the mass,—of human intercession,—and of purgatory. These corruptions are not, properly speaking, substitutes for scripture doctrines; but they are so many appendages added to them by "the man of sin." Yet, in effect these additions supersede the gospel doctrines to which they are appended. The efficacy of truth is lost in the mass of error with which it is leavened. But it ought distinctly to be understood that it is chiefly owing to the portion of truth retained with the error, that popery has been enabled to succeed; it is this that has made the system dangerous. It is this blending of truth with falsehood, that makes it emphatically "the mystery of iniquity." It is in this way that the enemy has come in like a flood; and thereby, the doctrines of the gospel have been corrupted.

The illustrations which we have given on this subject have been drawn from the great apostacy of Rome. The reason is that this system contains nearly all the errors by which christianity is corrupted in modern times. The tenets which

distinguish sects, most remarkable for corruption, are almost if not all of them, traceable to popish origin. They are only Romish dogmas presented under various modifications.—Self righteousness is the religion of unsanctified men; the heart of the unrenewed man is therefore the native home of popery; there, it finds a ready admission. Because, the sinner loves a religion that flatters the pride and vanity of his heart, by admitting him to the honor of being in part at least, his own saviour. Hence too, the leading principles of popery find a place in other corrupted forms of christianity.

The means, as has already been shown, by which “the man of sin” has succeeded in corrupting Divine truth, are, by adding to the written word of God the traditions of the fathers, and the unauthorized books of the apocrypha,—mutilating the written word of God,—and finally by assuming the sole power of interpretation, for the perfect accuracy of which infallibility is claimed. A similar process to this, has been pursued by various heretical sects. The effects produced also bear strong resemblance to many of the corruptions of “the man of sin.”

Neologists, and rationalists, like “the man of sin,” deny the perfection of the written word of God. For like him, they add to, and take from this perfect rule of faith and manners. The principle of interpretation upon which they act, is mere reason; whatever doctrines this principle cannot comprehend they most unceremoniously discard from their belief. This rule though specious, is exceedingly deceptive. Under the fair pretence of reason the authority of the written word of God is declined; and the erring judgment of man takes precedence of the dictates of the Spirit of God. This flows from a practical fallacy included in the principle adopted. It is said, that, what is unreasonable cannot be true. Granted. But it does not follow that whatever is beyond the discovery of reason is unreasonable. The thing may be perfectly reasonable, though reason could neither discover it, nor furnish evidence by which its truth might be proved. Equally fallacious is it to maintain, that man cannot be required to believe that which is incomprehensible. In one view of the matter, this a mere truism. A man cannot believe what he does not know; and he cannot know what he does not comprehend. In another view, (and it is this that is designed,) the statement is a misrepresentation. It takes for granted that according to the doctrines of evangelical religion the

faith of men is required in respect of things incomprehensible! Now, this is not only without proof; it is untrue. Let us take an example. Rationalists reject the doctrine of the Trinity: because, (say they,) it is incomprehensible. But what does the belief of this doctrine imply? That those who believe it, *know* and *understand* how God exists in three persons?—Most assuredly not. The mode of the Divine subsistence cannot be comprehended by any creature, however exalted, in the scale of Being. “Who can know the Almighty, or search him out unto perfection?” But our belief in the doctrine of the trinity does not imply this. It implies our belief only in the fact, that God exists in the persons of the Father and the Son and the Holy Spirit.—That the scriptures contain the fact, that God does so subsist; not, that we understand the mode of his subsistence. We believe the fact, that God does so exist; and we believe it on the testimony of Scripture. But we do not exercise faith respecting the mode of his subsistence; because this is not revealed, as the subject of faith. Does the rationalist, it may be asked, understand how God exists in one person? Does *he comprehend* the mode of the Divine subsistence? The truth is, he understands no more *how*, or in what manner God may subsist in *one* person, than *how* he subsists in *three* persons.—Faith must be restricted as well in one case, as in the other, to the simple fact. Beyond this it does not go. Faith proceeds on testimony; but testimony includes knowledge.—The rejection of the doctrine of the Trinity includes a virtual, though indirect denial of the perfection of scripture. Reason as referred to above, refuses implicit obedience to the written word, and assumes the power, of not merely explaining scripture, but of forcing it to speak only such sentiments as the expositor chooses, irrespective of the plain and obvious meaning of the language employed. Reason may legitimately investigate the evidences for the truth of the scriptures,—to ascertain whether they have a rightful claim to be admitted as the very word of God. But this point being settled, reason must yield; she may not sit in judgment on the doctrines of scripture to accept, or reject, only as she may dictate. The assumption of such power in behalf of reason, has led neologists and rationalists to corrupt the doctrine of scripture. In this process of corruption, reason has been made to serve the same purpose, as the traditions of the fathers have been applied to by “the man of sin.”—To make the word of none effect.

In the same way, all the fundamental doctrines of christianity, have been set aside. Such, as the Divinity of Jesus Christ,—the personality, of the Holy Spirit,—the union of the Divine and human natures in the one person of the Mediator,—the imputation of the guilt of Adam's sin to all his natural posterity,—and the imputation of the righteousness of Christ as the sole ground of a sinner's justification, and acceptance with God. These, and other doctrines which constitute the peculiar character of salvation by grace, are rejected, because human wisdom cannot appreciate their importance. Thus the word of God is made of none effect by the pride of unsanctified reason.

Quakerism furnishes another illustration of the same principle.—The corruption of christian doctrine, in consequence of setting aside the perfection of scripture. With the Quaker the written word of God is only of secondary importance;—‘the light within’ is his primary rule. He shakes himself free from unqualified submission to scripture, under the pretence of enjoying an immediate Divine afflatus. A claim to inspiration is thus made to supersede the scriptures of truth. Guided by this internal light, and disparaging the word of God, Quakers have formed a system, as diverse from christianity, as are the conceits and vain imaginations of corrupt man, from perfect wisdom.

The most dangerous, as well as most successful opposition made to the gospel is that of legalism in its various and diversified forms. This is indeed another gospel than that of Christ; it is not salvation by the righteousness of Christ alone that this system teaches; but salvation partly by the righteousness of Christ, and partly by virtue of human merit. And, in so far as the salvation of sinners is suspended on human merit, in so far is the gospel of Christ renounced and opposed: Not only so, it is thus utterly subverted. Salvation by the righteousness of Christ is salvation by free grace,—it is the gospel of the grace of God. It admits of no merit but that of Christ, as a ground of justification before God, whether in whole or in part. “And if by grace,” says the apostle, “then it is no more of works; otherwise grace is no more grace.” To admit the element of human merit, more or less in the matter of a sinner's justification, is then to build upon another foundation than that which God has laid—“even Christ.”

Legalism develops itself in the different forms of Pelagianism, Universalism, Arminianism, and Hopkinsianism.—These different phases of legal doctrine vary very much as it respects the amount of error with which they are respectively chargeable; but they are all obnoxious to the charge of hostility to evangelical religion, or the doctrines of free grace. The influence which they obtain over the mind of man is so much lost to the influence of sound principle.—Perhaps there is no way, by which such deep inroads are made upon divine truth, as that of legalism in its diversified forms; it exerts a ruinous influence on all that is sound in principle, and all that is holy in practice. In all its forms it is opposed to the gospel. It is of this false view of religion that Paul speaks in the beginning of his epistle to the Galatians, when he says, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.”

Legalism is a moral poison that destroys the soul of the sinner, because thereby he is taught to imagine himself “rich and increased with goods,” when alas! he is “wretched and miserable, and poor, and blind, and naked.” It leads him away from Christ through whom alone there is salvation, to trust in his own righteousness which is “as filthy rags.” The extent of this corruption is immense; by far the greater part of professors of religion are under its influence. It has well nigh leavened the whole religious community with its unsound, and unholy principles; while the friends of truth ‘like angel visits, are few and far between.’ Other heresies have slain their thousands, but this has slain its tens of thousands. “Many strong men have been cast down” by it.—It is the work of the “enemy,”—the great adversary of God and man, who “comes in” with his desolating flood of error; and thus makes war with them “which keep the commandments of God, and have the testimony of Jesus.”

The object which I have in view in this discourse suggests to me the duty of reminding my hearers that though legalism has crept into Protestant denominations, and has corrupted many of these to a most alarming degree, it is part and parcel of the Romish apostacy. In that system of ini-

quity the various forms of legalism, have had their origin.— They are interwoven with it and are essential to its existence. It is the false idea of human merit that supports the throne of “the man of sin.” By means of this, he maintains his influence over his deluded votaries. The dogmas of Rome respecting good works, works of supererogation, penance and purgatory, fully corroborate the truth of this remark. I repeat it then, that legalism, or the doctrine of human merit is an essential element of “the man of sin.” It is an anti-christian principle, though it may find shelter under the cloak of a protestant profession!

(To be continued.)

PRESENT DUTY OF COVENANTERS.

The witnesses for Christ should have “understanding of the times to know what Israel ought to do.” All truth is at all times important; and every duty is in every period obligatory. There is however “the present truth,” varying according to the different circumstances in which the church may be placed, and there is the *present duty* indicated by the changing dispensations of divine providence. To us it is a matter of great moment to ascertain to what particular duties God is now calling us. He is speaking to us both in his word, and in his providence, with a voice loud and distinct; and we should, each one, imitate the example and employ the language of the converted Saul of Tarsus, “Lord what wilt thou have me to do?” It is the intention of the writer to exhibit in a series of papers some of the duties which are now of special importance, and that require our immediate attention.

1. *Covenanting*.—The church is, “the bride—the Lamb’s wife.” She becomes his by the marriage covenant. “I am married unto you.” “Thy Maker is thine husband.” Not only are all her true members united to the Lord Jesus Christ by a living faith, and made “members of his body, of his flesh, and of his bones,” but she as a moral person has joined herself to him “in a perpetual covenant that shall not be forgotten.” He has betrothed her to himself in righteousness, in loving kindness and in faithfulness.”

That the obligation of covenants entered into “in the true spirit of the institution” of covenanting will continue unin-

paired to the latest ages, is an unquestionable truth. But we are not therefore to infer that a renewal of these obligations is at no time necessary. We have the command of God to "vow" as well as to "pay" our vows—the approved example of the Saints in scripture, and the practice of the church in the times of her highest reformation attainments, in opposition to such an inference. Assuming that it is the duty of the church frequently to renew her covenants, I shall offer some reasons to show that it is her *present* duty.

1. The state of the church requires it. And what is the state of the church? It is not necessary to have travelled throughout her whole extent—to have examined into the condition of her various congregations and to have heard the experiences of her numerous members, satisfactorily to answer this question. Let any one but turn his thoughts inward, and take an impartial view of his own spiritual state and he will have mournful evidence that spiritual insensibility is alarmingly prevalent. And that his case is not peculiar he will be convinced, if he attends to what he sees and hears among his christian acquaintances. How exactly does the description given of the church in Laodicea suit professors of religion at the present time. "Thou art lukewarm and neither cold nor hot." And how plainly do they say by their coldness and carnality "we are rich and increased with goods, and have need of nothing."

The church is in a state of great lifelessness in divine things. "While the bridegroom tarries the virgins slumber and sleep." "The earth sitteth still, and is at rest," and the church seems to have imbibed the same spirit of carnal ease. Nor is this an acute attack which may soon expend its strength without the application of more than ordinary remedies.—The symptoms too evidently show that the disease is chronic, requiring active treatment in order to effect restoration to health.

This insensibility discovers itself in various forms. It produces that spirit of selfishness which leads to prefer our own ease, advantage, and honor, to the good of others, and to the glory of God. Too often, when any measure is proposed, which contemplates these important ends, our first inquiry is—how will it effect us in those points on which we are so sensitive? And our determination either to co-operate, or stand aloof, is formed from the result of such calculation. If we have the honor of originating the measure, or if in carry-

ing it forward, our instrumentality be prominently employed, we then see, or think we see, that it will be of great advantage to the cause of Christ. But if others be preferred to us in doing important work, we are ready to consider ourselves released from obligation to do any thing, and Gallo-like, to "care for none of these things." Connected with this, and produced by the same cause, is the want of that confidence and affection among brethren which should ever characterize those "who follow the Lamb." We are disposed to look with a suspicious and jealous eye on those who surpass us in talents, influence or usefulness. This would not be the case if we were earnestly desirous that the glory of God and the interest of his church would be promoted, by whatever instrumentality he may be pleased to employ. Influenced by such a desire, we would diligently labor for the common cause, in whatever sphere our Master might assign us our place. Inattention to the attainments of the church, and indifference to her "faithful contendings," are also the practical workings of insensibility. We are too little conversant with the times of covenanting, and therefore we are too little acquainted with the extent of the obligations by which our souls are bound.

These things being so, is it not "high time to awake out of sleep?" Shall we lie at ease in Zion, until the Spirit of God depart, and write on us, Ichabod "where is the glory?" The remedy must be applied or the disease will become incurable. Let us cast off this burden of insensibility, and stir up ourselves to take hold of God. Sensible of our lukewarmness, our selfishness, our pride, and our ignorance let us prostrate ourselves in the dust before our justly offended Lord, and with true sorrow for past sins, and with faith in Christ, for pardon and acceptance, "let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

2. The Holy Spirit is now calling us to the duty of covenanting. He is the Comforter whom the Lord Jesus Christ has sent to abide with his people for ever. It is his work to bring all things to their remembrance,—to teach them all things and to guide them into all truth. He dwells in the Church and imparts to her members, life, light, and sanctification. In his light they see light. He "shines into their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ," and he sheds his illuminating beams on the path of the just, rendering his journey ea-

sy, speedy and pleasant. To the church he is the pillar of fire directing her course through the wilderness, and leading her to the land of rest and enjoyment. In the lively oracles he has exhibited the charter of her existence, the end of her organization, and the unerring rule of her faith and practice.

But it is to his constant work in the church, by which he inclines and determines her to perform the duties incumbent on her as the spouse of Christ that our remarks now have special reference. The subjective revelation of the will of God in the soul is exactly answerable to its outward revelation in the word. It must be so, for the Author of both is the same. And by this internal revelation he not only gives a disposition to obey the commands of God, but also intimates when any particular duty is specially seasonable. This he does, both by giving an understanding of the language of providence in its varying dispensations, and by suggesting to the minds of the saints the duties to which they are called, by the circumstances in which they are placed. In this way the Spirit of God is now making known to the church, that covenanting is her present indispensable duty.

To what agent but the blessed Spirit can we ascribe the movements that have already been made, in relation to this work in the three synods of the covenanted church? And the fact that these movements have been simultaneous, and without preconcert, clearly reveals their Author. Who but he whose gracious presence is every where in his church, and in whose hand are the hearts of men, could dispose the rulers of Zion, far scattered as they are, to unite with harmony and zeal in a work so great, so arduous and so opposed to carnal ease and favor with the world? Long have we grieved him by our carnality, our selfishness and our pride, and he is still striving with us. While we are lying on the bed of ease, with our arms folded in spiritual slumber, our beloved is knocking by his Spirit, and saying "Open to me, my sister, my love, my dove, my undefiled." "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

These operations of the Spirit are not confined to the officers of the church. Many a private saint feels, and he cannot tell why, a growing desire to renew publicly his covenant with God. In meditation, in reading, in conversation, in hearing, and especially in prayer, his mind is led out to contemplate the time when God will "raise up the tabernacle of

David that is fallen, and close up the breaches thereof, and raise up his ruins, and build it as in days of old." His heart burns within him, and he earnestly desires to have a hand in the good work.

Should not then, these intimations of the divine will be regarded? Or may we with impunity close our ears and harden our hearts against these calls to duty, so often and so pressingly urged? Surely we cannot continue in ease and apathy, and be guiltless. Though the Spirit is long suffering, yet he will not always bear our provocations. He gives frequent intimations, before he ultimately departs. Ezekiel saw the glory of the Lord first going up from the cherub, and standing over the threshold of the house; chap. x. 4. Again he saw it departing from the threshold, and standing over the east gate of the Lord's house, ver. 18, 19. Again he saw it going up from the midst of the city, and standing on the mountain eastward of the city; chap. xi. 23. This was a symbolical representation of the Spirit of the Lord withdrawing his presence from the church. If she does not improve his warnings, he will give more visible manifestations of his displeasure. How important for us to hearken to his voice, and comply with his invitations. Should his gracious intimations of his will be unheeded, how do we know that he will ever speak to us again in the language of mercy. Might he not swear in his wrath that we shall not enter into his rest?—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

3. The application of prophecy indicates that covenanting is now our duty. The prediction of any moral duty to be performed at a specified time, has all the force of a precept. Applying this rule, I propose to show from prophecy that we live in the times in which not only the church, but also the nations, should covenant with God. It is not my design to ascertain by reasoning the period in which we are in the church's prospective history. It is enough for my purpose, that it is pretty generally admitted, that we are near the commencement of the millennium. Without going into detail to consider what will be the characteristics of that glorious state, I shall merely notice two leading features, by which society will be then distinguished—a high tone of piety in the church, and a high tone of morality in the nations—or in other words, ecclesiastical and civil society will be then brought to the highest pitch of reformation of which they are respectively

capable. If it be so that covenanting is the means that the Holy Spirit will employ and bless for accomplishing these important objects, then from the premises necessarily the conclusion follows that covenanting is now our duty.

The 62d chapter of Isaiah opens with a glowing description of the church's millennial glory. "Her righteousness shall go forth as brightness, and her salvation as a lamp that burneth—she shall be called by a new name, and be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God." These are, however, the results of her relation publicly acknowledged, which she sustains to her Lord. Ver. 4. She shall be called Hephzibah, (my delight is in her,) and her land Beulah (married.) Zion and her land—the church and the nations shall be married to the Lord by public social covenanting. The same time, and the same duty are referred to in Revelation, 19th chapter. A voice out of the throne like that which proclaims the approach of the bridegroom, Mat. xxv. 6, calls on all the servants of God and all that fear him, both small and great, to praise him. This is responded to by a great multitude with a voice as of many waters, and of mighty thunders, extolling the power and authority of God, and proclaiming the duty of entering into the marriage covenant with the Lamb. "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

If the fulfilment of these prophecies be near, this is no time for the hands of Zion to be slack. The summons from the throne to "praise our God," will not be in vain. Let us beware of the sinful delusion, and false confidence of the Jews. "We have Abraham to our father," for as God was able of the stones to raise up children to Abraham, so he is able out of very unlikely materials to prepare witnesses for himself. Shall the standard be taken from us and be given to others who will come into the ranks with the ardor of new recruits, and the courage of veteran soldiers. Must we for our apathy and unfaithfulness, be cast off to make way for those who will be more zealous for the Redeemer's cause and glory?—God forbid. What Covenanter is it whose heart does not sicken at the thought? Let us then—as we value the inheritance left us by our martyred fathers—as we desire to walk in their footsteps, and be heirs with them of the same promises—as we would be found with our "loins girded and our lights burning," prepared to meet the bridegroom—"let us cast off

the works of darkness and put on the armor of light, and go forth to our Master without the camp bearing his reproach."

May the Spirit of Christ, who has put it into our hearts and into the hearts of our brethren in the isles of the sea, to begin this good work, direct in its progress, and carry it forward to a successful consummation.

PRESBYTER.

(To be continued.)

THE CHRISTIAN'S CONFIDENCE OF SALVATION.

Among the most important objects of human knowledge, man himself is to be reckoned. The truth embodied in this statement is generally conceded, though evidently but little understood. "Know thyself," is a favorite maxim with many who are ignorant, that its author is indebted for the sentiment to the writings of inspiration. It is the injunction made by wisdom upon her children: "keep thy heart with all diligence, for out of it are the issues of life." David by experience having realized the difficulty of the task, implores God to perform it in his behalf—"search me, O God, and know my heart, try me, and know my thoughts." Ps. cxxxix. 23. This principle, the advantage of which men are willing to acknowledge in its application to their personal and worldly affairs, is of great importance in the system of grace, and when properly applied exerts an influence extensively beneficial. To understand the nature of the relation in which we stand to God, to know our prospects and our destiny, are subjects which christians, at least, regard as deeply interesting and important. A strict acquaintance with the heart is one method by which information respecting them is to be acquired. Without this it will be impossible ever to arrive at a certainty of our interest in the blessings of the everlasting covenant, and in Christ its glorious Head. The confidence or assurance of salvation can never be attained. In order to arrive at this confidence of personal salvation, it is necessary to understand its nature—know that it is attainable—and employ the means that have been appointed for obtaining this end.

There is one feature in its character that on first sight strikes the mind as very obvious—it is a high and rare attainment. In Psalm xxiv. 14, it is described as the secret of Jehovah. "The *secret* of the Lord is with them that fear him,

and he will show them his covenant." In scripture usage the word is employed to designate the intimacy and the confident familiarity of friends; of this we have an example,—Job xix. 19, "All my inward friends, or the men of my secret, have abhorred me." In a still more remarkable application the term is to be understood, Jer. xxii. 22, where it properly denotes a council chamber. "But if they had stood in my council," &c., alluding to the custom of princes in admitting persons of distinction and confidential friends into the presence chamber. Both of these interpretations are admissible in the present instance. God confides his secret to the believer to whom it is given to enjoy the assurance of his interest in the covenant of mercy, and allows him to appear, betimes, in his council chamber. Admission to a knowledge of Jehovah's secret, implies—terms of friendship with God—spiritual discernment of divine things—and fellowship with the Father, and with his son Jesus Christ. The enjoyment of blessings so eminent as these, advances to a high degree of Christian attainment, and clearly entitles their subject to the appellation, confident of Jehovah. His new name no man can read but himself. Sensible assurance, moreover, of an interest in the love of God our Father, must be regarded as a privilege of great account. It is an admission for the time being, and to a certain extent, into the privacies of the searcher of hearts. "Who hath known the mind of the Lord?—but we have the mind of Christ." It begets an enlargement of soul in the desire after, and in the possession of, heavenly enjoyments, and in exact proportion to the strength of our confidence in Christ, will be our aspirations after holiness.—To the mind of an individual who knows that his hopes are built upon an immovable foundation, an extensive scope and powerful inducements are presented for the exercise of gracious and sanctified affections. Besides, such a condition of mind is fraught with encouragement to continue in practical obedience to the law of God. It brings the recompense of reward to our immediate inspection, and imparts an unhesitating certainty of its bestowment. "Be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58.

We have said that the confidence of personal salvation is not only a high but rare attainment. All regenerated persons are not indiscriminately the subjects of assurance; at the

same time it is not absolutely peculiar to any grade of Christian character, for it is sometimes, though seldom, enjoyed by those who, comparatively speaking, are babes in Christ. The explanation of this fact is easy. Assurance flows immediately from an infallible knowledge of our regeneration. To this information we are conducted by a severe, candid, and impartial investigation of the evidences of the new birth. Infants do not possess the capability of exercising to such a degree intellectual energy, although in spiritual as in natural things, there may be an anomalous instance of precocity of mind. It is more commonly the case, however, that assurance of salvation is found with those who are approximating the measure of the stature of the fulness of Christ. The disciples themselves, notwithstanding their intimacy with Christ, seem not to have attained the unwavering hope of salvation until after the period of his resurrection. "These things have I spoken unto you that your joy might be full," implying that hitherto it had not been complete.

In forming correct apprehensions of the nature of christian confidence, it is important to remember that only true believers are its subjects. The secret of the Lord, it is declared, is with them that *fear* Him. Filial, reverential and holy fear, holds a distinguished place among the graces of the Holy Spirit, and in this as in many other places is repeated as an evidence of a state of grace. "The *fear* of the Lord is the beginning of wisdom." "*Fear* God and keep his commandments, for this is the whole duty of man ;" or, to present the idea in our own language, obedience to the divine law, and a proper state of the affections, is a compend of human duty.—The "fear of the Lord" is descriptive of one who is a christian in principle and in practice. It accords to the character of the person who entertains an habitual reverence for the Father of spirits, and comes to the throne of grace in the exercise of godly fear. It is to persons of this description, those who have the fear of God in their hearts, that he reveals his covenant and shews his salvation.

It is proper in this connexion to advert to an obvious distinction between saving faith and assurance, the nature of which we are considering. This is the more necessary, as there is danger of confusion ; assurance being inseparable from the faith which is effected by the operation of the Spirit of God. To say, however, that a belief in the proposition, "Christ died for me in particular," forms a necessary element

in evangelical faith, is, in our judgment, a heinous mistake. Most evidently this would be faith without testimony, for in scripture it is not in any place revealed that Christ died for this or that man in particular. It is still affirmed, however, that assurance is essential to the faith of God's elect. But let it be observed, it differs widely from the assurance of salvation.—The former has respect to the object, and the latter the subject of faith—the former is direct and immediate, the latter is indirect and reflexive. God does not require any man in the first acting of faith, to believe that Christ and the blessings of the everlasting covenant are his own in possession.—But he does demand, and he demands imperatively to believe on the name of his Son—to have an assurance of his ability and willingness to save—to believe that he can—that he will save us—save me, provided that he be received into our—into my heart. This is the assurance of the Christian's faith, and is based upon the universal and individual offer of the Lord Jesus Christ in the gospel, in which he is offered to every man as particularly as though the name had been expressed. To make any other assurance than this essential to belief in Christ, involves the Bible in contradiction and confusion, and what is almost equally bad, offends most grievously against the generation of God's children.

Doubts and fears in reference to our personal concern in the favor of God, are perfectly consistent with the habit of saving faith. Mistrust in reference to this point is widely different from unbelievably calling in question the mercy of God to sinners, and his faithfulness to the promises. This would be infidelity in its grossest form. The certainty of these the believer has neither cause nor disposition to doubt. He knows that he is faithful who has promised, and that he is able to keep that which is committed unto him against that day. It is in reference to his own individual interest in the promises that he demurs—he is unable to discover within himself the characteristics of a gracious state—his soul is filled with anxiety—he walks in darkness, and has no light—and like Hezekiah goes softly all his years in the bitterness of his soul. But God will not cast off for ever. His people shall not always be filled with desponding fears and doubts. When they are in darkness, the Lord will be a light unto them—when they fall they shall rise. "Light is sown for the righteous, and gladness for the upright in heart."

JUVENIS.

(To be continued.)

TROUBLE IN THE SECESSION CHURCH OF SCOTLAND.

We copy the following interesting article from the "British Chronicle."

Every branch of the visible Church seems destined to pass through the ordeal, for the trial of their faith and patience.—Most of our readers are aware that the Scotch Secession Church consists of from five to six hundred congregations, the descendants of those who originally left the Church of Scotland, above a hundred years ago, on account of patronage, and certain evils in her system of management. This body, which was formerly separated, under the name of burghers and anti-burghers, was united again about 20 years ago, and has generally since its first existence, held closely to the Evangelical principles of the gospel. About ten years ago, a controversy was commenced by some of their clergymen, about the lawfulness of Church Establishments, and was for several years kept up between them and the ministers of the Church of Scotland, with great vigor and too much asperity. After the troubles of the Church commenced by the interference of the civil courts, the secession body looked on without showing any sympathy with those who were contending for truth, and who held the very same doctrines as themselves; and in many cases they appeared rather gratified, and contended that it showed that the Church could not be connected with the State in consistency with her spiritual independence.

The Evangelical party in the Church were contending for the very same rights which gave rise to the secession, but instead of receiving any support from that quarter, they frequently encountered their opposition, in town councils and other public assemblies, and were denounced as opposing the laws of the country. There were, doubtless, many exceptions, but this was the general course of the most active among the Secession Body.

Circumstances have now occurred which will probably alter this state of things. A heresy appeared within the Secession about two years ago. It resembles in many respects what is called the "new light" in the United States. The denial of the doctrine of original sin, or universal depravity; the assertion of the doctrine of perfection, and many other departures from the principles of their Church, which it would

be foreign to our purpose to enter on, were preached and avowed.

Mr. Morison, minister of Kilmarnock, for inculcating these errors, was deposed. Mr. Rutherford, minister of Falkirk, the successor of the talented and excellent Dr. Belfrage, also promulgated the same views. Seven members of his session out of nine, and a great majority of his congregation, were dissatisfied, and they applied to the Presbytery to have his case considered. Mr. Rutherford, with his two remaining elders, deposed the other seven, who again brought their case before the Presbytery of Stirling, who, after a calm and dispassionate consideration, replaced the seven elders, and deposed Mr. Rutherford and his two adherents.

Mr. Rutherford applied to the Court of Sessions for an interdict against the sentence of his own Church Court, which was readily granted. Mr. Gilfillan had been appointed to intimate the sentence to the congregation, but Mr. Rutherford had taken such steps as prevented this being done. It is said that he invited some of his adherents to come armed to the church, and that he had a warrant ready for the apprehension of Mr. Gilfillan. That Rev. gentleman, however, knew better what was due to the cause in which he was engaged, and he contented himself with preaching in Mr. Steele's church in the same place, to a crowded and orderly audience, when he intimated the sentence of the Church court, declaring Mr. Rutherford's pulpit vacant.

This new interdict has created a deep sensation through Scotland. When the civil courts interfered with the decisions of the Church of Scotland, the Seceders used to say, "it is all right, you have connected yourselves with the state, and must in every thing abide by the decision of the civil law. If you will leave the state connection, you will then be independent."

There was certainly ample reason for holding the opinion that no civil court would interfere with the judgment of an ecclesiastical body among the Dissenters.

The late Lord President (Hope) in a church case expressly stated that the court *could not* interfere in a similar case from a dissenting body. But an interdict *has been granted* by the Lord Ordinary in the Falkirk case, and a new feature introduced into this strange clashing of civil and ecclesiastical jurisdiction. As the interdict is but an initiatory step, it is possible that the court may dismiss the case, when its merits are

entered into ; but if this were likely to happen, we know not why the interdict should have been granted. If the application had been to the Sheriff or Judge Ordinary of the district for civil aid to prevent a breach of the peace, the matter would have been different, but the evident object of Mr. Rutherford was to commence a process which shall reduce the sentence of his own church superiors, and so lay another branch of the visible Church at the feet of the civil law.— We strongly suspect that our friends of the Secession will now view these decisions in a different light from what they have hitherto done, and shall be happy if it brings about a cordial reconciliation between them and that part of the Church of Scotland which is now so nobly sustaining her independence.

THE FIRST BLOOD OF THE REFORMATION.

The inquisitors of the Low Countries, thirsting for blood, scoured the neighboring country, searching everywhere for the young Augustines who had escaped from the Antwerp persecution. Esch, Voes, and Lambert, were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten, and several other inquisitors, summoned them to their presence. "Do you retract your opinion," inquired Hochstraten, "that the priest has no power to forgive sins, but that that power belongs to God alone?"—and then he went on to enumerate the other Gospel truths which he required them to abjure. "No : we will retract nothing," exclaimed Esch and Voes, firmly ; "we will not disown God's word ; we will rather die for the faith !"

The Inquisitor. "Confess that you have been deceived by Luther."

The young Augustines. "As the apostles were by Jesus Christ."

The Inquisitors. "We declare you to be heretics worthy of being burnt alive ; and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him : distress and uncertainty agitated his heart. "I request four days' respite," said he, in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and hand-

ed over to the council of the reigning governess of the Low Countries. The council delivered them, bound, to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety, and their youth drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near, "Once more we ask if you will receive the Christian faith?"

The Martyrs. "We believe in the Christian Church, but not in your Church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms—stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs; "we will die like Christians, and for the truth of the Gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses."—The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us!" and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them, feeling his liberty, dropped upon his knees in the midst of the flames, and then, in worship to his Lord, exclaimed, clasping his hands, "Lord Jesus, son of David, have mercy on us!"

Their bodies were quickly wrapped in flame; they shouted "*Te Deum laudamus.*" Soon their voices were stifled—and their ashes alone remained.

This execution had lasted four hours. It was on the 1st of July, 1523, that the first martyrs of the Reformation laid down their lives for the Gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching, and preparing new martyrs."

But the joy of Luther in the constancy of these young christians, was disturbed by the thoughts of Lambert. Of the three, Lambert possessed most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp.— Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the Gospel. Delivered, ere long, from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of these martyrs. Brussels manifested a willingness to receive the Gospel.— “Wherever Aleander lights a pile,” remarked Erasmus, “there it seems as if he had sowed heretics.”

“I am bound with you in your bonds,” exclaimed Luther; “your dungeons, and your burnings my soul takes part in.— All of us are with you in spirit; and the Lord is above it all!”

He proceeded to compose a hymn commemorative of the death of the young monks; and soon, in every direction, throughout Germany and the Low Countries, in towns and in villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last,
And from that scattered dust,
Around us and abroad,
Shall bring a plenteous seed
Of witnesses for God.

Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead, they speak,
And trumpet-tongued proclaim
To many a wakening land,
The one availing Name.

[*D'Asbigne.*]

EDWARD VI.

At his coronation, when the three swords, for the three kingdoms, were brought to be carried before him, he observed that there was one yet wanting, and called for the Bible. “That,” said he, “is the sword of the Spirit, and ought in all right to govern us, who use those for the people's safety, by God's appointment. Without that sword, we are nothing; we can do nothing. From that we are what we are this day; we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of

Divine strength." Child as he was, so well had he been trained, that he was capable of thus thinking, and thus expressing himself. One, who was about his person, says of him, "If ye knew the excellence of that young prince, your hearts would melt to hear him named the beautifullest creature that liveth under the sun; the wittiest, the most amiable, and the gentlest thing of all the world."—"No pen," says Fuller, "passeth by him without praising him, tho' none praising him to his full deserts."

There is a beautiful anecdote of this excellent prince. Ridley had preached before him, and with that faithfulness which his preachers were encouraged to use, dwelt upon the pitiable condition of the poor, and the duty of those who were in authority to provide effectual means for their relief. As soon as the service was over, the king sent him a message, desiring him not to depart till he had spoken with him; and calling for him into a gallery, where no other person was present, made him there sit down, and be covered, and gave him hearty thanks for his sermon: and his exhortation concerning the poor. "My lord," said he, "ye willed such as are in authority to be careful thereof, and to devise some good order for their relief; wherein I think you mean me, for I am in the highest place, and, therefore, am the first that must make answer unto God for my negligence, if I should not be careful therein." Declaring, then, that he was, before all things, most willing to travail that way, he asked Ridley to direct him as to what measure might best be taken. Ridley, though well acquainted with the king's virtuous disposition, was, nevertheless, surprised, as well as affected, by the earnestness and sincere desire of doing his duty, which he now expressed. He advised him to direct letters to the lord mayor, requiring him, with such assistants as he should think meet, to consult on the matter.—Edward would not let him depart till the letter was written, and then charged him to deliver it himself, and signify his special request and express commandment, that no time might be lost in proposing what was convenient, and apprising him of their proceedings. The work was zealously undertaken, Ridley himself engaging in it; and the result was, that by their advice he founded Christ's Hospital, for the education of poor children; St. Thomas' and St. Bartholomew's, for the relief of the sick; and Bridewell, for the correction and amendment of the vagabond and lewd; provision also being made, that the decayed housekeeper should receive weekly parochial relief. The king endowed these hospitals, and, moreover, granted a license that they might take in mortmain lands, to the yearly value of four thousand marks, fixing that sum himself, and inserting it with his own hand when he signed the patent, at a time when he had scarcely strength to guide the pen. "Lord God," said he, "I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name!" That exemplary life was drawing rapidly to its close, and in a few days he rendered up his spirit to his Creator, praying God to defend the realm from Papistry.—*Soutkey.*

EARTHQUAKE IN THE WEST INDIES.

One of the most destructive earthquakes of modern times, occurred in the West Indies, on the morning of the 8th of February last. It was felt most severely in what are called the Windward Islands—the most eastern cluster; and of these, Guadaloupe, Montserat and Antigua, suffered most materially. Point au Petre, a large town in Guadaloupe, was laid entirely in ruins, with awful destruction of human life. Suddenly, says one account, the earth began to rock to and fro, having an upward and downward motion; then followed the tumbling of the buildings all over the city, coming down with a mighty crash. In about thirty seconds the city was in ruins. A few hours after, fire broke out in various parts of the city, destroying what remained after the earthquake. Nothing is to be seen but broken walls and a few wooden buildings in the outskirts of the town. It was called by many the handsomest city in the West Indies. It contained a population of 18,000, and the buildings were mostly of stone, three or four stories high.

No very correct estimate of the number of lives lost can be made, but all accounts agree that it is lamentably large. The lowest statement we have seen is 2,000 supposed to have been killed immediately, besides very many who died afterwards from injuries received. The highest puts the number at 10,000 supposed to include all that are missing. 4,000 dead bodies are said to have been dug out of the ruins, carried out to sea and sunk, to prevent the atmosphere from becoming infected by their decomposition. The fortifications which were built in the strongest manner, were entirely prostrated, and of 800 soldiers who were quartered in them, only 70 remained alive. The American consul residing there, was found partially buried in the ruins, with both legs so severely broken that amputation was deemed necessary. This was performed, but he died soon afterwards.

From an account seen since the above was written, we extract the following:

“The scene was terrific. The earth rocked so that a man could not keep his feet. It opened in several places and closed again, swallowing up people and buildings, and, in some instances, the water spouted up sixty and seventy feet. Many large openings remained. About two-thirds of the inhabitants perished. Of the garrison of eight hundred men, only seventy survived.

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene.—Some persons, after having been almost extricated from the rubbish, were necessarily abandoned to their fate, on account of the approach of the fire. The cries of people buried under the ruins were heard for several days, and a large number were dug out in a mutilated

and suffering condition. Some it was hoped would survive, but others died after their deliverance. The stench from sulphur at first, and from the decaying bodies after two days, was intolerable.

Four thousand bodies had been dug out of the ruins of Point Peetre by the sailors in the harbor, and taken out to sea in boats, in order to prevent a pestilence. The survivors were reduced to such awful extremities for food, that they rushed out to intercept cart loads of canes, which had been ordered in for them from the country.

A St. Croix paper says—"The mouth of the harbor of Point Peetre, which before the event was capable of admitting ships of the heaviest burthen, became completely choked up and rendered impassable by rocks being forced up from the bottom of the sea. The vessels which were at the time in port, will, it is feared, never be got out; among them many large ships from France, and other vessels from America.

"An order came down for 1000 barrels of flour, 200 barrels of beef, 50 tierces of rice, 30 casks of fish, &c., all of which have been procured and sent to-night, by a French schooner, and the Romp, of St. Croix."

A contribution to the amount of \$4000 was also raised, and forwarded by the Romp."

THE SPIRIT OF POPERY DEVELOPING ITSELF.

The recent Bible burning in the Northern part of the State of New-York has made a distinct chapter for the historian of "Popery in the United States." There are several features in the narrative, that mark it as a legitimate part of the records of the Papacy, and as chronicles of the times we would enter the facts in our journal.

In the month of October, 1842, some Roman Catholic priests came from Montreal to the village of Corbeau, in the town of Champlain, and acting under the direction of the Bishop of Montreal, commenced their labors. They held meetings protracted for several weeks; great numbers of Romanists from the towns around attended, and considerable excitement was produced. When their power was fully established over the minds of the masses that attended, a decree was issued that all who had Bibles, of the Protestant version, should bring them and lay them at the feet of the priests. The ignorant people, believing it their duty to obey the wicked edict, brought in great quantities of the Holy Scriptures that had been distributed among them by the zeal and liberality of Protestants in that region of country. These Bibles were then consigned to the flames. On the 27th of October, 1842, a priest by the name of Telmont, brought out from the house in which they had been collected, as many as he could carry in his arms at three times, placed them in a pile in the open yard, set fire to them and consumed them

to ashes! This deed of wickedness was performed by the sacrilegious hands of a Romish priest, in open day, while many Protestants and Papists were standing by, beholding the scene; the former filled with grief and indignation at this insult to God and man, and the latter glorying in the conflagration of the leaves of eternal truth.

Previous to the consummation of this infamous act, two gentlemen of great respectability waited upon the priests, and desired that the Bibles might be given them for the society that had distributed them. This request was refused, and the insulting answer returned that some of the Bibles had already been burned, and they should burn all they could lay hands on.

These are facts that cannot be denied, and they are of use in showing that Popery is unchanged, that its malignant hatred of the truth is as deep as ever, and that in every country and in every community it will resort to the fagot and the flame when such weapons promise the removal of adversaries, or may be employed without personal danger to those who use them.

Such is Popery the world over, people, priest and bishop. Ever the same, it hates the light; it cannot bear the truth; the only light which it will allow the word of God to shed on the people is the light of its holy leaves on fire. Well, the blood of the martyrs is the seed of the church, and it may be that embers of the late Bible conflagration in Corbeau, may kindle a flame that shall tend to consume Popery in this land. God grant it speedily.

THE CHURCH OF SCOTLAND.

The last intelligence of the Church of Scotland, which we published, was an account of the proceedings of the grand ministerial convocation. As one of the results of the deliberations at that time, about four hundred clergymen pledged themselves to abandon all the advantages of the Establishment, rather than submit to the dictation and interference of the civil courts. The die has thus been cast, and either Parliament must afford relief by securing to the Church the exercise of her appropriate duties, without being subject for their performance to civil pains and penalties, or the most pious, learned, and influential clergymen in the Establishment, must leave it to those who prefer mammon to God. This is an act worthy of the Scottish Kirk. It is literally taking up the cross to follow Christ. It is a deliberate manifestation of preference for Christ over all earthly enjoyments. To carry into effect their determination, they must give up their churches and their livings, which are in the hands of patrons who for the most part neither love nor fear God; and must be content with the small stipends which they may obtain by voluntary subscription.

By our latest advices we learn, that since the adjournment of the Convocation, the public mind has been more awakened, and in a large number of instances the congregations have declared their determination to sustain their ministers in the noble stand which they have taken. This will either induce the government to give the cause of grievance a more intelligent examination and prompt redress, or it will encourage the hearts of faithful ministers to go forward in resisting a policy which would convert the Church of Christ into a secular engine, obedient in its motions to an unspiritual and irreligious power. The Ruling Elders and the Probationers are also uniting in resolutions to sustain no church which submits to the influence of the Erastian principles.

The Dundee Warder says, we are informed that a private meeting of noblemen and other landed gentlemen friendly to the church, convened by circular, was held in Edinburgh. Sir Andrew Agnew Bart was in the chair, and about fifty attended the hasty summons, while letters of concurrence in the objects of the meeting, were received from about as many more. Among those who sent letters of concurrence were the Duke of Argyle and the Marquis of Breadalbane, and we believe that the epistle of the latter was expressed in terms remarkable for frankness and warmth in the church's behalf. The meeting, we understand, adopted a strong remonstrance to Government in behalf of the church, which has been forwarded to the Premier.

We learn that a requisition to Dr. Chalmers to proceed to London and deliver a series of lectures on the independence proper and essential to a church in connexion with the State, has been set on foot by influential parties in London, and is in course of subscription. Among the requisitionists are the Duke of Argyle, the Hon. Fox Maule, M. P., Mr. Plumpton, M. P., Mr. Taylor, and other eminent and distinguished individuals.

The Edinburgh Witness says "we rejoice to understand that arrangements are in progress for immediately and universally commencing to make provisions for places of worship and the support of the ministry, in the event of the apprehended disruption; and that a matured plan will be submitted to the meeting of elders, to be held on the 1st of February.

Snow in Switzerland.—A London paper states that so much snow has not fallen in Switzerland within the memory of man, as during the past winter. In some places it is from fourteen to fifteen feet deep. The paths to the houses in the mountains have been blocked up, and many of the inhabitants are almost without food for themselves and their cattle. At the village of Marcote, an avalanche destroyed several buildings, and killed many head of cattle. The village of Valsentre, was also destroyed by an avalanche, when all the inhabitants were in bed. Out of 35 houses, which composed the village, 26 were, with their occupants, buried beneath the mass of snow.

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ON THE MILLENNIUM.

(Continued from p. 13.)

That there shall be on the earth a long continued period of purity and prosperity enjoyed by the Church of God, then extended over the whole world, and an attendant state of moral order and great happiness among the nations, is clearly foretold in the Scriptures, and at a very early period was made known in promises and prophecies to the people of God. This event, so consonant to the goodness of God, so becoming the glory of the Saviour of mankind, and so replete with consolation to the faithful in all the conflicts through which they pass in maintaining the testimony of Jesus, requires, for various reasons, to be well understood both as to its characteristic properties, and the general period when its commencement may be expected. The mere establishment of truth might be a sufficient consideration, but it is required moreover by the effect which a proper understanding of its true nature must have in directing to present duty and preparatory efforts, as well as in forming reasonable anticipations and imparting a character of unity and truth, unchanged throughout all ages, to the declared expectations of the Church of God.

The present age has witnessed the revival of an old heresy on this subject, and a revival of it with unusual zeal and success in its diffusion. This heresy maintains that the millennium consists in the personal descent of the Lord Jesus from heaven, to take up his abode at Jerusalem, and there to reign

with his saints on earth for the period of a thousand years; that his appearance from heaven is to be immediately attended with the resurrection of all the righteous who have died, and the execution of judgment on the wicked, which last are no more to trouble the earth, then to be occupied during the period mentioned by the risen and living righteous, who are to share in the glory of this earthly kingdom. This unscriptural and unreasonable hypothesis is pretended to be founded mainly on a prediction contained in the book of Revelation ch. 21, v. 1—6. “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand” &c. &c. To this are of course subjoined various misinterpreted and misapplied testimonies of the prophets, and numerous testimonies garbled and gathered from early writers among the fathers of the primitive church. This last is a class of evidence of little weight. It may be produced by partial quotations, in which injustice is done to faithful advocates of the truth, or by selections from writers as deep in the heresy as its modern patrons. At best it is only human testimony and requires to be corroborated and supported by the word of God. To this therefore we refer, and in a former article endeavored to show, as we hope successfully, the preposterous nature of an attempt to give a *literal* interpretation to the main evidence pleaded from the prophecy of the book of Revelation. The whole passage in its various details was shown to be necessarily *figurative*, except the definite period of time, and intended to exhibit the moral and spiritual effects of Christ’s kingdom in the subversion of the cruel, tyrannical and infidel systems of misrule among the nations; in the restoration and elevation to power and influence of principles, which had been long pleaded, resisted and oppressed, embodied in the persons of the righteous, then to be multiplied over all the earth, and the consequent suppression of the power and influence of the wicked, during a spiritual reign of the Redeemer in truth, righteousness and peace over all nations for a thousand years. This was shown to be analagous with other prophecies; as in the spiritual resurrection of the witnesses, Rev. xi. 3—12; and most clearly in the person of John the forerunner of our Lord, who had been predicted under the name of Elijah the prophet, who was therefore erroneously, as in the present instance, expected to descend from heaven, and resume his ministry on earth. The prophecy nevertheless in that instance, as in the present, was

shown to be fulfilled by the appearance of another, animated by the same zeal, severity and power which had distinguished his great predecessor. "John came in the spirit and power of Elias." So the righteous dead, at the millennium, will reappear, and live again, in the persons of multitudes of the same character, who will succeed and imitate them in their testimony, principles and spirit, and will be multiplied and spread in power and influence over all the earth.

We now proceed to consider this heresy in another light, and shew its inconsistency with various cardinal doctrines and properties of divine truth.

1. It is strikingly at variance with the benevolent character and blessed fruits of the true millennium exhibited in the scriptures. Of the properties of that event and state of the church and the world, we do not now speak in detail, purposing a future discussion for that particular subject. But it is necessary and seasonable to observe, that that event as portrayed in the scriptures of truth, exhibits a period of one thousand years, in which the church shall be diffused in great purity and power over all the world, and that then the nations, brought to the service of God, and submission to the Messiah, shall be no more agitated and ravaged by ambitious schemes, by cruel and desolating wars, and the demoralizing influence of infidelity, impiety and crime. Pestilence and famine, often the natural offspring of national disorders and wars, and the righteous judgments with which the Most High visits the nations for their sins, will be unknown. The arts of peace will be mainly, perhaps exclusively cultivated, the usages and implements of war being no longer required. And in this condition the human race being suffered to propagate and expand by its natural law of increase, the world will be peopled by successive and multiplying generations, unparalleled and unknown; it may be safely believed in any former period of its existence. That the true church of God has expected, does still, and with assured confidence may anticipate such a happy period among the nations, is evident from multiplied testimonies of the Holy Scriptures. Of these we select a few.—The very covenant that was established with Abraham, on which the visible church is founded in its existence on earth, has interwoven with it promises to this effect. At an early period, God promised to Abraham, Gen. xii. 3; "in thee shall all families of the earth be blessed." Again, he assures him in the very covenant itself, Gen. xvii. 4, "wherein he is a father not

according to the flesh, but according to the promise," Rom. ix. 8, "thou shalt be a father of many nations," which Paul interprets, Rom. iv. 13, to mean "a promise that he should be the heir of the world." Again, "In thy seed ("which is Christ," Galatians iii. 16,) shall all the nations of the earth be blessed," Gen. xxii. 13. So that if words have any meaning, that very religion established in the person and illustrated in the faith of Abraham, amplified and purified by the increasing light of the New Testament, is to pervade at some future period, "all families and all nations of the earth."—And that moreover when the world shall still be peopled by families and nations, in that natural order of succession and propagation, and society wherein the promise found them when first given; not in a state wherein after the resurrection pretended, they shall be like the angels of God which neither marry, nor are given in marriage." And to exhibit still more fully the moral and spiritual magnificence and splendor of that event, Paul reasons concerning the restoration of the Jews and the fulness of the Gentiles, brought into one common covenant relation to the God of Abraham, now and then more gloriously known as the God and Father of our Lord Jesus Christ. "Now if the fall of them," (the Jews,) "be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the *fulness of the Gentiles be come in*. And so all Israel shall be saved." Rom. xi. The prophetic eye of the Apostle glanced over the long period of desolation to the ancient Israel, but of grace and compassion to a long succession of generations among the Gentiles; this is the riches of the Gentiles, and the reconciling of the world. He sees that period of desolation to the one and favor to the other, succeeded by a brighter to both, still through a long vista of ages, replete with mercies to be diffused by the same covenant over all the world. Transported with the blessed vision, he exclaims at the close of his discussion, "O, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" Rom. xi. And well might he thus exclaim. The prophets before him dwell in strains of surpassing splendor

on this holy theme and shew it to be replete with long continued, wide spread and universal manifestations "of glory to God in the highest, and on earth peace and good will to men." Then, "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9. "The Lord hath made bare his holy arm in the eyes of all the nations; and *all the ends of the earth shall see the salvation of our God.*" Isaiah lii. 10. "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring to thee the forces of the Gentiles, and that their kings may be brought." Isaiah lx. 11. "His name shall endure forever; his name shall be continued so long as the sun; and men shall be blessed in him; *all nations shall call him blessed.*"

These predictions appear plainly to contemplate the same natural and social order in which the families and nations of the earth are now, but reformed, enlightened, and elevated by the holy and blessed effects of the gospel of Christ. We very much misunderstand the providence of God if they have been fulfilled. It remains, therefore, that a period far other than the world has yet passed through, awaits the human race, in a long succession of ages, during which the gospel of Christ, in a degree of purity and power, in all probability yet unequalled, (for the works of God are always on the advance,) shall be preached in all the world.

Now, if, as we have seen, during this period, all the usual lets to the increase of the human race, by war, pestilence and famine be removed—if the sterility of the earth in yet uncultivated regions be made by the divine blessing to yield to the industrious cultivation of the increasing multitudes of the human race—if to a long series of numerous generations succeeding each other in the world, thickly peopled with nations, blessed with light, knowledge and peace, the gospel of our salvation be powerfully and efficiently preached, what must its blessed fruits be in gathering into its inheritance redeemed and regenerated men?*

How shall we estimate the multitudes of these successive generations, brought into being and passing from this life, not to perish in ignorance as now, but to be brought under the efficient administration of mercy and

* The population of the world is at present estimated at 800 millions. In such a condition of the world as the millennium presents, it would be naturally 1200 millions. In one century, three generations of the human race are born and pass away in succession; so that in that state of the gospel of Christ, in the course of one century it is no unreasonable computation that 3,600,000,000 of the human species will have been under its pure and powerful administrations—and this to continue and increase for 1000 years.

grace in the gospel of Christ, and, by its healing virtue, prepared for everlasting life? By what system of computation shall we attain even the most distant idea of those myriads of myriads, that may, and, we have surely reason to believe, will, in that long, prosperous and happy period of the church be gathered as an abundant harvest out of the nations of which the first fruits only have as yet been offered? How shall this vast throng add, at the last great day, when *that* shall come indeed, lustre to the crown of God our Saviour, "when he shall come to be glorified in his saints and admired in all them that believe." 2 Thess. i. 10.

But the tendency of this heretical scheme is to close at once the flood gates of divine mercy against the human family, and ere the tree of life shall have spread its leaves for the healing of the nations, to put a sudden period to the administration of mercy from heaven to the human race. It is a system repugnant to humanity, to piety—it impeaches the goodness and benevolence of the Most High—it limits and impiously contracts the administration of Christ's gracious kingdom over the human race—it mars and obscures the glory of his great salvation—and all in the face of plain, express and *literal* testimonies from the prophets, who with one voice announce this glorious developement of the love and kindness of God our Saviour towards man. It is therefore to be rejected as it is inconsistent, and strikingly at variance with the benevolent character and blessed fruits of the true millennium exhibited in the Holy Scriptures.

(To be continued.)

EXPOSITION OF HOSEA XIV. 4—9.

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard and observed him: I am like a green fir-tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

The Israelites were in a state of the most grievous declension at the time this prophecy was addressed to them. The prophecy itself affords abundant evidence of the truth of this charge. It is thus sustained by the testimony of the Spirit of God—of him who cannot lie. But while guilt is thus charged home upon them, every encouragement is given to induce them to abandon their evil ways, and turn unto the Lord.—“O Israel, thou hast destroyed thyself, but in me is thine help. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah?—How shall I set thee as Zeboim? Mine heart is turned within me, and my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the holy One in the midst of thee.”

In the preceding verses of this chapter the charge is reiterated, “O Israel thou hast fallen by thine iniquity,” but at the same time they are comforted with the kind invitation, “return unto the Lord thy God. Take with you words and turn unto the Lord, and say unto him, take away all iniquity, receive us graciously; and so will we render the calves of our lips.” Thus they are not only invited, but also instructed how to “return” to the Lord, from whom they had revolted.

In the passage which we are now to explain, the blessed effects are stated, of obeying the call of God, in the wonderful improvement of their religious character. And to express this improvement, the most simple yet beautiful imagery is employed.

“I will heal their backsliding.” In rebelling, Israel is likened to a restive heifer, which refuses to submit to the yoke of the husbandman, and put her shoulder to the burden. “Israel slideth back, as a backsliding heifer.” The figure is still preserved; for when they return unto the Lord, he “heals their backsliding.” This promise includes in it two things. First, the pardon of sin; and secondly, deliverance from its power. Israel had been taught to plead with God for the enjoyment of this—“say, take away all iniquity.” The prayer of the penitent is heard, and answered; for, God says, “I will heal their backsliding.” He pardons the guilt of sin, yea, of all sin. And this he does for the sake of the righteousness of Christ. Hence says the scripture, “There is, therefore, now no condemnation to them which are in Christ

Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—To declare, I say at this time his righteousness, that he might be just; and the justifier of him that believeth in Jesus.” Rom. viii. 1 & iii. 25, 26. Not only does God in his great mercy, pardon iniquity, and hide his face from the sins of his backsliding but now penitent children; he will deliver them also from the power of sin. “I will heal their backsliding,”—I will deliver them from their love of sin, and give them an heart to love me and my ways. I will write my law, says God, upon their hearts. The predominating power of sin is subdued by the prevailing power of divine grace. Hitherto sin had reigned and ruled without control in their hearts; its power is now broken; they are no longer the servants of sin to obey it; for now are they the free men of Christ Jesus.—Such is the promise, “I will heal their backsliding.” The law of the spirit of life in Christ hath made me free (says the apostle) from the law of sin and death. O what a blessed privilege! Sin not only pardoned, but sin subdued! In such, sin reigns not unto death, but grace reigns through righteousness unto eternal life. They are dead—dead unto sin; and their life is hid with Christ in God. Yet, let believers keep always in remembrance that although the corrupt principle in the heart, from which all backsliding flows, is subdued by the grace of God, promised in this scripture; still it is not entirely destroyed. There is still the law of the members, that warreth against the law of the mind. The power of sin is indeed broken; but not annihilated. Believers have, it is true, the assurance of an absolute, final victory over all sin; but they must lay their account for many a hard conflict, before their warfare is accomplished. In the mean time, while in the state of war they must strive to grow in grace—to be strong in the Lord and in the power of his might.

“I will love them freely.” The love of God to the objects of his mercy is two-fold. The love of compassion, and the love of delight. Israel while he continued in the service of sin was not the object of God’s delight. Nor can any one while he continues under the power of sin be the object of delight to God. For “he is angry with ill men every day.” Even the destined heirs of grace and glory, while they are the servants of sin, cannot be delighted in by the Holy One of Israel, to whose nature sin is most abhorrent and loathsome.

And therefore he says, "O do not that abominable thing which my soul hateth." But God has loved the destined heirs of glory from all eternity, with the love of compassion. "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." Jer. xxxi. 3. From this everlasting love of compassion flows all that goodness and mercy of which they are afterwards made partakers. This love was the exciting cause why they were predestinated "to be conformed to the image of his son." And once "conformed to this image," he loves them with the love of delight. Of Zion he hath said, "all my well springs are in thee." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Zeph. iii. 18.

Pardon and deliverance from the power of sin, furnish the most unequivocal evidence of the Divine compassion toward sinners. Hence says the apostle John, "In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."—From this love of compassion, which dictated the gift of Christ, that thereby sinners might be sanctified and justified, flows as water from its fountain head, the pleasure and delight which God takes in his own redeemed people. He loves them so as to make them lovely: and then rejoices in their loveliness. He makes them comely with the comeliness of Christ, put upon them; and then loves them, because they are lovely. "The king's daughter is all glorious within. So shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him." Ps. xlv. 13, 10. God first heals the backsliding of his people, and then loves them, in the sense of taking delight in them. It is then that he rejoiceth over them "as the bridegroom rejoiceth over the bride." Isaiah lxii. 5.

God not only loves, but he loves "freely." The sovereignty of God is that to which his love must be traced. "For he saith to Moses, I will have mercy upon whom I will have mercy, and I will will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. ix. 15, 16. It is not because of any good foreseen, whether of faith, repentance, or works, that God has predestinated sinners

“unto the adoption of children, but according to his good pleasure which he hath purposed in himself, that we should be to the praise of his glory.” Eph. i. 9, 11, 12. Those whom God hath loved freely, and called by his grace, he continues to love; and love too most freely. Believers may act sometimes very unlike the children of God; they may forget their first espousals of love, and walk very unworthy of the vocation wherewith they have been called. But he says “Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips.” Ps. lxxxix. 33, 34. As the unmerited goodness of God, was the cause why he loved sinners with the everlasting love of compassion; so, that same undeserved goodness is the cause why he continues to love them when they are turned from darkness unto light—to love them with complacency and delight. The gifts and graces which he confers upon them, give no claim to a continuance of his kindness. “By the grace of God, I am, what I am,” said the apostle Paul. All boasting then is excluded. For the love of God is free and sovereign!

We have thus shown you brethren that the promise, “I will love them freely,” is the fruit of divine sovereignty. He has compassion upon sinners; but it is for “his own name’s sake”—he “loves them freely.” Redeemed from sin, and made comely with the comeliness of Christ put upon them, he also delights in them; and this too he does for “his own name’s sake,” for he loves them freely with the love of complacency. Again, the promise may include the fulness of the divine love. “I will love them freely.” That is his love is entire and complete. There is no more remembrance of former sins; he casts their sins behind his back into the depths of his forgetfulness. “Who shall lay anything to the charge of God’s elect? Who shall separate us from the love of Christ? From the love of God which is in Christ Jesus our Lord.” Rom. viii. 33, 35, 39. Further, the love of God is exceedingly bountiful. He giveth liberally and upbraideth not. The love of God is beyond all the measurement of human thought. And so says the apostle, that ye “may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.”—Eph. iii. 18, 19. God commendeth his love towards us, in that while we were yet sinners Christ died for us,

“For mine anger is turned away from him.” In the preceding part of the verse the pronouns used are in the plural; in this clause a singular pronoun is employed. In the latter, Israel is considered as one whole,—a community; in the former instances, the individuals of which the community consists are the subjects of consideration. “I will heal their backsliding; I will love them freely.” I will do so, and so to them in their individual character. “For mine anger is turned away from him”—from Israel my redeemed people. Sin is the cause of God’s anger. “Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” Is. lix. 2. But sin being taken away, the cause of offence is removed. The guilt of sin is pardoned; and the dominion of sin in the heart is broken: both of these are included in the promises, “I will heal their backsliding; I will love them freely,” and therefore it is added, “for mine anger is turned away from him.” Redeemed as his people are from “all iniquity,” God sees no iniquity in Jacob, nor perverseness in Israel. Divine justice has been satisfied in behalf of all God’s spiritual Israel; every claim has been met, and fully answered. God is therefore reconciled. Every barrier raised by sin has been taken out of the way. It is God that justifieth. It is Christ that died. He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things?” Israel is taught by the spirit of God to respond to this consummation of grace. “In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.”

“I will be as the dew unto Israel.” This figurative language contains a promise of the Holy Spirit, in his blessed and hallowed influence upon the church of God. That he would be to the members of the church as dew is to the vegetable world. The kindly and beneficial effects of dew are well known to the husbandman. It furnishes moisture and nourishment to plants and grasses, so that the tender blade springs up luxuriant and fruitful. Its beneficial influence is particularly experienced in a season of drought, when the heavens are as iron and the earth as brass. Then, with renewed hope the husbandman contemplates the return of evening when the dew shall descend to give new energy to vegetable existence. The force of this metaphor must have been strongly felt by the Israelites, possessing as they did a country, not

so frequently visited with rain as some other countries, but accustomed to abundant dews. To such the symbol of dew must have been very expressive. Hence it is frequently used in scripture to denote the influence or the graces of the Holy Spirit. In the hundred and thirty-third psalm it is used to express the grace of charity or christian love. "Behold how good and how pleasant it is for brethren to dwell together in unity! as the dew of Hermon, and as the dew that descended upon the mountains of Zion." In like manner it is used to intimate the gospel as rendered effectual by the spirit of God. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deuteronomy xxxii. 2. This explains what is intended by the promise, "I will be as the dew unto Israel." My word and ordinances shall be blessed by the gracious influence of my spirit, and thereby Israel shall become as a well watered garden, and a fruitful field.

As the dew falls silently, and imperceptibly, so does the Spirit of God upon Israel. His descent is known only by its effects. Like the dew that falls upon decaying nature, the Spirit of God renovates and refreshes the souls of men; and imparts unto them spiritual vigor and strength. Thus they become strong in the Lord and in the power of his might.—The result of the Spirit's work in the heart of the believer is the fruit of righteousness. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses." Is. xlv. 3, 4. "I will be as the dew unto Israel."

The effect of the dew of Israel is stated,—“He shall grow as the lily and cast forth his roots as Lebanon.” Watered by the dew of heaven the believer shall grow in every christian attainment: he shall “grow as the lily.” He shall increase in the knowledge of God,—of providence,—of his duty,—and of himself. He shall grow in spiritual mindedness,—in love,—and in holiness. For “the path of the just is as the shining light which shineth more and more unto the perfect day. And he that hath clean hands shall wax stronger and stronger.” The effect of the Spirit's influence is expressed in figurative language,—“He shall grow as the lily.” It seems intended to intimate two things in the growth of the christian; namely, beauty and rapidity. The whole lily tribe are re-

markable for their beauty. "Consider" said the Saviour "the lilies of the field, they toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." And in the Song of Solomon the Saviour expresses his own beauty by this lovely object, "I am the rose of Sharon and the lily of the valleys." There is no object in external nature more expressive of beauty than the lily in many of its varieties. The attention of every one, who is susceptible of being touched with the beauties of nature is at once arrested with the simple beauty of the May flower, or struck with admiration by the gorgeous hues of the tulip. So beautiful, they outshine Solomon in all the splendours of royalty! To "grow as the lily" then, intimates to us the unequalled moral and spiritual beauty of the christian when beautified with the graces of the Holy Spirit.

Further, "to grow as the lily" teaches us that the growth of the christian is very rapid. Bulbous rooted flowers, of which the lily is one species, are distinguished for their rapid growth. On the return of spring when vegetable life awakes from its slumber, the lily which had been concealed in the ground from the storms of winter, shoots forth its tender stalk, and opens its flower: in a few days it attains the perfection of its beauteous growth. So is it when the spring of spiritual life bursts upon a soul, the growth of which has been retarded by sin's chilling influence. The Holy Spirit descends as the dew of Hermon upon the yet living, though parched root and immediately it springs forth in all the luxuriance of healthful beauty. Thus, the christian is aptly compared to the lily because of his rapid growth. But, while the lily is remarkable for these properties of beauty, and quickness of growth, it is equally distinguished by the brevity of its duration; it is only short-lived: if a few days of smiling spring, bring it to perfection, a few days more leave it a dry and withered stalk. Far otherwise is it with the christian, who while he rivals the tender lily in beauty and growth, surpasses the cedar in strength and durability. For it is added—"he shall cast forth his roots as Lebanon." Lebanon is a mountain situated to the north of Palestine, on the borders of Syria. It consists of four ascents, or tops, one rising above another; the uppermost is celebrated for its cedars: these deeply rooted in the soil grew for ages, and attained an uncommon degree of size and strength. The winds that rolled over this elevated region aided in causing the cedars that

grew upon it to strike their roots more deeply in the ground. To "cast forth his roots as Lebanon" is to become strong and vigorous. We may add here, that the cedars of Lebanon when cut down furnished the most durable and incorruptible wood. In this respect also it represents as well the permanency of the christian character, as greatness of strength. The Christian, by the blessing of the spirit resting as dew upon his branches grows beautiful and rapid, as the most delicate and fragrant flower—grows at the same time firm and lasting as the cedars of Lebanon. Resting upon the rock of ages the christian continues to strike forth his roots with increased vigor till he attains the stability of christian perfection. "He stands sure having this seal, God knoweth them that are his. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. Trees of righteousness, the planting of the Lord, that he may be glorified."

[To be continued.]

THE SYSTEM OF POPERY.*

(Continued from p. 182, of Vol. VI.)

It is said by many who call themselves *liberal protestants*, where is the great evil of this ceremony or that; is it not unworthy of serious reprobation? Now, even supposing that each were but a trifle, let it be remembered that these rites are not one or two, but many—that they are a thousand strong. And though the evil of one might not appear so great, the evil of the whole mass is enormous. One unscriptural ceremony might not be sufficient to subvert the gospel, but the whole together by their conjunct power, have completely effected its overthrow. Satan could not succeed at once in accomplishing this, and therefore he set about it gradually; and wedging in ceremony after ceremony, he succeeded in loosening the church from its original foundation upon the rock of ages, and raising it up so as to effect the substitution of another foundation stone—that of human merit. As in the launching of some goodly vessel, the raising and shifting must be accomplished gradually, by the insertion of a thou-

*Extracted from the *Presbyterian Review*.

sand wedges, each of inconsiderable size, and not by one violent effort it is moved from its place. Wedge after wedge is hammered in, and the spectator wonders how things so insignificant should be employed to produce such an effect. Yet every one is doing its work; every one is forming part of that mighty power which is poising up the ponderous vessel preparatory to the last block being split under it, and the last hold loosened, that it may glide away from its station into the deep. So it is with each one of these innumerable ceremonies which are reckoned by many insignificant. Satan could not shift the foundations of the church by one violent effort, and therefore he set to work slowly and imperceptibly—age after age introducing some new rites, or adopting some old Pagan orgies. Aye, and many a good and holy man did he in these early ages enlist in this service, and set to this work of framing and inserting these wedges, by whose accumulated force he hoped to accomplish, not the overthrow of the church, but the overthrow of the *gospel*, and the establishment of the church upon *his own* foundation, that it might be perpetuated as his temple, from which incense might ascend to him from a church calling itself Christian, as it had done from the temples of idolatrous Babylon, and pagan Rome. These good men whom he thus employed—and in nine cases out of ten, it is good men that he employs first to broach a heresy—like many in our day, thought these ceremonies very harmless things, and never suspected what a work they were helping forward. At last, when all was ready, and those innumerable rites had heaved up the fabric of the church from its solid resting place, then were the rests and props struck away, and the church of Christ shifted from its basis, and hurried into the dark and troubled element—“the many waters on which the woman sitteth.” Against these anti-christian ceremonies, the Church of Scotland has been from the first honored to testify in a clearer and fuller way than perhaps any other church of the Reformation. This, we might almost say, has been the peculiar testimony which has been given her to bear. In the days that are past, she has borne it well, protesting against every fragment of Popery, and endeavoring to shake herself clear of any connivance even at the smallest and most indifferent of her fooleries. Yet strange it is, that in popery-hating Scotland, there have arisen of late years, a set of men—sentimentalists and men of taste—poets and novelists—who have raised a pitiful clamor against what they call the

barbarous excesses of our reformers in destroying so many beautiful remnants of superstition, and who have moreover, in their lays and romances, endeavored to clothe the abominations of the foulest superstition with the air of romantic beauty and melancholy grace. By these thoughtless lays in favor of superstition, the hatefulnes of the system has been colored over, and we have been accustomed to associate it with all that is noble and elegant. Now, we admit that in that mighty structure of idolatry there is much to attract the carnal eye. Were feeling or imagination, untaught by history to guide us, how pleasing seems the life of the monastery or the convent! To sit at matin or vesper twilight and let the soft influence of the hour pour itself through every sense; to gaze upon the breathless beauty of the wide expanding scene from beneath the rich arches of the shafted window,—to luxuriate in solitude and freedom from worldly strife and earthly crime, reading and pondering undisturbed, “the scrolls that teach us to live and die!” But when we turn from these fair scenes which fancy has painted, and read the dismal reality, when we think upon these solitudes as the abodes of ignorance and hypocrisy—the sinks of villainy and lust—when we view these monasteries not as the seats of literature, but as the fastnesses of tyranny, the nurseries of superstition—these convents not as the fair abodes of purity, but as “cages of unclean birds;” when we view the whole fabric together as the “whited sepulchre, appearing beautiful outwardly, but within full of dead men’s bones and all uncleanness,” the vision of fancy evaporates, and we gaze upon this “whole dark pile of human mockeries,” in all its native loathsomeness and unveiled deformity.

This point, we are firmly persuaded, is one of far more importance than is generally allowed. We do believe that much of the ground gained by Popery of late has been won in this way. We have so long, so incessantly had the superstitions of Popery served up to us in all the garniture of poetry and romance, that we have been dazzled into admiration for its fascinations, into blindness at its deformity, and thereby has the way been levelled and smoothed over for its advances; thereby has its well constructed net been laid for the entanglement of the unwary. In no way then can this particular current which has set in force the Papacy be stemmed, save by a thorough and unshrinking exposure of its monastic and conventual atrocities—of the vile obscenities of its confessional

tactics,—though that exposure should revolt the sensitive modesty of those who exclaim against the publication of such facts as an offence against public morals. They think such things ought to be buried in oblivion. Buried in oblivion! Yes, if burying them from the public eye would help to cleanse out these Augean stables which are rising around us, or open the eyes of our charitable Protestants, whose delicate feelings shrink from such an exposure, not so much from the fear of bringing the blush over their faces, as from the determination not to believe any thing bad of a system which they half admire.

We have at considerable length endeavoured to show the manner in which the structure of the Papacy arose. We shall now shortly proceed to notice the steps by which our Reformers proceeded in casting down the mystery of iniquity.

It is curious to observe how they proceeded step by step in this task, beginning with the outworks of the fabric, and from that penetrating into the centre, storming the very citadel. The first thing that startled the Reformer of Germany was the sale of indulgences. This was accordingly attacked by him, and in questioning it he found it rested on the sole authority of the Pope. The inquiry next was, what power had he to forgive sins for a piece of money? The answer was, that he was invested with all power and was infallible. It was then asked, where were the credentials of this investiture, the proofs of this infallibility? It was answered, in the traditions of the church. The authority of these was then denied. *Then* was the Bible most slowly, most reluctantly referred to; then was the word of God for the first time brought forth from the concealment of centuries. Instantly the volume was laid hold of, and all appeal to any other authority was thereafter refused. Thus did the Reformers commence at the very foundation, clearing away all that had been so carefully laid by the church of Rome on human merit, and laying every thing anew upon the sure foundation laid in Zion. Then did the great Reformer proclaim that the doctrine of justification by faith was the article of a standing or a falling church. Thus they proceeded from doctrine to doctrine, till they had levelled the whole cunning structure of the Papacy, and brought back the church to something like apostolic purity. Let it be remembered, however, that from the first to the last the whole of this mighty struggle was for the Bible and for the Bible's foundation truth, justification by faith. It was

against these two things especially that the efforts of Rome were directed, and it is against them that they are still pointed with as relentless though with more subtle hostility; for it is upon the rejection of these that their system rests, and with them it cannot stand a day. Let us never forget that *the foundation of Popery is a denial of the gospel of Jesus Christ*, and that Protestantism is not the rejection of a few erroneous articles of faith, but that it is the testimony of the saints for Christ against Anti-christ; that it is a declaration that the whole system of Popery is 'a cunningly devised fable.' Popery and Protestantism can never unite nor combine, they are and must be at open war. *Protestantism can only be established on the ruins of Popery.* We know how distasteful this style of speaking is to many in our day, who think themselves Protestants. It is called uncharitable by the men of this generation. Our fathers, the men of the 'congregation and the covenant,' did not think so, and they were men of whom the world was not worthy; they were men who knew what Popery was; who knew what the name Protestant meant—what a sacred trust the profession of that name involved and they kept not silence regarding the abominations of Popery. That striking sentence of Jeremiah spoken against ancient Babylon became their motto, "Spare no arrows." Thus it was that they smote the mighty of the Papacy, and levelled its strong holds to the ground. As to the uncharitable spirit charged against them and ourselves in so doing, we have only to say that it is the spirit of scripture, and charity does not consist in holding back truth from another who is entangled in a fatal snare. As to the opinion that such language tends only to irritate; we have just to say, that as it is the weapon which scripture has put into our hands, so it must be the most effective; and those who know any thing of history, or have had any experience in dealing with Papists, know that the most startling arguments to them are those taken from the coincidence between the rites of their church and those abominations which scripture denounces as the inventions of the man of sin.

[To be continued.]

BROTHERLY LOVE.

The holy law of God has been, by our Saviour, comprehended in two precepts, namely: "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and

with all thy mind ; and the second, which is like unto the first, is, thou shalt love thy neighbor as thyself." And when the question was asked, "who is my brother?" our Lord answered by reciting the affecting narrative of the traveller who, between Jerusalem and Jericho, fell among thieves, who stripped and wounded him, and left him half dead. A certain priest coming that way, saw the wounded man lying helpless in his blood ; but his reverence was probably occupied with some important ecclesiastical business, and could not spare the time required to take care of his wounded brother ; and if he had taken charge of the unfortunate traveller, it might have subjected him to some expense in having him taken care of—and covetousness and sacerdotal pride are never far separated from each other. The poor sufferer, upon seeing a human being approach, and upon his coming near, finding him to be not only one of his own nation, but one consecrated to the service of God, to whom the care of the afflicted peculiarly belonged, doubtless felt his hopes of relief raised to the highest pitch. But alas ! his expectations were raised only to be disappointed—the stately dignitary did not so much as come near to ask him how he did, but passed along on the other side of the road. Well, this road, though exceedingly infested by robbers, on account of the secure retreat which they found in the fastnesses of the rocks, yet was much frequented by travellers, and therefore it was not long before the hopes of the wounded traveller were again excited by the advance of another countryman, a Levite, also belonging to the sacerdotal tribe—and this man did deign to draw so near as to look upon the poor traveller groaning under his wounds, and no doubt entreating help with outstretched hands ; but this hard-hearted ecclesiastic, though he saw the miserable condition of the man, and no doubt heard his piteous groans and earnest entreaties, yet, swayed by sordid and selfish considerations, passed along without raising a finger to relieve his fellow creature and fellow citizen from the death which threatened him. The haughty priest might have pretended that he was so occupied in devout meditation that he did not observe the wounded traveller ; but the Levite came up and looked upon him, and yet passed along, as far as appears, without even a word of kind sympathy. Both these men, notwithstanding their sacred character, are chargeable with the guilt of murder ; for whosoever has it in his power to save a fellow creature from death, and neglects to do it, the same is a murderer.

Very probably their guilt in the sight of God was greater than that of the thieves who inflicted the dangerous wounds on the traveller; for these poor wretches were in all probability destitute of a religious education, which the priest and Levite had received, and were impelled by cruel necessity to satisfy in some way their hunger and nakedness. Let no man trust to his sacred character and holy office to recommend him at the tribunal of God; for priestly robes and dignity of office, if they cover a proud and hard heart, will only render the guilt and punishment of the person the greater. But when despair was ready to seize this unhappy man, so weak with the loss of blood as to be unable to move out of his blood, another ray of hope dawned upon him. Another man is seen coming—but alas! when he draws nigh, he is seen to be a Samaritan—a people with whom the Jews had no dealings, and between whom there existed a bitter enmity. But it is always unjust hastily to judge of the character and dispositions of men, merely by their country, or their tribe. The Jews said with the tone of assurance, “What, can any good thing come out of Nazareth?” And yet out of this same disreputable place came their own Messiah. And now this stranger, this enemy, proves to be the only friend in time of need. He was a good and compassionate man; and when he saw a fellow creature lying wounded and bleeding by the side of the road, “he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” This good Samaritan never inquired to what nation the wounded traveller belonged. Probably he saw that he was a Jew—an enemy to his nation—but when he needed his assistance, this made no manner of difference. He came to him at once, and began to dress his wounds, and poured into them wine and oil to mollify them, and to counteract a tendency to mortification. Either he was a man of distinction, who carried these articles with him for his own use, or his benevolence prompted him to provide such articles for his journey as these—just as some benevolent persons never take a journey of even a few miles without plentifully supplying their pockets with religious tracts, that they may have them ready to give to such as need them, and are willing to receive them.—Another circumstance which shows that he was a person above the commonality, inasmuch as he travelled not on foot, as was the usual method, but on a horse or mule. And indeed, unless he had had a beast with him, he would have found it

difficult to convey the wounded traveller to an inn, for he seems to have been utterly unable to help himself; and so he set him on his own beast, and took him to an inn—and houses for the entertainment of travellers not being very frequent in the East, it is probable that he had to convey his patient to a considerable distance before he found a caravansera where he could be comfortably lodged. But true benevolence never does its work by halves, nor does it stop short on account of the expense which may be necessary to accomplish the desired object. And having brought him to the inn, he would not leave him. It is likely that his business was as urgent as that of the priest or Levite, and he was certainly farther from home, where probably he had a wife and children anxiously waiting his return. But none of these or such like considerations moved him. He determined to spend the night at the inn with the wounded traveller, that he might take care of him. “And on the morrow, when he departed, he took out two-pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.” Some may be ready to say that the expense to which he was put was exceedingly small—only two-pence; but remember that two Roman denarii were of equal value with twenty-five cents of our money, and more. Besides, this was the sum paid to the keeper of the inn for nothing but house room, as travellers in the East must carry their own beds and provisions. At any rate, it was no doubt considered a full compensation for what had been received from the inn-keeper; and the good Samaritan did not leave the wounded traveller, who had been robbed of all his money and clothes, to the charity of a selfish and hard-hearted world, but makes himself responsible for all his necessary expenses; “for he said to the host, take care of him”—he would have no pains or expense spared—take care of him, “and whatsoever thou spendest more, when I come again I will repay thee.” Here we may remark, that he fixes no precise limit to the expenses for which he makes himself responsible. The man, for aught he could tell, might remain on expenses for weeks or months; no matter, “whatsoever thou spendest more, I will repay thee when I come again.” Though his home was far distant, yet he has it in his purpose to come again, and see how his rescued sufferer did, and to settle up all his accounts; or perhaps he might have been going to Jericho, and expected to return in a few days along the same road.

DR. ALEXANDER.

A CONTRAST.

The inconsistencies of different parts of human conduct are passing strange. A change of circumstances with some men seems to produce a metamorphosis of their whole character. "Is thy servant a dog that he should do this great thing?" said Hazael when his cruelty to Israel was foretold by Elisha; and yet when made king of Syria, he committed the very deeds of which he had expressed such abhorrence. Inconsistent however as was the conduct of Hazael it has been surpassed. The man acts more strangely who condemns others for acts in which he himself had participated, than he who denounces deeds which he afterwards commits. In the latter case the judgment is usually hastily formed and expressed, and may be wrong—and the acts condemned right; in the former case, whatever may be the moral character of the actions condemned, the partaker in doing them acts most inconsistently in condemning them, until he gives evidence of repentance of his participation in the alleged criminality. "Thou art inexcusable O man whosoever thou art that judgest, for wherein thou judgest *another* thou condemnest thyself; for thou that judgest doest the same things." Thou that preachest a man should not steal, dost thou steal? "Thou hypocrite first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In a publication called the *Contending Witness*, edited by David Steele, we have an exemplification of this grossest kind of inconsistency. In vol. 2. No. 4, p.p. 228–230 he attempts to convict the Synod of the Reformed Presbyterian church of sanctioning certain errors. The case produced is that of an appeal from a decision of the Western S. Synod, issued in General Synod. The following are his own words, and italicisms, p. 229.

"As the case on formal libel was finally issued in the supreme judicatory, having been brought thither by appeal; that court did necessarily either sanction or condemn the doctrines involved. These were five in number as follows. "That the fear of hell as a motive to obedience is consistent with saving faith and useful to a believer; that believers are threatened with eternal punishment, in case of apostacy.—That believers are commanded to fear eternal misery; that a man in a state of justification is at the same time liable to con-

demnation, and that the fear of hell and saving faith are both graces of the new born soul. All these propositions but the fourth were judged *irrelevant* and of course *sanctioned as gospel doctrines*. The fourth proposition as a count in the libel was alone judged relevant and of course condemned. The accused was however acquitted on the ground that he had not taught the condemned doctrine. Here then are four *legal* or *Arminian* doctrines plainly sanctioned by the whole body."

I shall now quote from the minutes of the Western S. Synod, at a meeting at Brush Creek, Oct. 1837, where the above case was tried, and where Rev. Robert Lusk and Rev. David Steele were present and members of the court.

The first count in the libel viz.: "That the fear of hell as a motive to obedience is consistent with saving faith and useful to believers" was read.

Moved by the Rev. D. Steele, seconded by James Faris, that the first count in the libel is irrelevant. Carried.

It will be seen that David Steele moved the irrelevancy as a count in a libel, of a doctrine which he now calls "legal or Arminian." It might be inquired "did he know at that time that this was an Arminian doctrine?" If he did, was he acting honestly in moving a court to sanction an error? If he could not then distinguish between a legal doctrine, and a doctrine of free grace, was he qualified for the station which he occupied as a minister of Christ? He may take which horn of the dilemma he pleases. "Happy is he that condemneth not himself in that thing which he alloweth."

It is not my design to vindicate the action of Synod in this case from the accusations of D. Steele. It would be easy to show that the doctrines of all the propositions found irrelevant are evangelical. But what can be thought of the man who condemns the action of a church court of which he was a member without giving any evidence of sorrow for his participation in it. From the whole tenor of his remarks a stranger to the case would infer that he had been in no way concerned in the matter. But it appears that not only he, but also his partner in schism, R. Lusk gave his sanction to the irrelevancy of all the other counts found irrelevant; and also decided that the person accused was not guilty. It is recorded in the minutes that the vote of acquittal was "unanimous."

AN ADMIRER OF CONSISTENCY.

ECCLESIASTICAL PROCEEDINGS.

Pittsburgh Presbytery.—The Reformed Presbytery of Pittsburgh held its semi-annual meeting in Allegheny, on the 29th & 30th March. All the constituent members were present excepting Rev. H. Walkinshaw, who was laboring under protracted indisposition. Rev. Wm. Niell presented satisfactory testimonials of a certificate and dismissal from the Western Presbytery; and was received as a constituent member.

Arrangements were made to proceed to the ordination and installation of Messrs. Samuel O. Wylie and William Slater, who have accepted calls—the former from the united congregation of Greensburgh, Clarksburgh and Blairsville—and the latter from the congregation of Millers run.

A petition for the moderation of a call was granted conditionally, to the united congregation of Union, Pinecreek, &c.

Pieces of trial for licensure were assigned to Nathaniel Allen, student of theology, to be delivered at the ensuing meetings of Presbytery.

Josiah Dods and Robert B. Cannon, reported by the standing committee as having applied to them to be taken under the care of Presbytery as students of theology, and who have been attending in the seminary during the late session, are recognized as students of theology by the Presbytery.

The court appoints its next meeting to be at Greensburgh on the third Wednesday of May, at 10 o'clock, A. M. to ordain Mr. Wylie, and also a succeeding meeting on the Wednesday following, in Millers run meeting house, at 10 o'clock, A. M. to ordain Mr. Slater.

Mr. Renwick Z. Willson, licentiate, is certified and dismissed to the Southern Presbytery; and the clerk is authorized to give a certificate and dismissal to Mr. John Middleton, licentiate, to the Western Presbytery, when he applies for it.

Southern Presbytery.—This Presbytery met in New York on the 11th of April. Petitions from all the vacant congregations for supplies of Gospel ordinances were presented. Also for the moderation of calls from the united congregations of Ryegate and Barnet, from Coldenham, and the 2nd congregation, Philadelphia.

The Committee appointed at last meeting to attend to the ordination of Mr. Thomas Hannay, and his installation to the pastoral charge of the Conococheague congregation, reported that they had attended to the duties assigned them, and submitted the minutes of their proceedings. The report was adopted, and the name of Mr. Hannay enrolled in the list of ministers of Presbytery.

Mr. R. Z. Willson, a licentiate from the Pittsburgh Presbytery, was received on certificate, and his name enrolled in the list of licentiates.

Mr. J. W. Shaw, a student under the care of Presbytery, presented a certificate from the Committee of Inspection of the Theological Seminary, stating that he had attended the sessions of said seminary the length of time required by Synod, and attended to the whole course of studies prescribed. Mr. Shaw delivered before Presbytery as his concluding pieces of trial for licensure, a lecture from Rom. viii. 1, 2, and a popular sermon from James i. 22, which were unanimously sustained. After a lengthened examination on Theology, Ecclesiastical History, the sacred languages, &c. &c., which was also sustained unanimously, he was, in the usual form, licensed to preach the everlasting gospel, as a candidate for the holy ministry, and his name was enrolled in the list of licentiates.

A discourse was delivered by Mr. Samuel Bowden, student, from Zech. xiii. 1, which was unanimously sustained as a specimen of improvement. As a subject of discourse to be delivered at next meeting of Presbytery, Mr. Bowden had assigned to him, Acts ix. 6th, first part.

All sessions whose records are defective in lists of members, baptisms, marriages, removals by death, or otherwise, were directed to have their records completed, and it was also ordered, that hereafter, the times of births be added to the lists in the records of all the sessions.*

The following appointments of supplies to vacant congregations, &c. were made.

1. Rev. J. Chrystie, 4th Sabbath, May, 1st, June, *Coldenham*; and to dispense the sacrament of the Lord's supper there on the 1st Sabbath, June, assisted by Rev. M. Roney.

2. Rev. A. Stevenson to moderate a call in the *Coldenham* congregation when requested by the session thereof; and to preach on the Sabbath preceding the time of moderation.

* Sessions will please consider this as the official notification to them of the above directions.
M. RONEY, Clerk of Presbytery.

3. Rev. D. Scott, till 3d Sabbath, May, *Albany*; 4th Sabbath, May, 1st, 2d, 3d, and 4th Sabbaths, June, 2nd congregation, *Philadelphia*; and to dispense the sacrament of the Lord's supper there on the 3d Sabbath of June, assisted by Rev. M. Roney; 2d, 3d, 4th, and 5th Sabbaths, July, *Coldenham*.

4. Rev. T. Hannay, 1st, 2d, and 3d Sabbaths, July, *Baltimore*; 2d Sabbath, August, 2nd congregation, *Philadelphia*.

5. Rev. M. Roney, 2nd Sabbath, September, *Coldenham*; and to moderate a call in the 2nd congregation, *Philadelphia*, when requested, preaching there on the Sabbath preceding the time of moderation.

6. Rev. S. M. Willson, to moderate a call in the united congregations of Ryegate and Barnet, when requested, and to preach in one of them, on the Sabbath preceding the time of moderation.

7. Mr. R. Z. Willson, 5th Sabbath, April, 1st, 2d, and 3d Sabbaths, May, *Coldenham*; 4th Sabbath, May, 1st and 2d Sabbaths, June, *Kortright & Bovina*; 4th Sabbath, June, 1st, 2d, 3d, 4th and 5th Sabbaths, July, *Ryegate & Barnet*, alternately; 1st Sabbath, August, *Topsham*; 3d, and 4th, Sept. 1st and 2d, October, 2nd congregation, *Philadelphia*.

8. Mr. J. W. Shaw, 4th and 5th Sabbaths, April, 1st and 2d, August, 1st and 2d, Sept. *Argyle*; 1st, 2d and 3d, May, *Kortright & Bovina*; 4th, May, 1st, June, *White Lake*; 2d, 3d and 4th, June, 1st July, 3d, and 4th, Sept. *Coldenham*; 2d, 3d, 4th and 5th, July, 2nd congregation, *Philadelphia*.

Presbytery appointed its next meeting to be held in Newburgh, on the last Tuesday of September next, at half past 7 o'clock, P. M.

FRANCE.

A writer in the New York Observer, urging the claims of the "Foreign Evangelical Society," gives the following cursory view of the changes which christianity has experienced in France, as yet the chief portion of the field of the Society's labors.

"Christianity was early introduced into France, and at the close of the 2d century of the christian era it extensively prevailed in that country. During the ten Roman persecutions France stood preeminent as the object of their fury. The cities of Vienna, Lyons, Narbonne and Marseilles, flowed with the blood of her martyrs for the truth. But

Christianity triumphed, and became predominant for three centuries. Then was the "Man of Sin" revealed. Pagan Rome became Papal Rome, but her enmity to the truth was not changed. For six hundred years, or till the thirteenth century, pure christianity was hunted down by the blood-hounds of the Papacy throughout the extent of its dominions; the advocates and professors of its glorious truths were driven into the dens and caves of the earth, and thousands of them sent, amid flames and tortures, to their crowns and their harps above. The Albigenes, the foremost among the witnesses for the truth in France during this period were as a people annihilated, and a midnight of three hundred years settled on that land. At length some glimmerings of light were seen about the birth place of Wickliffe, and after a series of favorable discoveries and events, which prepared the way, the sixteenth century opened upon those benighted countries the dawn of day. Switzerland, Geneva, France, England, Scotland, Holland, indeed all Europe felt its reviving power. In fifty years the yoke of Papal bondage was thrown off, and the church went free. France shared richly and easily in this moral and spiritual emancipation, though from its commencement under Francis I. A. D. 1615 down through the reigns of all his successors to Louis XVI. (with the exception of Henry IV.) the Protestants of France had to enjoy their religious freedom at the expense of persecution. On the accession of Henry IV. to the throne by Protestant influence, the Huguenots, as they were called in derision by their enemies, had rest, and the subsequent shameful apostacy of that monarch from the faith of his ancestors was overruled by Jehovah in mercy to the cause of truth. He not only tolerated but protected its friends; and by an edict published at Nantes in 1598 gave them liberty of conscience and complete security in the enjoyment of civil and religious privileges. But the storm of persecution again arose at the accession of Louis XIII. and through the successive reigns of Louis XIV., XV. and XVI., it raged with unabated violence. On the revocation of the edict of Nantes by Louis XIV. in 1685 at the instigation of his court and the Bishops, chiefly, it is said, by the influence of Per La Chaise the King's confessor, (whose place of residence has since been consecrated to the dead under his name) its fury rose to its utmost height, and spent itself in the most sanguinary butchery. About half a million of Protestants then fell like grass before the scythe; another half million fled before the tempest to neighboring countries, some to this land; while about the same number unable to escape, remained secreted in the villages of the country among the fastnesses of the mountains, as the seed of the Church. Thus did the work of death spread silence and desolation over the Reformed Church of France, and the "Man of Sin" reigned undisturbed over this once fair, but now blighted portion of the Redeemer's heritage, for more than a century. Terror and dismay, darkness and corruption unmitigated and unchecked, then displayed the full spirit and influence of the Apocalyptic "Beast." They that

feared the Lord did indeed speak one to another, and unitedly sent up to his mercy-seat their cries for deliverance, but it was under the veil of midnight, and in secret places, where but few could meet together. Religion, of course, to a very great degree perished under this long confinement and destitution of the means of her sustenance. The vital spark which remained was smothered under the ashes of blasted hopes, and disheartening fears. But the time of God's vengeance drew near. The blood of the martyrs called for it, and at length it came. Voltaire, Diderot, D'Alembert, Rousseau and others were raised up to prepare the way for judgment. The poison of infidelity was rapidly and universally diffused throughout the French nation; the soulless and corrupt christianity which was then dominant, was written into contempt; and the revolution of 1789 followed in the train. A new constitution was adopted, bursting the bonds first of all religious and moral and ultimately all political restraint. The Sabbath was annihilated; decades as holy days were substituted in its place; the immortality of the soul, and finally the Deity himself were voted out of existence, by a legislative convention.—Reason was enthroned, but could not control the chaotic mass of minds thus rendered independent of God and of each other, and the reign of anarchy, crime and slaughter ensued. At length Robespierre himself began to tremble at the scene, and at his proposition a popular assembly convoked for that purpose, were induced to vote by acclamation, the Deity back to his throne, and a period of six years was marked by the reign of Deism, unblessed with the sound of the gospel, uncheered by the influence of the Sanctuary. Thus was the land swept as with the besom of destruction, of almost every vestige of vital religion. About a million of Protestants remained, but for one hundred and seventeen years they had had no temple in France. In the year 1799 Napoleon took the helm of government, and saw at once that religion is the only sure basis of moral and political stability and order. After about three years he re-established christianity as the religion of France, placing on an equality in all respects the Protestant and the Catholic, and as the former had no edifices in which to assemble for worship, he distributed among them in different parts of the empire, a number of churches formerly occupied by the Roman Catholics, their ministers as well as those of the Catholics to be maintained from the public treasury. But alas! Napoleon could not give them *ministers*, and much less, *vital piety*, both of which had been nearly, if not quite, obliterated from the Protestant portion of the nation. The storm had passed away, and a death like calm had succeeded. No heavenly influences ruffled the scene. The celestial Dove had long since departed. In 1815 the House of Bourbon rose to the throne, and Napoleon was driven into final exile.

During the succeeding reigns of Louis XVIII., and Charles X., the Roman Catholic religion received special favor, and the Protestants were again oppressed. In 1817, it is said there were but three

or four pious Protestant ministers in France to speak for God and his truth. The year 1830 witnessed the overthrow of the Bourbons, and Louis Phillippe, the present monarch was placed on the throne; and as the result of that revolution, France now enjoys and affords religious liberty for all. False christianity and infidelity had spent their energies on this long "afflicted and tempest-tost" portion of Zion; and the people were in a posture to welcome some new and better religion. Upwards of thirty millions of souls had just emerged from a dark and tempestuous night of ages, into the sunlight of tranquility and religious freedom. Such briefly is the history of this portion of the field occupied by the Foreign Evangelical Society, presenting as it does the aspect of a country once blessed with the light of a pure christianity, but doubtless for wise reasons, given up for ages to the political as well as spiritual despotism of the "Mother of harlots and abominations;" then convulsed to its centre by the dreadful ravages of anarchy and bloodshed resulting from the reign of infidelity and atheism; and then set free from the political shackles of Rome, but stripped of the gospel and its vital influences; these circumstances clothe it with the highest importance to the christian philanthropist as a field where the remembrance of the judgments of the Almighty may give the gospel, when again offered to them, a value and a welcome, unknown before.

POPISH PENANCES IN CHURCH.

The following description of an extraordinary scene in a Popish church in the city of Mexico, in the 19th century, is from a work in two volumes, entitled "LIFE IN MEXICO, during a Residence of Ten Years in that country," by an American lady, the wife of an intelligent gentleman, formerly the Spanish Minister to this country, and afterwards sent by Spain, in a diplomatic capacity, to Mexico.—Madame de la B. visited the church of St. Augustin with the family of Santa Anna on the shocking occasion here described:

When it was dark, enveloped from head to foot in a large cloak, we went to the church of St. Augustin. When we arrived, a small side door apparently opened itself, and we entered, passing through long vaulted passages, and up steep winding stairs, until we found ourselves in a small railed gallery looking down directly upon the church. The scene was curious. About one hundred and fifty men, enveloped in cloaks and sarapes, their faces being entirely concealed, were assembled in the body of the church. A monk had just mounted the pulpit, and the church was dimly lighted, except where he stood, in bold relief, with his gray robe and cowl thrown back, giving a full view of his high, bold forehead and expressive face.

His discourse was a mild, but very forcible and eloquent description of the torments prepared in hell for impenitent sinners. The effect of the whole was very solemn. It appeared like a preparation for the execution of a multitude of condemned criminals. When the discourse was finished, they all joined in the prayer with much fervour and enthusiasm, beating their breasts and falling upon their faces. Then the monk stood up, and in a very distinct voice, read several passages of scripture descriptive of the sufferings of Christ. The organ then struck up the *Miserere*, and of a sudden, the church was plunged in profound darkness; except a sculptured representation of the crucifixion, which seemed to hang in the air illuminated. I felt rather frightened, and would have been glad to leave the church, but it would have been impossible in the darkness. Suddenly, a terrible voice in the dark cried, "My brothers, when Christ was fastened to the pillar by the Jews, he was *scourged*." At these words the bright figure disappeared, and the darkness became total. Suddenly we heard the sound of the scourges descending on the bare flesh. I cannot conceive any thing more horrible. Before ten minutes had passed, the sound became splashing, from the blood which was flowing.

I have heard of these penances in Italian churches, and also, that half of those who go there, do not really scourge themselves, but here where there is such perfect concealment, there seems no motive for deception. Incredible as it may seem, this awful penance continued without intermission for half an hour. If they scourged *each other*, their energy might be less astonishing.

We could not leave the church, but it was perfectly sickening; had I not been able to take hold of the Senora's hand, and feel something human beside me, I could have fancied myself transported into a congregation of evil spirits. Now and then, but very seldom, a suppressed groan was heard, and occasionally the voice of the monk encouraged them by ejaculations, or by short passages from scripture. Sometimes the organ struck up, and the poor wretches, in a faint voice, tried to join in the *Miserere*. The sound of the scourging is indescribable. At the end of half an hour, a little bell was rung, and the voice of the monk was heard calling upon them to desist, but such was their enthusiasm, that the horrible lashing continued louder and fiercer than ever.

In vain he entreated them not to kill themselves; and assured them that Heaven would be satisfied; and that human nature could not endure beyond a certain point. No answer, but the loud sound of the scourges, which are many of them iron, with sharp points that enter the flesh. At length, as if they were perfectly exhausted, the sound grew fainter, and little by little ceased altogether. They say that the church floor is frequently covered with blood after one of these penances, and that a man died recently in consequence of his wounds.

A NEW HORROR IN THE SLAVE TRADE.

A gentleman recently on the coast of Africa furnishes the following horrible account of a peculiar species of iniquity, in connection with the slave trade. It will be read with astonishment even by those who are familiar with the history of the most detestable traffic that disgraces the human race.

The writer visited a town near the mouth of the Gaboon river, where he found a slave factory and 432 slaves. He says:

“There was one company which particularly arrested my attention and affected my heart. How they came to be chained together I cannot tell, unless their keepers, yielding to what they supposed an innocent but unmeaning desire, allowed them to be drawn together by their sympathies and misfortunes. The company to which I allude was made up evidently of nursing mothers, who had been bereft of their children. What had become of their infants, was known perhaps, and disregarded by their owner. But not so with them.—Their countenances bespoke anguish and bitterness of spirit, which cannot be described. They were *heathen mothers*, but the flame of maternal affection had been enkindled in their hearts, and no calamities or misfortunes, however overwhelming, could extinguish it.

“When infants are born in the barracoon, or when mothers who have them at the breast, are brought there to be sold, those infants, because it is inconvenient to keep them in the barracoon, and next to impossible to transport them across the ocean, *are subjected to a premature and violent death*. I speak advisedly when I affirm that this is a common-place occurrence in the operations of the slave trade, and I was, upon inquiry, credibly informed, that such had been the case with many of the mothers to whom I refer. The practice then, of immolating infants, is common in Western Africa. Not by the aborigines, for they regard the practice as unnatural and cruel in the extreme—not upon the shrine of a blind and superstitious idolatry, for the idolatrous creed of the African has never reached this climax of absurdity and wickedness. It is done by white men—the nominal representatives of Christianity, and that purely to gratify an insatiable avarice.”

CONSISTENCY.

A circumstance lately occurred in Chichester, which will probably be read with interest by every lover of religious liberty. The reserve battallion of the 71st Highlanders, soon after their arrival at Chichester Barracks, expressed their unwillingness, as Presbyterians, to be marched to the Episcopal church. As there is no Presbyterian

kirk in the city, they chose to worship at an Independent chapel, where the services differ little from their own. The Rev. J. Benson, A. M., was the minister, engaged to perform an extra service for them on Sabbath afternoons, as, being four hundred strong, they could not be accommodated at the morning or evening services.—After they had attended the first Sabbath, certain opinions were expressed by the ecclesiastical authorities, on the point at issue, which induced Colonel England to order the men back again to the Established Church on the following Sabbath. They were accordingly marched to St. Paul's church, but on halting at the gates, they refused to enter. "This is na oor place o' worship," they coolly observed. They were told, if they did not go in they must be marched back again to the barracks. About one hundred were induced to go in—the remainder were marched back again to their quarters. Soon after the sermon was begun, those who had gone in made a simultaneous movement, and absolutely walked out of the church. On Monday morning, the Rev. J. Benson waited upon the Colonel to expostulate with him on what he deemed a violation of liberty of conscience, and also of the rights of soldiers in the British army. In the course of the week, a letter was received from the Major General commanding the district, authorizing Mr. Benson to preach to the Presbyterian troops, during their stay at Chichester, and ordering the men to be marched down to the Independent chapel, by the captain on duty for the day. The letter was publicly read to the men in the barrack-yard, by order of the Colonel; and on the following Sabbath the gallant Highlanders returned to what they termed "their ain place o' worship." The band, without instruments, conducted the singing; the Scotch version of the Psalms was used on Sabbath afternoons, and a sergeant acted as precentor, reading out every two lines. About a month ago, Captain Peel, nephew of the Premier, and Lord Arthur Lennox, major of the regiment, and M. P. for Chichester, voluntarily accompanied the captain on duty to the afternoon services, at the Independent chapel. His lordship afterwards expressed his cordial approbation of the religious predilections of the men, and stated his readiness, if necessary, to express the same opinions in the House of Commons.

These high-minded and brave fellows are now on their voyage to Canada, almost every man carrying his Bible and Psalm book with him. May they ever be, at least, as valiant for the truth as it is in Jesus, as they have proved themselves to be in defence of their principles as Presbyterians. A small number of them were Wesleyans, and attended their own chapel. When they marched past Chichester cross, on their way to Portsmouth, responsive cheers between the military and the populace evinced the high estimation in which they were held. A small depot for the regiment has been left in the Isle of Wight.—*English paper.*

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EXPOSITION OF HOSEA xiv. 4—9.

(Continued from p. 78.)

“His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.” The lily and the cedar, mentioned in the preceding verse, imposing as they are; the one by its beauty, the other by its grandeur and magnificence, fail to give a full view of the christian character: and therefore the Spirit of God introduces the “olive tree” to illustrate it further. The olive is famous for its fruits; and probably on this account, it is here introduced. The beauty of christian conduct and character, like the full spreading olive tree, delights every eye capable of appreciating their beauty and excellence. “I am like a green olive tree in the house of God.” Ps. lii. 8.

“They that dwell under his shadow shall return.” The pronoun “his” is referred by some to Jehovah, and by others to the promised Messiah. Both of these explanations are evidently at variance with the grammatical structure of the passage. The only antecedent to the pronoun, is Israel; and to this, on every fair principle of interpretation, it ought to be referred. In the fourth, fifth and sixth verses, a variety of promises are made to the church collectively; that is to “Israel.” The effects of these promises are seen in the individual members of the church living by faith in these promises. The promises given to the church form a shadow under which her members take shelter to hide themselves from the storm of winter, or the burning heat of summer. It is no objection

to this interpretation, that the pronoun is masculine; for this is required to make it agree with "Israel," which is also masculine. This is manifest from the use of the masculine pronoun "him" in the fourth verse—"mine anger is turned away from him:" namely, from the church. The masculine pronouns "he" and "his" are also repeatedly employed in the fifth and sixth verses in reference to the church—"he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree; and his smell as Lebanon." And it is still of the church it is predicated,—“they that dwell under his shadow shall return.” The “shadow,” we have said, is the promises given to the church; and under the protection of which her members find safety. These promises are all “yea, and amen in Christ Jesus,” who himself is “a covert from the storm, an hiding place from the tempest, and the shadow of a great rock in a weary land.”

The Head of the Church has given her a system of ordinances, and these are made the medium by which promised blessings are realized and enjoyed. No one has a right to expect that he may realize the promised blessings of the gospel otherwise than in the use of appointed means in the church. “The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. And of Zion it shall be said, this and that man was born in her; and the Lord himself shall establish her.” Ps. lxxxvii. 2, 3, 5. The ordinances of the church blessed by the Spirit of God, form a shadow under which her members dwell and repose with delight. “Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength, and my song; he also is become my salvation.—Therefore, with joy shall ye draw water out of the wells of salvation.” Is. xii. 2, 3.

“They that dwell under his shadow shall return.” In the beginning of the chapter, Israel is commanded to “return unto the Lord.” In this verse, his compliance with the command is stated. “They,” namely, the backsliding children of Israel, “shall return” in the exercise of godly repentance, saying, “take away all iniquity, and receive us graciously.” Repentance is a duty which every sinner owes to God: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts. iii. 19. Repentance, however,

is not only the duty of such as are without God, it is the duty also of God's children, when they err. Children though they be, they are not perfect; they have many spots that are not the spots of God's children. "For in many things," says the apostle James, "we offend all." There is a daily repentance, for daily sins, which the people of God are called to exercise. And this too is implied in the words which we are now explaining—"they shall return." The people of God shall return daily unto him in the exercise of repentance; mourning for sins which they have done. "And find grace to help in time of need."

Renewed acts of repentance are followed by renewed revivals of the power of religion in the soul. "They shall revive as the corn." The grain of corn, cast into the ground prepared for it, and favoured with propitious weather, germinates, grows and produces fruit. And the labour of the husbandman is rewarded, in the enjoyment of his expected harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." So, the christian shall revive as the corn. The grain of corn must first die, before it germinates. Hence it is said to revive. Believers are by nature "dead in trespasses and sins." But they are revived as the corn. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." And although believers may not fall away from a state of grace; though they are entirely secured against such a contingency; nothing can ever separate them from the love of God which is in Christ Jesus. They stand sure having this seal, God knoweth them that are his. Yet they may, and indeed sometimes do become the subjects of spiritual decay. They are overtaken with sloth and indolence, they slumber and sleep; or there is a lion in the way. In these times of decay, when the power of religion is weak in the soul, and grace but little in exercise, then believers need to be revived. But the spirit of revival comes from the Lord. The same gracious and supernatural power which first quickened them, when they were dead in sin, revives them when they sink into spiritual indolence. At the very time when the christian sunk in sloth, is endeavouring to excuse himself from the performance of duty, he is aroused by the gracious calls of Christ saying, "open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the

drops of the night." The habit of grace which had been partially dormant is thus excited into renewed activity, and the christian taught to say "My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock." Thus are Christians revived as the corn. "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Christians shall not only "revive as the corn," they shall also "grow as the vine; and the scent thereof shall be as the wine of Lebanon; and his smell as Lebanon." The vine is remarkable for its luxuriant and rapid growth. The stock and branches of the vine which were apparently dry and withered, shoot forth in spring with rapid luxuriance. Scarcely any thing in external nature could have illustrated so pertinently as the vine, this feature of the christian character: its delicate tendrils, and swelling buds, bespeak the property of remarkable growth. The church in the eightieth psalm is compared to "a vine" of which the Psalmist says, "The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars." And here the members of the church are said to "grow as the vine." The godly man has not merely the strength and stability of the cedar, he has also the fruitful growth of the vine. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season; his leaf also shall not wither; and whatsoever he doeth shall prosper. And they that are planted in the house of the Lord "shall still bring forth fruit in old age; they shall be fat and flourishing." They are fruitful in good works.—United by faith to the person of Christ, they receive from him grace to enable them to perform every required duty. "I am the vine" said Christ to his disciples, "ye are the branches; he that abideth in me, and I him, the same bringeth forth much fruit; for without me ye can do nothing." The good works of believers indicate a spirit of love to God. Faith works by love, and purifies the heart. They endeavour to serve him with pure hearts fervently. They grow in grace; and grace in the heart indicates itself, by holiness in the life. The christian character sends forth an odour more grateful than the scent of the wine of Lebanon. Celebrated as was Lebanon for its cedars, it was not less so on account of its vintage. But the grapes of Lebanon, trod in the wine press, were not

more grateful to the sense of smell, than are the obedience and charity of christians exemplified in their conduct. Nay, the latter are incomparably more so, than the former. The one is gratifying merely to external sense, the others gratify and delight every mind, capable of enjoying moral and spiritual excellence. The odour of the believer's piety and good works, bespeaks his origin and birth: that he is born of God. For "of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. How fair is thy love, my sister, my spouse? How much better is thy love than wine? And the smell of thine ointments than all spices? Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon."

"Ephraim shall say, what have I to do any more with idols?" "Ephraim," as used in this prophecy, is synonymous with "Israel." Ephraim was the largest and most influential of the ten tribes, his name is therefore frequently given to the whole. Backsliding Israel having now returned to the Lord in the exercise of sincere repentance; and beautified with the graces of the Holy Spirit, he is taught to say in these words "what have I to do any more with idols?" In this way he renounces his sinful and backsliding course. He sinned especially by indulging in idolatrous practices,—giving that homage to the creature that was due only to the Creator; idolatry therefore is the sin particularly confessed, and determined to be forsaken. "What have I to do any more with idols?—what is there between idols and me? what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people." 2 Cor. vi. 14—16. Such will be the exercise of every penitent soul. He will confess his sins, and endeavour to forsake them. His besetting sin will especially be the object of attention. In respect to that he will say, what have I to do any more with this idol? This, which has so long been the cause of separation between God and me, I shall abandon for ever. O how shall I do that abominable thing which God hateth! Sinners are chosen of God, and called by his grace, that they might be holy and without blame before him in love. Holiness, O Lord, becometh thy house.

“I have heard and observed him.” The promised reformation of Israel, is the subject of delight and commendation; the Lord says “I have heard and observed him.” The rebellion of Israel was deeply offensive to the most High.—“Israels lideth back as a backsliding heifer. Ephraim is joined to idols: let him alone.” Chap. iv. 16, 17. “Therefore I will be unto Ephraim as a moth, and to the house of Judah as rottenness.” But his rebellion was not more offensive, than his repentance was pleasing. The ear of the Almighty is open to the secret groanings of a soul broken with a sense of sin. He puts such tears of sorrow into his bottle; and in the midst of deserved wrath he remembers mercy. The sincere confession of sin, and earnest supplication for pardon is heard and answered. God has never said to any of the seed of Jacob, seek ye my face in vain. He waits to be gracious; and delights in him that sues for grace. O how encouraging to a sin-burdened soul, to know that he is the object not only of attention, but of delight to the God of the whole earth. “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. The penitent may be poor, and despised of men perhaps, but he is not forgotten of God. He shall be mine, saith the Lord of hosts, in that day when I make up my jewels.”

“I am like a green fir tree. From me is thy fruit found.” The Lord Jesus Christ is the stock into which every believer is engrafted; and from whom he derives all the strength which he enjoys. And through whom he performs every duty. “I can do all things through Christ that strengtheneth me,” says the Apostle Paul. Christ Jesus is to believers, the head of all spiritual influence and grace. He compares himself to a “vine,” and his people to its branches. “I am the vine, and ye are the branches. Abide in me and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” Such is the union of believers to Christ; even as the branches of a vine to the vine itself. And as the branches derive sap and nourishment from the stock, and thereby bring forth fruit, so do believers derive all spiritual nourishment from Christ, and thereby bring forth the fruit of holiness. The same thought is expressed here, when the “Lord our righteousness” speaking by the

prophet says, "I am like a green fir tree. From me is thy fruit found." Without Christ we can do nothing. But by his strength made perfect in our weakness, we can do all things.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." The wisdom of the world is in the just estimate of God, only folly; and the man of wisdom a fool. "Thou fool, this night shall thy soul be required of thee! I thank thee, O Lord, Father of heaven and earth," said the Saviour, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." True wisdom consists in the knowledge of God, whom to know is life everlasting. "Behold the fear of the Lord that is wisdom; and to depart from evil that is understanding." A saving and gracious acquaintance with God the Father of mercies, through faith in the Lord Jesus Christ, is "the wisdom that is from above." Sinners are fools, and need to be instructed in heavenly wisdom and prudence. Hence, in the parable of the ten virgins, hypocrites are described as "foolish virgins," who, though having the lamp of a visible profession, had not the oil of grace in their hearts. By the gospel, sinners are invited to partake of all spiritual blessings, the attainment of which is the acme of wisdom. "O ye simple, understand wisdom, and ye fools, be ye of an understanding heart. Receive my instruction and not silver; and knowledge rather than choice gold. For wisdom is better than rubies." And the Lord Jesus Christ who is the portion of believers, is himself wisdom and prudence, "I wisdom dwell with prudence. Counsel is mine: and sound wisdom; I am understanding." Pro. viii. 12, 14. He who is wisdom itself, becomes wisdom to all his people. "But of him are ye in Christ Jesus, who of God is made unto us wisdom," as well as "righteousness, sanctification and redemption." 1 Cor. i. 30. "Therefore will he teach sinners in the way." And this is the wisdom and prudence of which the prophet speaks. But it must be sought of God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James i. 5, 6.

"The ways of the Lord" though "narrow," are perfectly "right." And he that is taught of Christ, has no difficulty

to hold on his way rejoicing. "The law is holy, just and good." And to him that trusts in the Lord, it is a plain, beaten path. "An highway shall be there, and a way, and it shall be called the way of holiness; and the unclean shall not pass over it; but it shall be for those: the way-faring men tho' fools shall not err therein." Yes! Though "fools" in the judgment of men; they have that heavenly wisdom which is the gift of God, and which is necessary to guide them in the way of life everlasting. However "right" the ways of the Lord are, "the transgressors shall fall therein." Such stumble like blind men, at noon-day. Neither the equity of "the ways of the Lord," the obviousness of the obligation "to walk in them," nor the pleasantness of the duty, can suffice to keep transgressors from falling. "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Math. vii. 14. Heavenly wisdom and prudence distinguish their possessor by the fruits which they produce. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." These fruits of righteousness, every disciple of Christ should endeavour to bear in lives of unspotted holiness. For without holiness no man shall see God.

THE SYSTEM OF POPERY.*

(Continued from p. 82.)

We should like those false Protestants who charge us with intolerance in maintaining the Papacy to be the Babylon of scripture, to answer a few short questions. Have these awful pictures of scripture as yet found their original in any church but the church of Rome? But it was the Rome of the dark ages. Well, but if words have meaning, is it not plain that that church, whatever it be, is to continue in all its darkness of character and wickedness of deeds, *till the time when it is destroyed* by those fiery judgments at the coming of the Lord, which are so fearfully described in the Apocalypse? Has *that destruction* yet taken place? If not, then either Rome is to continue and wax old in crime, or another

* Extracted from the Presbyterian Review.

church is to arise which shall afford a still more striking counterpart to the dreadful picture. If it be uncharitable to affix to Rome the name of the "mother of harlots," it will not be less so to affix it to another church yet to arise.

But while thus sternly holding forth Popery as the anti-christ of scripture, as Babylon, mother of harlots, drunken with the blood of saints, that men may be led to flee out of her and save their souls—we admit most freely that it is not enough, that it is only the battery by which we are to shake to pieces the old towers of the "triple tyrant." We have a higher work to do! We have to declare the true foundation laid in Zion, the true strong-hold into which the prisoners of hope are to flee. It is all well and right that such a display of Popery should be made. It is all well that we should be convinced ourselves, and should labor to convince others of the absurdity and wickedness of its rites and doctrines; but the great strong-hold within which we are to entrench ourselves, is the doctrine of justification by faith—our motto, our watchword must be *Jehovah Tsidkenu*, "Jehovah our righteousness." It is true we hold up something which not merely *opposes* these rights, but which supersedes them all—which renders them all useless. Let Romanists call a free gospel like this, licentiousness; we rejoice in it as the gospel of the grace of God. Let them glory in their penances and mortifications and multiply their deeds of merit; God forbid that we should glory, save in the despised cross of Christ, in his dishonored name! Let them bow before the images of Christ which their own hands have made, and fancy they bring him nearer to the soul; the visible, the picture be theirs, the unseen, the absent glory, ours! Let them press the lifeless figure to their breast, we will take the living reality to the bosom of our faith! Let them vaunt of their gorgeous ceremonies and dress themselves in the borrowed plumes of Paganism; we will think ourselves rich enough with the robes of a Saviour's righteousness. Let them be sprinkled with their consecrated water and be purified if they can; we shall rejoice that we are washed in precious blood, and purified by the Spirit of the Lord. Whilst we are thus called upon to hold fast those vital doctrines by which our noble reformers smote down the hosts of the Papacy, and by which we are called to maintain the same glorious cause and to battle for the spoiled truth, let us never lose sight of another most important consideration, we might say the most important of all, that from

first to last the work of the Reformation was manifestly a *special work of the Spirit of God*. In secondary causes which aided its advancement; our attention is too much turned to the revival of learning, the invention of printing, the spread of knowledge, and a love of liberty—and far too little to the direct work of the Spirit of the Lord. We are apt to think that such an event as the Reformation *must have* taken place, and that Papal superstition could not resist the progress of knowledge and the march of intellect. But any one who knows what Popery really is; who knows with what flexibility and precision it has adapted itself to the corruptions of our nature, must see that so long as our depravity remains the same, our proneness to receive the doctrines of Popery, must to a certain extent remain in strength; for who would willingly renounce a system that gives free license to sin?—Let us remember, then, that it was the light of the Bible, not the rays of learning, that dispelled the more than Cimerian darkness of the church. It was the power of the Spirit, not the zeal of Luther that overthrew the armies of superstition. It was men filled with the Spirit of the living God, not men replenished with science and strong in intellect, that reformed the church. It was the Bible, not reason, which taught the Reformers that justification by faith was the article of a standing or a falling church. By not keeping these things in mind, many talk securely of Popery as of a drama gone by; never to be revived again in an *enlightened* age like this! But so long as Popery has the corruption of our nature to appeal to in support of her claims, so long she *must be strong*. So long as she maintains her authority to license sin, to dispense with duty, and to sell heaven to all who can fill her coffers with sufficient gold, so long she will be listened to by fallen man! We do not trust, then, in the free spirit of the age to save us from a second eruption of Popery, a second devastation by its lava-flood! We do not trust to the march of intellect, nor the diffusion of useful knowledge, as the safeguard of our Protestantism. Our trust is in the Bible, and in the Spirit of the living God.

Farther, let us remember that these Bibles of ours ought to have in our eyes a double value. Our fathers sealed and secured them to us by their blood. They snatched them from the flames, unclasped their iron-bound pages and handed them down to us as the purchase of their lives—the noblest, best inheritance which ever father bequeathed to son! It was all

the patrimony they had to leave us—but it was the richest; it was the patrimony of martyrs, and worth the gold of earth's unfathomed mines! What gratitude we owe them for having battled to the death for this inestimable gift! With what sacred interest should we look upon its pages—watered by the tears and stained by the blood of our martyred fathers!

There are a few fair pages in the polluted scroll of time! There are a few periods on which the eye delights to rest, with exalted satisfaction and untiring interest. To us, one of the brightest—we might say the very brightest—is the Reformation. It was a glorious day for Europe. Over all its kingdoms the blessed light broke forth, but it remained only with a few. To most it was but the flash of the lightning that left the gloom the deeper. In Spain, in France, in Italy, it burst forth with momentary brightness, but it was quickly quenched—quenched in blood! But it was the rising of Britain's day star—a star which has shone for three centuries upon us with benignant splendor—which, though struggling at times with many a storm, and laboring through many a cloud, has never yet gone down, but continued to shed peace, prosperity and triumph upon the hills and vallies of our Island-home! Whether that star shall still rule the ascendant, or wane before the malignant planet of the Papacy, God only knows. At present it is fearfully overclouded. We are making speedy work in the way of renouncing our national Protestantism. We are fast taking to pieces the goodly vessel which our Reformers builded in better times; and in its place we are building a novel fabric after the model of

———“That fatal and perfidious bark,
Built in the eclipse, and rigg'd with curses dark.”

Let us then take timely warning, lest, casting in our lot with Rome, and striking alliance with the Papacy, we share its hastening doom. For though it may, in these last days, succeed in lifting itself a little from that palsied prostration in which it has long lain, yet its triumph is short, for it goes into speedy perdition.

It becomes us well, then, to remember, that we are what we are, because as a nation, *we were Protestant*. We have been raised to a noble pre-eminence among the nations, because we have stood single voiced in our protest against the man of sin—single-handed in our opposition to his blasphemous pretensions. Why was it that our fathers achieved such mighty deeds—and that God has given us such success eve-

ry where, on land or sea, in commerce or war? Because we were his chosen citadel against the hosts of anti-christ. Why was it that while other nations have been convulsed with war, and deluged in blood; no surges of battle broke over us, no evil came nigh our dwelling? Because we were the only protestant kingdom that fully held the truth; testifying for Christ against the Papacy in our constitution, in our government, and in our national church. Therefore it was that the everlasting arms were around us; and encircled with these we lay at rest; safer under the protection of our protestant principles than in the strength of our ocean bulwarks, or the might of our resistless armies.

Shall we, then, who know that such has been *our security in the past*, not trust to it in the time to come? Shall we fling away that anchor which, when other kingdoms had broken loose from their moorings, held us fast, and never has let go its hold in storms? Shall we renounce our protest, and float away with the infidel multitude, or join the ranks of anti-christ? No! By every consideration let us be persuaded to hold fast that which we have received, till our Lord shall come. By the history of the past, by the memory of our fathers, let us be persuaded to maintain our high protest. By the scenes of the present day; by the wretchedness of foreign nations who know not the gospel; by the sufferings of our brethren in a sister church at the hands of their Romish persecutors; by the noble sight of a Protestant nation rousing once more its dormant energies, and speaking again with that voice which heretofore made Europe tremble; above all, by "the coming of the Lord, and our gathering together unto Him,"—let us be stirred up to the firm maintenance and bold avowal of the primitive, apostolic faith, the ancient protestant doctrine, in opposition to the novelties of infidel liberality and popish heresy.

ON THE MILLENNIUM.

(Continued from p. 70.)

In a former article we demonstrated that the millenarian scheme, which teaches the personal reign of Christ, in bodily presence with his saints, on earth, for the period of a thousand

years, was strikingly at variance with the benevolent character and blessed fruits of the true millennium exhibited in the scriptures. We now proceed to show that—

2. It corrupts and degrades the hope of an inheritance eternal in the heavens, undefiled and that fadeth not away, into a low, sensual and earthly portion in the world which we now inhabit.

There is every reason to believe that this world was not designed as a permanent habitation for man, and that the purpose for which it was made was no other than an abode *in transitu*, a temporary and transient dwelling wherein he should remain for a time and undergo his preparation for another and far more glorious state. The garden of Eden, the Paradise, a spot selected out of the earth, too limited to be the habitation of more than the smallest fraction of the human race, and adorned with a beauty and profusion that distinguished it from all the world beside, gave, together with the prohibitory limitation of its enjoyments, intimation to man that his supreme good and highest glory lay in another, more extensive and elevated state of being. It is in its natural limits too contracted. Even in the present state of mankind, were the constant diminution of the number effected by death to be suspended for a few generations in succession, the present ordinary increase would accumulate a multitude which the earth itself could not contain, much less support. God has decreed a higher destiny for man. That "heaven of heavens," "the third heaven," "the majesty in the heavens where Christ sitteth at the right hand of God," and which is moreover said to be "far above all heavens," is the state of being to which "the spirits of just men made perfect" are conveyed at death, and whither "they depart to be with Christ."

There is a beautiful and glorious symmetry in all the works of God: analogy prevails throughout the natural and the spiritual world, the old and the new creation. The earth we inhabit is full of his riches replenished beyond our entire investigation with the fruits of his power, wisdom and goodness. But the visible heavens with which we are surrounded far surpass the earth in magnificence, extent and glory; so far as to forbid almost comparison, and to overwhelm the mind with its contemplation. Why should not the heavens unseen to us and still far above these that are visible, as far surpass them in magnificence, glory and extent, as the visible heavens themselves surpass the earth? We are assured that

“eye hath not seen nor ear heard, nor hath the heart of man conceived the things that God has prepared for them that love him.” What is this but that the whole visible creation, vast, magnificent and glorious as it is, furnishes no data by which to judge of the extent, magnificence and glory, of the habitation of the redeemed in a future state of existence; any more than, nor even as much as this little world furnishes data to conceive of the extent, magnificence and glory of the visible heavens, wherein the sun, moon and countless planets and stars daily and nightly proclaim the glory of their author? The eye moreover hath seen that sun, and that moon, and those countless planets and stars—they have been daily and nightly contemplated by the human race, since the world began. These glorious orbs and the equally glorious firmament in which they are fixed, or in which they revolve, are not the abode in whole or in part of them that love God—for that abode, eye hath not seen. Oh how much less this vile earth, seen to be scathed with the wrath of God revealed from heaven in righteous judgments; *seen* to be moistened and even saturated with the tears and blood of the righteous; this the eye hath seen, this therefore cannot be the final inheritance of the redeemed. The very faith which now actuates and supports the pious, is conversant with objects far other and far beyond this world, or the magnificent and glorious heavens above and around. “We look not at the things which are seen, but at the things which are not seen.”

The scriptures teach us that the Lord Jesus is ascended into a state of being as well as of authority, blessedness and glory, far surpassing any conceptions we can entertain from the extent of the visible creation around us. He is said to have “passed into or thro’ the heavens,” Heb. iv. 14: “to be made,” i. e. exalted and established in a state of being “higher than the heavens,” chap. vii. 26. to be “set down on the right hand of the throne of the majesty in the heavens,” chap. viii. 1. Now all these expressions,—and many of similar import might be added, indicate that that state to which he is exalted in his glorified human nature, is far removed beyond the ken of human vision or conception, both as it respects the remoteness of its location, and its extent; magnificence and glory. But it is unto this state that the souls of the pious depart at death. When we are “absent from the body we are present with the Lord,” 2 Cor. v. 8. “We know that if our earthly house of this tabernacle were dissolved, we have

a building of God; *an house not made with hands, eternal in the heavens.*" Ibid. v. 1. "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Phil. i. 23. "The hope set before us, is as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil;" (beyond these visible heavens which as a veil conceal from our vision, the heavenly sanctuary beyond.) "Whither the forerunner is for us entered, even Jesus." Heb. vi. 19, 20. There is the true mount Zion among the everlasting hills, there "the true city of our God, the heavenly Jerusalem within the gates of which the righteous only who keep the commandments of God, have a right to enter, an innumerable company of angels, the general assembly and church of the first-born whose names are written in heaven, God the Judge of all," (in unveiled glory,) "the spirits of just men made perfect, Jesus the mediator of the new covenant." Heb. xii. 22, 24. Rev. xxii. 14. Whatever communion in foretaste by the earnest of the spirit the righteous have in this life it is evident, that it is only at death, but at death that they certainly enter upon the immediate vision and fruition of all that glory and blessedness in the highest heavens. "For now we see through a glass, darkly; but then face to face: now we know in part; but then shall we know even as we are known." 1 Cor. xiii. 12. At the moment of the great and solemn change in which they pass from this to the future world; the truly pious and faithful have "ministered unto them abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 11. Here they suffer "joyfully the spoiling of their goods," when called upon in the providence of God to endure persecution for the truth, "knowing in themselves that they have in heaven a better and an enduring substance." Heb. x. 34. For they are begotten again, unto this very hope that as children and heirs, they shall at death, enter upon "an inheritance incorruptible and that fadeth not away, reserved in heaven for them." 1 Pet. i. 4.

It is difficult to conceive what words, what language, what thoughts, what figures should be employed to convey to the soul of renewed and enlightened man the hope of a future state infinitely beyond this world, both as to its locality, blessedness, magnificence, extent, and every thing indeed in which one condition of being can differ from another. The change which takes place at the true final and only resurrection of the great day, instantaneous in its nature, for it shall

be done "in a moment, in the twinkling of an eye," is only to prepare them for entering immediately after the grand and final assize of the universe, upon a continued, enlarged, and fuller fruition of the glory and blessedness, of which in unembodied spirits, they have already so largely enjoyed. For then shall the whole assembly of the righteous enter into that same heaven of heavens, of which Moses, Elijah, and all the prophets and faithful who had previously departed this life, had already partaken in spirits there made perfect, or in bodies previously glorified, "then and forever to be with the Lord." 1 Thess. iv. 17.

But how is all this ineffably glorious and blessed hope degraded, by recalling the whole assembled, redeemed, and glorified throng from mansions and thrones in the heavens, again to take up their habitation on this narrow earth. A vain attempt to confound heaven and earth, nay, worse, to substitute earth for heaven, to annihilate and extinguish heaven from the hopes of the faithful, and fill them up once more with that earth from which it was their last and best consolation to believe they had forever escaped. An attempt too unreasonable and preposterous in its nature long to mislead the truly pious, too unscriptural in its origin and foundation, too much at variance with the gracious operations of that Holy Spirit, who is the earnest and the seal of an inheritance truly heavenly and eternal, and who, as such, dwells in the hearts of the faithful. "Ye have an unction from the Holy One and ye know all things—ye know that no lie is of the truth, and ye know in yourselves that ye have in heaven an enduring substance, and an everlasting inheritance." 1 John ii. 20, 21. Heb. x. 34, ix. 15.

Indeed the faithful may entertain a hope both reasonable and scriptural; that this world will not, literally and without a figure, be able to contain the multitudes of the human race redeemed from sin and wrath. When we consider what has been done from righteous Abel downward through the antediluvian period—thence forward from Noah to Abraham—thence to the Sinai Covenant; thence the multitudes gathered out of the heirs of that covenant to the coming of the Messiah, and after that the extended progress of the New Covenant dispensation among the called of the Gentiles, and finally during the long period of its administration when Jew and Gentile shall constitute one fold, and not one limited territory be the theatre of the dispensation of divine grace as once it

was, nor even many lands, but the whole earth, for a long period, and with signal power; what effects shall have been produced in gathering in the election of grace no human mind can compute. Then "a little one shall become a thousand, and a small one a strong nation." "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

It becomes us indeed to think and speak with modesty, sobriety and reverence of the future providence of God with respect to the human race; yet so far as we are conducted by the clear light of the sure word of prophecy and promise, we may proceed with confidence. And enough of that has been produced we trust to shew, how utterly at variance this heresy is with the hopes of the true church of God, and how it tends to degrade that hope from an inheritance eternal in the heavens, and contract and debase it into a low, sensual and earthly portion in the world we inhabit.

The last objection I mention to this worldly system is, that it presents itself in the light of a vain and wicked expedient to shut out the scriptural hope of the final resurrection, of quick and dead and hide from man that most important and practical expectation of the judgment of the great day, when "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad." 2 Cor. v. 10.

In the system we are exposing, the only prominent view presented is that of the judgment which precedes the thousand years of reign on earth, or which endures simultaneously with that period. But of an "eternal judgment" it is silent, or throws that judgment so far in the shade, that its properties and interests are unknown, and its very truth uncertain.—Let the advocates of this system speak out boldly and honestly on this subject, and affirm or deny a general judgment of angels and men at the end of the world. The truth assuredly is that in private intercourse, in public discourses, in printed dissertations, the attention is always absorbed by the pre-eminent magnitude of this pretended first resurrection, and Christ's reign with his saints a thousand years on earth. Of what follows, these witnesses are so silent, that not a whisper is heard. Now the truly all absorbing facts in this awful matter, are, not what is to become of us for a thousand years,

but what is to become of us through a never ending eternity. And it is for this reason that the scripture denominates the final judgment there revealed, an "eternal judgment," (Heb. vi. 2.) and speaks of it throughout, as being one and only one. It declares that at the coming of Christ to judge the world, "all that are in the graves shall hear the voice of the Son of God and shall come forth, they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." John v. 28, 29. And this "life" and this "damnation," are in parallel passages declared to be eternal or everlasting. "When the Son of man shall come in his glory and all the holy angels with him, then he shall sit upon the throne of his glory, and all nations shall be gathered before him. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on his left hand, Depart from me ye cursed; into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal." Math. xxv. 31, 46. In like manner the apostle Paul encourages the pious to a patient endurance of the persecutions of the wicked, from a consideration of the retributive justice of God; at the second and final coming of Christ. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2. Thess. i. 6-9. See also 2 Peter iii. 7-10. How clear, and how explicit are these testimonies to one eternal judgment to take place with the resurrection of all the dead, at the end of the world, and to issue in the eternal destiny of men and angels, let them judge who truly believe and revere the word of God. But let them also judge, how all this awful and transporting anticipation is excluded by the weak and wicked heresy, that here obtrudes itself to hide the glory of God in that great day, to extinguish the consolation of the pious, and to withhold from the wicked a faithful warning of their doom. Indeed in this last respect it likens itself to the first temptation in taking from sin one of its most powerful restraints,

whilst it conceals the terrors of an eternal judgment; and gives strong reason to dread that of its advocates some are the seed of the old tempter at their former work in another form, doing service to "Satan himself transformed into an angel of light," and the rest their deluded victims. For if we are commanded to "try the spirits whether they be of God," (1 John iv. 1,) to what other origin shall we attribute a doctrine which threatens with premature haste to close the flood gates of divine mercy to the human race; which substitutes for a spiritual and eternal inheritance in the heavens, carnal succession of enjoyments for a brief period on the earth; which in fine, shuts out of view the consolation tendered to the righteous, and the warning denounced to the wicked, in that only true final, universal, and eternal judgment of the great day, and the end of the world.

PRESENT DUTY OF COVENANTERS.

The church is now called on to extend her boundaries. This is a duty expressly commanded by her Lord. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isaiah liv. 2. The time of the calling of the Gentiles, is primarily referred to in this injunction. This appears from the accompanying promise, "Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." It is nevertheless a duty at all times necessary. "The light of the world" must always shine, and "the salt of the earth" diffuse its savour.

These are times when God in his providence furnishes favorable opportunities, and gives special encouragement to his church, to "stretch forth the curtains of her habitations." The concurrence of a disposition, means, opportunities, together with a prospect of success, indicates such times, and then the injunction should be heedfully regarded. "Whatsoever thy hand findeth to do, do it with thy might." And that there is such a concurrence at the present time, will not escape the notice of the attentive observer. We live in an age remarkable for efforts to make proselytes. Teachers of error are active and unwearied in spreading false doctrines. In this direction the spirit of religious enterprise is evidently moving. A

disposition to spread and inculcate truth, its friends should, and will at such times manifest. And facilities which the votaries of error prostitute, are at hand. The press in the diffusion of periodical, literary and religious intelligence, is one of these effective means. The spirit of inquiry now abroad furnishes opportunities to work, and success is to the believer in the promises by no means doubtful.

There are among others, two ways in which the energies of the church can be now profitably employed in extending the visible kingdom of our Lord Jesus Christ.

1. By exhibiting her testimony to those who are without her communion. This in the language of the day, might be called "missionary operations." Movements have been made in some presbyteries, and at the last meeting of Synod, the subject was taken up by that judicatory. It is hoped that the important work will be prosecuted, and at the next meeting of Synod, a plan matured which will enable the church to act more effectively in this important work. If an argument were necessary to convince Covenanters that they should give this matter more prominence in their efforts and prayers for the coming of Christ's kingdom, it can be easily presented. The "brethren overcame by the blood of the Lamb, and by the word of their testimony." Rev. xii. 10, 11. The matter in contest, is the supremacy of the Lord Jesus Christ. This the "accuser of the brethren" denies, and he employs every means in his power to prevent that supremacy from being acknowledged by any of the human family. Those who are on the side of Christ should "contend earnestly" against this haughty rebel. By "the blood of the Lamb," the righteousness of Christ, they overcame this adversary, and are delivered from his usurped dominion, when they are justified and made "accepted in the beloved." By "the word of their testimony" they carry the war into the enemy's ranks, and make reprisals on him. Those whom he has led captive are restored to their lawful sovereign, and the kingdom of darkness is proportionably weakened.

A problem that has puzzled "many wise men," can in the light of these remarks be readily solved. It is this. Why is it that there is such a vast disproportion between the means employed in missionary operations, and the effects produced? Confessedly, all the attempts hitherto made to convert the heathen, have proved little better than failures. Vast sums of money have been expended and many lives lost, and the hea-

then are heathen still. It is easy to say that the blessing has been withheld. But why has it been withheld? The promises of God warrant us to expect that his Spirit will bless every means of his appointment, and employed according to his direction, which has for its end the glory of God in the salvation of sinners. There must be something wrong in either the matter or manner of these "missionary operations." And it is a fact that there is much wrong in both matter and manner. Many of the missionaries to the heathen are very erroneous, and even heretical in their sentiments, and none of them believe and teach the whole truth. The doctrine of the headship of the Lord Jesus Christ over the nations in all its practical ramifications is by none of them taught as an important and fundamental truth in revealed religion. The same thing may be said of the obligation of nations to obey the divine law. Of these and other kindred truths, the heathen are kept in lamentable ignorance by those who while they profess "to be teachers, have need that one teach them what be the first principles of the oracles of God."*

These things being so, the duty is rendered more imperative on those who profess and apply in their practice these principles to teach them to others. But here the inquiries meet us—"how shall they hear without a preacher? and how shall they preach except they be sent?" They who in Christ's name bear his message to "the ignorant and them that are out of the way," must be sent not only officially by his authority, and according to his appointment; but also instrumentally by those who having themselves been made partakers of the blessings of the gospel, are willing and desirous that others be partakers also. "The laborer is worthy of his hire." God requires of his people to give of their substance to send laborers into his husbandry, and he has pronounced a blessing on those who do so. "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Is. xxxii. 20. It cannot, in the nature of things, be expected that the distinctive principles of Covenanters, unpopular as they are, will be sought after, by those who either are ignorant of them altogether, or know them only to reproach and despise them. They must be exhibited before the minds of men,

* The evidence of this is, that not one of those denominations who have sent missionaries to the heathen has incorporated these principles into its creed, excepting the Newlights; and they have practically denied and renounced them by allowing their members to swear allegiance to the American government. The streams cannot rise higher than the fountain out of which they flow.

and applied to the conscience by the ministers of Christ, in order that they may be induced to receive them "with faith and love, lay them up in their hearts and practise them in their lives."

A large field of usefulness is now open before us. Had we the means of cultivating it: were we, each one, to give as God has prospered us, to send laborers to do his work, what an abundant harvest would soon rejoice the heart of the sower. Even now the prospects are encouraging. To those who would procrastinate, we may address the words of the great Husbandman, "Say not ye, there are yet four months and then cometh harvest? behold I say unto you lift up your eyes and look on the fields: for they are white already to harvest."

2. Immediately connected with this is the duty of preparing young men for the work of the ministry. God has declared that he will take of those who are brought for an offering to the Lord out of all nations, "for priests and for Levites." Isa. lxxvi. 21. This is in the form of Church government, applied to pastors in the christian Church. It is there said, "under the names of Priests and Levites, to be continued under the gospel, are meant evangelical pastors." A learned, pious and faithful ministry is one of the most efficient means to extend the limits of Zion. Promising youth should be sought out and encouraged to devote themselves to the service of Christ, and the members of the church should feel themselves bound to aid in whatever way they could, those who willingly offer themselves. The Theological Seminary should be sustained by the prayers, and the contributions of all who seek the prosperity of Jerusalem.

It would be easy to extend these remarks. Enough, however, has been said to direct the attention of the church to these things, as requiring her immediate and energetic action. Already there is evidence of the prevalence of self-dedication in some parts of our church. Many young men foregoing the advantages in the more lucrative, learned professions of acquiring wealth, and of aspiring to worldly honor, have intimated their determination to offer their talents and acquirements to the Head of the Church. This is highly encouraging. It is a token for good; that Zion's better days are near at hand. Surely he who is "ascended far above all things," that he might bestow gifts on his church, would not incline the minds of talented youth to his service, and open a way in his providence for them to come forward to labor in

his vineyard, if there was not work for them to perform, and if he did not intend to bless their instrumentality. Let such youth be encouraged; let others imitate their example; let the ranks of the Lamb be speedily filled up; and let a holy zeal for the glory of God and the good of Zion, fill every breast. The banner of Christ, the Prince of the kings of the earth, must, it shall wave over all lands. "He shall have dominion from sea to sea, and from the river to the ends of the earth."

PRESBYTER.

COMFORT IN VIEW OF DEATH AND THE GRAVE.

To every thoughtful mind, Death and the grave will suggest many reflections of a pensive nature, which, but for the cheering intelligence conveyed by the Gospel, might induce a feeling of despair. Behold the death-bed of man! An intelligent creature in the spring of life; or in the prime of manhood; or in the maturity of age laid prostrate by the derangement of some organ or function of his material frame; deprived at once of all that hope had anticipated, or activity pursued, or experience gathered,—a Captive to death—a Prisoner in the grave!

Look to the Grave!—Multitudes which no man can number of human bodies, once as vigorous as our own buried in deep forgetfulness, a prey to corruption and the worm! Go into every land the same appears, all regions are the same—every land is the sepulchre of the dead! The Grave is a melancholy scene, in which we are personally interested, since that vast emporium of the dead contains a large portion of our dearest kindred, and will soon receive our own mortal remains. Dark indeed would be the end of man, were the grave his final resting place! and over the wreck of the human family, we might have wept with unavailing anguish, had we not heard the Saviour's voice—"I am the Resurrection and the Life; if any man believe in me, though he were dead, yet shall he live again."

The Bible gives us consoling views of this melancholy theme, in connection with that grand and consoling scheme of grace which gilds with the rays of hope and peace the gloomiest prospects of man. It represents death and the grave, and the region of separate spirits, as being under the jurisdic-

tion and superintendence of the same divine person, who, as the Redeemer of man, exercises a sovereign dominion over all the affairs of the present world. Time with its events, and Eternity with its awful issues, and Death, the passage which leads from one to the other, all are equally under his control; so that into whatever state of untried existence any of his people may be brought, they cannot by any change in their circumstances be placed beyond the bounds of his jurisdiction, or the reach of his guardian care. Death which severs them from every other connection, and the Grave which shuts them up from all other help, cannot separate them from his love, nor exclude them from his watchful eye; for he presides over death not less than over life. To him the sepulchres of the dead are as accessible as the abodes of the living; both worlds are equally subject to his authority; and the dark pathway betwixt the one and the other is also under his special care; so that, whether we live in the body, it is because he sustains us; or whether we die, it is because he summons us; or whether we enter into the invisible world, it is because he admits us; and every where, and at all times, we are equally under the protection of One who, possessed of infinite power, unerring wisdom, and unquenchable love, will order all things that concern us, so as to fulfil his own gracious purpose in dying for our redemption, and to promote our present progress and our eternal perfection in holiness and peace. These views are strikingly presented in the sublime exordium to the Apocalypse, where, appearing to the beloved disciple in the august yet amiable character of God-man, the Redeemer declares—“I am he who liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.”

Therefore, the Redeemer is possessed of absolute power over the course of our lives on earth, and over the time and manner of our departure out of the world, and this noble testimony to the universal power and everlasting presence of Christ with his disciples may be useful in dissipating their anxieties, and in fortifying their courage, when they contemplate either the future course of their pilgrimage here, or the solemn prospect of its termination, or the still more solemn, because untried and eternal state on which hereafter they shall enter.

Has the Redeemer *the keys of death*? Then this consideration ought to relieve our minds both of the anxieties and the regrets which we are too apt to feel, in reference to the *changes*

of the present life. It should mitigate the anxiety which often preys upon the mind when we look forward into futurity, and contemplate the *prospect of our own dissolution*; for it must be consolatory to know, that the key of death is in the Saviour's hands, and that come what may, we cannot be forced out of the world, till he open the door and bid us depart. It should prevent or repress the anxiety which is too often felt respecting the *mode and circumstances* of our dissolution, not less than respecting the *time* of its occurrence. Die where we may, we cannot be beyond the reach of the Redeemer's protection. The fact that he has in his own hand the key of death is a proof that he is present with us—for *there*, where we die he summons us, and we should be ready and willing to depart at his call. It is equally fitted to fortify our minds for the last struggle of nature since Christ will then be with us. We cannot know what it is to die. Who shall attempt to describe what may be passing in the soul when the tie which binds it to the body is breaking? and what renders that scene more awful is—*we die alone!* In that hour of separation from human fellowship—in that solitude of death, when placed on the verge of the invisible world—O! how consolatory to reflect, that death itself is subject to the Redeemer's power—that he watches over the dissolution of his people, and keeps his eye, not only on the busy scenes of life, but also on the secret mysteries of death. There He is, where most we need a friend and comforter, standing at the gate of death, with absolute power over every enemy that can assail us, and with unquenchable zeal for our welfare; for “precious in the sight of the Lord is the death of his saints.”

BUCHANAN.

EFFECT OF CONCESSIONS TO POPERY.

Our readers will remember, or they can refer to the accounts we have already given of the success and triumph of the Roman Catholics, in obtaining the passage of a bill regulating in some respects the system of public instruction in the city of New-York. The following remarks from the Commercial Advertiser, illustrate the practical working of the iniquitous measure, and furnish still another evidence of the restless, unchangeable and unchangeable spirit of the system of Popery, in turning to its own unhallowed purposes, every concession

made in its favor. Protestants in the United States contribute annually thousands of dollars for the circulation of the holy scriptures, and yet in various ways give their countenance to a system, and their support to laws enacted in its favor, which, whenever and wherever opportunity serves, shuts out the Bible from the old and the young indiscriminately, or commits its sacred pages to the flames. Had Protestants of other ages and other lands, acted as many now act, who call themselves by their names, where would have been the civil and religious liberty of which as a nation we now boast, but of which we are also fast shewing ourselves to be unworthy? Will God hear the prayers of men, who say "Let the word of the Lord have free course and be glorified," when at the same time they give their countenance politically or otherwise, to the votaries and abettors of a system whose very genius it is to arrest, and if possible suppress the progress of that word in every step of its course. It seems that in the school in question, "It was from courtesy directed that the Douay Bible should be read on every alternate morning!" And how was this courtesy returned? "Means have been found to exclude the whole!" Men will learn, when we fear it will be too late, that it were easier to satisfy the cravings of the daughters of the horse leech, who cry continually "give, give," than to satisfy the cravings and demands for power of the seven headed beast of Rome.

The first School without a Bible.—We feel constrained, by a solemn sense of duty, to announce to the Christian public that the great design of the Papal power, of keeping the word of God from the hands of the people, has at length been so far successful as to cause the entire exclusion of the Bible from one of the district schools, and that the largest which has yet been organized under the new system.

The district school referred to is in the fourteenth ward. When taken in charge by the commissioners, inspectors and trustees of the ward, it was directed that the school should be opened every morning, as all other public schools of the city were and are, by the reading of a portion of the Sacred Scriptures. Inasmuch, however, as the school was composed chiefly of children of Roman Catholic parents, although equally open to Protestants, and not in any sense intended as a Catholic school—for such a procedure would be repugnant to the law and the whole policy of the school system—it was from courtesy directed that the Douay Bible should be read

on every alternate morning. But this did not satisfy the designs of the papal clergy, and means have been found to exclude the whole—the Douay Bible and the received version of King James.

And this has been done contrary to the instructions of the Secretary of State and Superintendent of Common Schools, who has officially recommended the use of the New Testament as a class-book; contrary to the vote of the Board of Education, directing the use of the Bible at the daily opening of the school; and contrary to the views and recommendations of the county superintendent; by the commissioners and inspectors of the ward, *calling themselves Protestants*.

It is not our present purpose to make any inflammatory appeals to the people of the city, or of the fourteenth ward in particular, upon this subject. We merely state the fact, that the wedge has entered—that the Bible has been thrown out of the school, in accordance with the designs of ecclesiastical domination entertained by the Roman clergy; and that, as far as such a measure can go, the children of that ward are to be kept from the knowledge of God and of Divine truth. The people must decide whether they will approve of this measure—whether it is their desire to have their children trained up “without God in the world.”

THE CHURCH OF SCOTLAND.

(From the Covenanter.)

Since the publication of our last number, the subject of the disputes between the majority of the Scottish General Assembly, and the Civil Courts, has been the all-engrossing theme in all circles of the community, civil and religious, and in newspapers and periodicals of the most diversified character. The matter has been before both Houses of Parliament,—before the Upper House, in the way of several statements and conversations; and before the House of Commons, by a discussion which lasted for several nights. As far as statesmen are concerned, the doom of the Scottish Establishment may be regarded as sealed; for while the ministers of the Crown, as was to be expected, are decidedly hostile to the claims of the evangelical party in the Church, from neither of the great political parties have they received any thing like cordial or determined support. Their advocates are few and weak,—their opponents are numerous, powerful, and influen-

tial ; some that had once solemnly pledged unwavering support, and in whose friendship there was reposed the fullest reliance, have joined the ranks of the enemy ; while, with statesmen of every class, the doctrine of the Church's independence is either entirely misunderstood, or bitterly opposed.

How impressively do the events of the last few weeks teach the servants of the Church of God, not to "trust in princes!" Would that they were also effectually taught the evil of connexion with corrupt civil systems, and were led to remove dependence entirely from mere worldly statesmen ! It is lamentable to think that none, even of their professed friends in high places, seem to have any idea of the evil of patronage, or of its being wholly irreconcilable with Presbyterian rights and liberties. Some of the most favourable to the views of the Convocation advise the repeal of the Veto act, and, of consequence, the revoking of the various measures adopted by the Church since its enactment, in maintaining her discipline and independence, and would have the General Assembly to assume the position it occupied in 1833 ; and thus having, forsooth, submitted to the authority of the law, to expect, from an Erastian and Prelatical government, some enactment that would secure to the Church of Scotland all her rights and privileges!* We need not say how absurd and infatuated would be such a policy, nor tell how vain are all such expectations. From rulers who are themselves devoid of proper Scriptural qualifications, and who make the support and extension of Prelacy, in its worst form, the central principle of their administration, the Church will receive no law that will afford free scope for the operation of evangelical doctrine, or of practical godliness. Within the last few days, the premier has been speaking of introducing a Bill, to settle the affairs of the Church of Scotland ; and we have reason to believe, that half-way men, in this country and Scotland, are busily at work to devise, or bring about compliance with a measure that would save appearances and effect a false peace. Our earnest desire is, that all such policy may be frustrated. Let those who have witnessed a good confession for truth, remember the Saviour's direction,—*"Beware of men ;"* and especially let them beware of those who counsel the sacrifice of tried principle at the shrine of a deceitful expediency. It is infinitely better to suffer than to sin ; and though when the crisis has come, and the time of separation from the Establishment approaches, the enemy may attempt to divide and conquer, or to wear out the faithful by delays and illusory promises ; we trust the noble-minded men who guided the counsels of the Convocation, will redeem the pledge which they have given ; and, rallying round the standard of their fathers' covenant, will separate themselves from all evil confederacies, and thoroughly devote themselves to the revival and extension of religion through-

*This was in substance the counsel of Mr. Rutherford, the late Solicitor General ; and in it he was followed by several members of the House of Commons, who were friendly to the Church's claims.

out the land. They have already been honoured to do much for the advancement of truth; their exertions, at present, for the providing for the support of a free Presbyterian Church, are worthy of all commendation, and will be an example to other churches; and we can, in no wise, doubt, that if they go forward as they have begun, to witness, in privation and suffering, to the Redeemer's royal headship, and the liberties of his blood-bought Church, the salutary effects of their struggles will be felt in other lands, and by coming generations. The meeting of the General Assembly in May, will, in all probability, furnish the final trial of the faithful party, in connexion with the Establishment. In the spirit of Christian sympathy, we commend them and their case to the prayers of good men of every name, earnestly desiring that they may be preserved from all unworthy compliances, led to hold fast the word of the Saviour's patience, and that they may, in the hour of conflict, enjoy abundant light and support from on high.

LOSS OF THE SOLWAY MAIL STEAMER.

Another vessel belonging to the unfortunate Royal Mail Steam Packet Co. has been lost—the Solway, which sailed from Southampton on the 1st of April, bound for the West Indies. She was wrecked on a reef, off the Island of Sisargo, about twenty miles to the west of Corunna, having called at the latter place to receive and deliver mails. The melancholy accident occurred at midnight on the 7th, after she had been a week at sea. This is the *third* steamer which has been lost by the company in a few months.

After having left Corunna about a couple of hours, all the passengers and most of the crew, (with the exception of those on duty) being in their berths asleep and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldayo, within a mile and a half of the coast: and notwithstanding the utmost exertions were used by Captain Duncan, the officers, and crew, the unfortunate vessel sunk within twenty minutes, in thirteen fathoms.

By the order of Captain Duncan, (who was lost,) the pinnace was first got into the water, and as many as it could conveniently hold were lowered into it, but the frail bark was not destined to reach the shore. From some cause unexplained, it was capsized, and every soul on board perished. The first paddle boat was then lowered, and into that also as many crowded as possibly could, and notwithstanding there was no oar to assist them, it managed to reach the shore in safety by paddling, &c. It is supposed that many went down with the vessel, there being no time to launch the other boat.

Those who were thus mercifully saved, escaped, of course, with no clothes whatever but those they stood in, and some were almost

in a state of nudity. Immediately on the vessel striking, she pitched considerably head foremost, and as soon as the cold water reached the boilers they collapsed and blew up.

It is a singular fact that Mr. Edward Decker, the surgeon, was also wrecked in the Medina, and afterwards in the Isis, and now in the prime of life, without warning, and in an awful manner, called to his account by being wrecked in this ill-fated vessel. It is also a singular circumstance that Capt. Duncan, immediately when he heard of Mr. Decker's appointment to the Solway, remarked, half jesting, that if harm came to him or his ship, he should attribute it to Mr. Decker's presence, that gentleman having met with such unfortunate results in his previous voyage.

A REMARKABLE PROVIDENCE.

In the year 1621, the Scottish Parliament, under the influence of King James, passed an act ratifying what have been called the Five Articles of Perth. These articles, so designated from the place of the meeting of the packed assembly by which they were sanctioned, were kneeling at the communion—the observance of holidays—episcopal confirmation—private baptism—and private communicating. Prelacy had been imposed upon the church of Scotland in defiance of the remonstrances of her faithful ministers; but her Divine Head seemed to rebuke the impious assembly for countenancing an unhallowed interference with the integrity of his ordinances. Hetherington, in his history of the church of Scotland recently published, says “at the very moment when the Marquis of Hamilton, the lord high commissioner, rose to give the formal ratification to the acts, by touching them with the sceptre, a keen blue flash of forked lightning blazed through the murky gloom, followed instantaneously by another, and another, and so dazzlingly bright as to blind the startled and terrified Parliament, in the act of consummating its guilty deed.—Three terrific peals of thunder followed in quick succession, appalling the trembling conclave, as if the thunder voice of Heaven were uttering denunciations of vengeance against the insulters of the dread Majesty on high. Then descended hailstones of prodigious magnitude, and sleeted rains, so heavy and continuous as to imprison for an hour and a half the Parliament which had perpetrated this act of treason against the King of kings, by subjecting his church to an earthly monarch. This dark and disastrous day (the 4th of August), was long known in Scotland by the designation of *Black Saturday*,—black with men's guilt and with the frowns of Heaven.”

OBITUARY NOTICES.

Died, at his residence near Freeport, Pa. on the 19th April last, the Rev. Hugh Walkinshaw. His disease, we understand, was an affection of the liver, lingering in its character. It discovered itself in the form of Jaundice as early as September last. Still he was able to preach until about the beginning of February, when a dropsical affection ensued. From that time till the period of his decease, there was a steady progress of the disease. We are happy in learning that our dear brother sustained his affliction with a high degree of christian patience, fortitude and resignation to the will of his Heavenly Father. His faith in the righteousness of our Lord Jesus Christ was strong, and he evidently became more and more strengthened with might from on high in the inner man, as the outer man diminished in vigor. In the evening time, it was light with him—his latter end was peace.

Mr. Walkinshaw was extensively known in our church, and was esteemed and loved as a faithful minister of Christ, as an exemplary christian, and as a kind, affectionate and social companion. His congregation, family and friends, mourn his loss, but mourn for their own sake, not his, knowing that for him it is far better to be with Christ. "Help, Lord; for the godly man ceaseth; for the faithful fail among the children of men." We intend to give hereafter a memoir of our departed brother. May the Lord sanctify this afflictive warning to his ministers yet spared, to the church and to the congregation and family specially bereaved by this painful dispensation of his holy and gracious Providence.

Died, in the city of New York, on the 16th ult., Jane C. Willson, daughter of the Rev. Dr. Willson, in the 25th year of her age. Her disease was a pulmonary affection, which very speedily run its course, and terminated her earthly existence. She had made a profession of her faith to Christ early in life, adorned while she lived, the doctrine of God our Saviour, and died in the hope of eternal blessedness through the merits of him who is the Resurrection and the Life.

Died; at Argyle, Washington co., N. Y. on the 19th of April, Mrs. Martha Williamson, in the 24th year of her age. She was the only daughter of William and Martha Shaw, a zealous member of the Reformed Presbyterian Church, a patient sufferer under the chastising hand of God, and she died in hopes of a blessed immortality.

NOTICES OF BOOKS.

Robt. Carter, 58 Canal st. New York, has lately published the following works, all worthy the attention of the christian public.

1. *Lectures on the Epistle to the Romans, by Thomas Chalmers, D. D.* These lectures, one hundred in number, were delivered by their popular author in Glasgow, while he was a settled minister there, and were at length published at the solicitation of many who heard them. Religious periodicals of Great Britain represent the whole as excellent, and rate this among the best of the publications of this eloquent Scottish divine. In this estimate they are correct, if the *first* and *second* Nos. already issued give a fair specimen, as we doubt not they do. The work will be completed by Mr. Carter in five parts, at the very cheap rate of 25 cts. a part, making a volume of over 500 pages, double columns. The Edinburgh edition in four vols. costs ten dollars.

2. *Treatises upon the Life, Walk, and Triumph of Faith: by the Rev. W. Romaine, A. M.*

This is truly evangelical and excellent work, written towards the close of the last century by an English divine, whose praise is deservedly in the churches. The doctrines which the scriptures teach, and the practice which they inculcate on the three great points mentioned above in the title, are ably and happily illustrated, applied and enforced. We recommended a careful perusal of the volume to all our readers, assured that they will be profited thereby.

3. *Missionary labors and scenes in Southern Africa: by Robert Moffat.*

The author of this work was for twenty-three years an agent of the London Missionary Society in Africa. He gives a thrilling account of many scenes in which he was an actor; of many events that transpired, and of many circumstances connected with and happening in the field of his labors, during the long period of his agency there. The reader will be interested in the perusal of the volume, and learn much concerning the situation, manners and customs of the inhabitants of that benighted pagan land.

4. *Thoughts for the thoughtful: by Old Humphrey.*

This is another pithy work characteristic of the writer, by the author of "Old Humphrey's Addresses," and "Old Humphrey's Observations," both of which we have heretofore noticed with approbation. We consider "Thoughts for the thoughtful," fully equal to either of its predecessors, and can as readily recommend it as we did them.

The Synod of the Reformed Presbyterian Church, will meet in Rochester N. Y. on the 3d Tuesday (the 15th) of August next, at half past 7 o'clock, P. M.

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THE STANDARD LIFTED UP.

(Continued from p. 45.)

2. The enemy comes in like a flood by corrupting divine ordinances.

The preaching of the gospel is the most important ordinance instituted by the Head of the church. It is the great means of gathering sinners into the fold of Christ, that he may see of the travail of his soul and be satisfied. To carnally-minded men, preaching of the gospel may seem, and indeed does seem foolishness; but as in every thing else, so in this, "the foolishness of God is wiser than men." 1 Cor. i. 25.— "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it hath pleased God by the foolishness of preaching to save them that believe." The ordinance of preaching is a vital, an essential part of the gospel. Take this away, and the gospel as a system of means, loses that which is the great instrument of winning souls to Christ. For says the apostle, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. x. 13—15. In the anti-christian apostacy the gospel is

not preached. There is much of its public ministry designedly unintelligible. "The trumpet gives an uncertain sound," because it is not designed to furnish instruction to sinners in the way of salvation; but to secure their adherence to Popery. Divine truth, that which men are called to believe to the saving of their souls, is neither taught nor explained. The papal priesthood do not preach "Christ and him crucified," as did the apostle. 1 Cor. ii. 2. Their preaching is often a senseless jargon, relating to the pretended power of departed saints, which is not more at war with scripture than with common sense; and in which, Christ and his perfect atonement has little or no place. In this way the preaching of the gospel is made of none effect. It is not the power of God unto salvation, but a mere carnal policy by which sinners are deluded and hardened in their sins.

Again, the system of Quakerism does not admit at all, in the scriptural sense, the ordinance of preaching the gospel. It is a distinctive part of this delusion to repudiate external ordinances altogether. The preaching of the gospel is superseded as Divine revelation has been by the teachings of the spirit within. The wisdom of God is thus made to give way to the folly of men. "The wells of salvation," the ordinances appointed by God are shut, that the flood-gate of a mystic internal illumination may be opened that the enemy may come in.

Further, instead of preaching the gospel, and so feeding perishing sinners with the bread of life, mere morality, or a false philosophy equally dishonoring to the grace of God, and ruinous to the souls of men, usurps the place of sacred instruction, and opens a way for the enemy to come in like a flood.

Again, the seals of the covenant, baptism and the Lord's supper, have been corrupted. These ordinances designed by the Head of the Church as symbols and seals of Christ, and the benefits of the new covenant, and means by which these blessings may be applied to believers, are perverted from their original design. The ordinance of baptism for example, is entirely perverted by "the man of sin," and the church of England. With both, (for the latter is as criminal in this respect as the former,) baptism is no longer a symbol and seal of "the righteousness which is by faith," but salvation itself. They identify baptism with regeneration; and thus confound the sign, with the thing signified by it. They

hold that sinners are "regenerated and made heirs of heaven," by baptism; and by doing so, pervert the ordinance, and lead sinners astray. To become "an heir of heaven," by baptism, is indeed an easy way of obtaining salvation; and the evidence of its attainment certain as the process is easy. No wonder then, that carnal and slothful men should prefer a religion which holds out so easy and certain a method of quieting their consciences as it respects their future well-being—that they should spurn more scriptural views of the ordinance of baptism! But in proportion as this corruption becomes a lure to tempt men from the sure foundation laid in Zion—to take the sign for the thing signified, so it illustrates the text, as one of the ways by which "the enemy comes in like a flood." "The man of sin" has also corrupted this ordinance by the introduction of unauthorized elements. The simple element of water is the symbol appointed by divine authority, but he has added others; and connected with its administration unmeaning mummeries, which show that even in outward form it is no longer the institution of Christ.

Many who have no visible connexion with "the man of sin," or with the church of England, exemplify the evil consequences of this corruption of the ordinance of baptism. In this originates the superstitious anxiety, so frequently shown by ungodly individuals, that their children may be baptized. Such have no proper sense that this ordinance is a seal of the righteousness which is by faith; but some how or other they imagine, that by it their children may become "heirs of heaven." Never did the deluded Mahometan apply to his charm, or his talisman, with more superstitious hopes than do such carnal parents seek baptism for their children. To such, popery and prelacy have opened their baptismal fonts; and irrespective of faith or holiness, this sacred ordinance is administered to the unbelieving and the profane.

In this connexion, brethren, it is of importance for us to inquire whether we may not be partially affected by this corruption. Have parents among us no superstitious feelings mingled with their hopes when they receive baptism for their children? Have we no improper feelings mingled with our reflex thoughts in relation to our own baptism? Is there not a regard to this ordinance in many instances rather as a work done than as a means of grace—a something by the mere doing of which, spiritual good is obtained, irrespective of faith

in God? A very limited acquaintance with the professedly religious world will furnish sufficient experience to corroborate the view now expressed. There is a vast amount of practical popery exemplified in the conduct of many who bear the protestant name. But it is not the less wrong, nor the less dangerous that it is thus gilded over with a spurious profession.* On the contrary it shows that the evil is widely spread, and like "a canker," is eating up the very vitals of religion.

The Lord's supper furnishes us with another illustration. This ordinance like baptism, is a seal of the covenant of redemption—"a seal of the righteousness which is by faith." And at the same time a symbol of Christ crucified for sinners. The bread and the wine used in this ordinance represent Christ, and the benefits of the new covenant; and seal to believing communicants these spiritual benefits. "The man of sin," however, maintains the strange and absurd doctrine that they are Christ himself—that being consecrated by a priest they are properly and truly changed into the body and blood, soul and divinity of the Saviour. In this connexion we speak not of transubstantiation as a corruption of doctrine, but as the corruption of an ordinance. In a preceding remark, we have shown that "the man of sin" and the Episcopal Church, have in respect of baptism, confounded "the sign" with "the thing signified," in that institution. A similar corruption has taken place in respect of the Lord's supper; the elements used in this institution are confounded with that which they were designed to represent or symbolize. There is thus a gross perversion of the nature and design of the Lord's supper.—In the hands of "the man of sin," it has lost entirely its character as an ordinance of Christ; and that too, with the accompaniment of blasphemy. For certainly it is the extreme of blasphemy, to maintain that the mummery of a priest can change bread and wine into the body and blood, soul and divinity of Christ. It is more than absurd, it is idolatrous.—For being changed, as is held by the system of popery, the bread and wine become the objects of adoration; and are worshipped as the true God!

"The man of sin" has not only perverted the Lord's supper by the dogma of transubstantiation, so that instead of being a means of grace, it has become the means of idolatry;

* The evil referred to is in substance the popish doctrine of an "opus operatum."

but from this also flows the abomination of "the mass." The idolatrous dogma of transubstantiation necessarily leads to that of "the mass" which popish writers, and the council of Trent define to be "a propitiatory sacrifice for the living and the dead." Were it true that the bread and wine were changed into Christ himself, then "the mass" would be truly a propitiatory sacrifice, because it would be indeed the offering of Christ. I here notice for the information of those who may not be conversant with popery, that "the mass" is the Lord's supper, not as administered *to* the people; but on their behalf by the priests. In saying "mass" the priest himself alone partakes of the bread and the wine; and professes to offer the host or consecrated bread as an "unbloody sacrifice," in virtue of which the sins of both the living and the dead are pardoned. In this way "the mass" is a substitute for the sacrifice of Christ himself! Than this a greater corruption cannot be imagined.

The Lord's supper is designed according to its institution or all the people of God. But here too "the man of sin" has corrupted the ordinance; for he denies to the laity the use of the cup; they have the bread, but not the wine. They are not permitted to partake of that which represents Christ as having shed his blood for many, for the remission of sins. This, like the unbloody sacrifice of the mass has its origin in the perverted dogma of transubstantiation. For, as papists imagine that the bread being consecrated is changed into Christ himself, they think communion in one kind sufficient. This is the wisdom of corrupt man setting himself in opposition to a Divine positive institution. The institution admits no distinction in relation to this, between those to whom the ordinance is administered, and those who administer it. As sinners they equally require a complete representation of Christ in his death,—of Christ as well in his blood shed, as in his body broken. But popery withholds from the people, the cup, while she allows her priesthood communion in both kinds. And this too, in defiance of the authority of the Head of the church. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. xi. 28. It is of the whole body of the faithful that this is spoken; and it assumes that they all drink of the cup as well as eat of the bread.

The Lord's supper is corrupted in four different ways as we have now shown, namely, by transubstantiation, adoration of the host, the mass, and communion in one kind only.*

To the popish corruption of transubstantiation may be traced the superstitious doctrine of consubstantiation adopted by some of the reformers, and embraced by some of the protestant churches, such as the Lutheran and Episcopal. According to this view of the elements used in the Lord's supper, they are not changed into Christ himself; but, *in, with, and under* the bread, Christ's real body is present. The bread remains bread, but in it also the body of Christ is really present.— This is not less absurd, nor less a corruption of a Divine ordinance than that of transubstantiation. No human mind can form any estimate of the evil done to religion, and to the souls of men, by "the man of sin" in his corruption of the Lord's supper during the last eight hundred years. In a great variety of forms it has been the means of leading sinners away from Christ Jesus, and encouraging them in self-righteousness and idolatry.

In a practical point of view this ordinance has been most grievously corrupted by the civil government of England. She has made it in certain cases a qualification for civil office. Or to borrow the words of the pious Cowper, it is made "a pick-lock to a place." In such cases, not only are the openly wicked, and the profligate admitted to this ordinance, but it is a necessary qualification without which office cannot be enjoyed. And the same Erastian power compels ministers of the Episcopal church, to administer this holy ordinance to the unholy and profane; and that too for the unholy purpose of qualifying them for civil office. It would be difficult to imagine any thing more derogatory to the honor of the Lord Jesus Christ, or more hurtful in its practical working to the interests of vital godliness in a community, than this abhorrent practice. It is indeed a crucifying of the Lord of glory and putting him to an open shame.

We ought not to think, my christian friends, that we are entirely free from blame in respect of this ordinance. The evils which I have specified it is true, are not chargeable against us: as far as these are concerned, we may be blameless, but we may be notwithstanding of all this very culpable.

*The man of sin is chargeable with corrupting Divine ordinances inasmuch, as he has added to those appointed by the head of the church, five spurious sacraments. Confirmation, penance, marriage, ordination, and extreme unction. Thus "exalting himself above all that is called God, or that is worshipped." 2 Thess. 2, 4.

Nay we are indeed guilty. Unworthy communing finds a place among our many sins. As individuals this evil has often marred our peace, and hindered our spiritual growth. "For," says the apostle, "this cause many are weak and sickly among you, and many sleep." 1 Cor. xi. 30. Here then, we ought to watch against the inroads of the enemy, lest he finds a strong hold in our hearts, and thereby hold us in abeyance to his sinful domination.

3. The enemy comes in like a flood by corrupting the worship of God.

This is strikingly illustrated in the first place by the creature worship, instituted by "the man of sin." That religious worship is due, only to God, is a first principle in the christian religion. The giving of such worship to a creature, is idolatry. Yet "the man of sin" has instituted the worship of creatures; and has made it an essential part of "the mystery of iniquity," to serve the creature more than the creator. Of the truth of this, every one may satisfy himself by looking into popish devotional books. We specify four distinct forms of idolatrous worship authorized by both the doctrine and the practice of popery; the adoration of the host or consecrated bread, the worship of the virgin Mary, the invocation of saints, and the use of images in the worship of God.

The manner of worship has also been corrupted. During the dark ages, the people generally were excluded from the privilege of celebrating the praise of God publicly. This part of the worship was conducted entirely by the priests. And still the people are excluded. I may add also, in this connexion the introduction of instrumental music into the public worship of God. Instrumental music formed an important part of the ceremonial services of the Jews. The love of pomp and carnal show which is so characteristic of popery has seized hold of this, as a means of gratifying the external sense, at the expense of the pure and spiritual worship, which ought to be rendered by the worshipper himself. As used by the Jews it was peculiar to their ceremonial services, and had no place in their moral worship. But overlooking this essential consideration "the man of sin" has introduced it as a part of New Testament worship. And this too, irrespective of the example or authority of Christ or his apostles. Had the use of instrumental music been a part of the moral worship of the Old Testament, it would have of course continued obligatory without any re-appointment; but belonging as it

did, to the ceremonial service of the Old Testament it expired with that dispensation. To use instrumental music under the gospel administration, is to return to "the elements" of an abrogated dispensation.

This corrupt manner of worship is not peculiar to "the man of sin," although with him it had its origin; the Episcopal church in this matter is not a whit behind the apostacy of Rome. And I am grieved to add that others, even Presbyterian congregations have imitated in this respect "the mother of harlots." Nor does the evil end here. The use of instrumental music has been the cause as well in the present, as it was in the dark ages, of excluding the people generally from the singing of God's praise in the congregation. That the full effect of the organ or other instrument used might be felt, the less skillful voices of the congregation must yield to the music of the well trained and scientific choir. A band of vocal and instrumental music must supplant the singing of the people of God. In such places of worship the praise of God is sung only by proxy. And the people, dumb as statues in an idol's temple, listen to the well executed concert of the skillful, and it may be hired musicians! But amid all this pomp and pageantry the worship of God is overlooked; and it is well if it is not despised. Is it possible that vital godliness should flourish in such a state of things, when the professed christian is satisfied to resign the honor and privilege of praising God to a professional, and often to an ungodly chorister? Do such expect to sing the praise of God in the song of Moses and the Lamb in heaven? If they do, it is an ill preparation for that service to abandon to a substitute the duty of praising God in the sanctuary below!

While calling your attention to this practical corruption in regard of the praise of God in public, I may not overlook a similar corruption in respect of prayer. In praise the command is that all should be engaged. In public prayer, altho' all may not be engaged, all should unite. The prayers are not the prayers of him only who offers them, but the prayers of the congregation whose mouth he is, in this service. With him then they should unite in their hearts worshipping God. There is evidently in many places of public worship a forgetfulness of this—where prayer as well as praise is left to a substitute—where the people generally take no apparent interest in the public prayers—where they do not even assume the attitude and position of worshippers, but retain a sitting

posture as if they were utterly uninterested in what was going on. Christian communities are thus fast falling back on the corrupt practices of popish superstition, which assumes, as far as devotion is concerned, that the priesthood is every thing and the people nothing.

There are other ways, my brethren, by which the worship of God may be practically corrupted. "God is a spirit: and they that worship him, must worship him in spirit and in truth." John iv. 24. Bodily service profiteth little. We ought to take care of the sin of formality, lest we bring to the worship of God a mere bodily service—honoring him professedly with our lips and our mouths, while our hearts are far from him. The command is "my son give me thine heart."

(To be continued.)

**AN APOLOGY FOR RELIGIOUS SERVICES ACCOMPANYING THE
SACRAMENT OF THE LORD'S SUPPER.**

The scriptural observance of the holy institution which commemorates the death of our Redeemer, has always been regarded with the liveliest interest among his sincere followers. It has produced the most earnest enquiries into its properties, design and form; it has long and often tasked and employed the most powerful minds in its examination and defence; and has not unfrequently brought the witnesses of Christ to the stake and the scaffold in its vindication. It has been clothed and even overwhelmed with the grossest corruption of anti-christ, perverted by the pride of human reason, made at times the shibboleth of sectarianism; and indeed to a careful observer, it presents the aspect, in almost all its history, of having been the hottest part of the battle ground on which the friends and foes of truth have met. Nor does it occupy a less important place in the exercises of the truly devout, who seek the face of the Lord God of Israel. They have always deemed its acceptable and profitable observance of the highest moment, and devoted much of their time to a serious and appropriate preparation, and afterwards to ascertain and acquire its precious fruits. To these last ends a large part of the churches of the Reformation have agreed in appointing certain religious services, preceding, accompa-

nying and following its administration. God's glory in Christ, the edification of his people, and the preservation of the purity of divine institutions, it is believed were the objects contemplated. These services have in some churches comprehended an appropriation of the Sabbath preceding the sacrament to such instructions as more immediately related to that service; a day of fasting and humiliation for the special purpose of calling sin to remembrance, whether common to the congregation or peculiar to individuals, and enforcing the duties of repentance and reformation; a day of religious services, moreover, immediately preceding the Sabbath appointed for the sacrament in which the minds of intending communicants should be further occupied in meditating on the holy and heavenly mysteries of Christ's redemption and their obligations, and at the close of which in a session constituted for that purpose, in the presence of the whole congregation, the terms of communion are exhibited, in testimony of assent to and agreement in which, tokens of admission to the Lord's table are given by the minister, and received by all intending communicants present; and finally, after employing the morning and evening hour of worship in the ordinary and stated services of a sacrament on the Sabbath, on the Monday following the communicants and their families assemble to give solemn thanks to God. To this may be subjoined that the sacrament itself is immediately preceded by the reading and explaining of the words of institution, (1 Cor. xi. 23—28,) as a divine warrant for its observance, and the Monday's services closed with a brief and appropriate exhortation to the people, a revision of the texts which have been the subjects of ministerial instruction from the commencement to the end, and the reading of select and suitable portions of scripture appointed for the occasion.

Most of these services, and to a great extent, all of them, have long been observed in the established Church of Scotland, and the dissenting presbyterian bodies originating in that church. An apology for these services as still observed among Reformed Presbyterians, is now humbly proposed.

And first, it may here be enquired, what scriptural and reasonable objection can be offered to such services in detail or in their aggregate, when considered apart from the solemn occasion on which they are in the present instance observed? The sum and substance of them are the preaching of the word, and the assembling of the disciples in holy convocation

for the worship of God. Now with respect to the first of these two, the ministers of the word are enjoined: all diligence, frequency, constancy. "Preach the word, be instant in season and out of season—do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv. 2, 5. The substance of this most expressive and urgent command is spread over the whole commission of the servants of Christ, and most conclusively clears them from any charge of supererogation, or going beyond, when they take any reasonable opportunity of addressing the counsels of eternal wisdom to the people. With respect to the assembling of the people of God for their instruction and his worship, as it is not to be supposed his ministers are to "preach the word" to naked walls and empty seats, when they essay to be instant in his service "in season and out of season," so the directions of God's word are equally plain to them in justifying their attendance.—"Despise not prophecyings. Prove all things, hold fast that which is good." 1 Thess. v. 20, 21. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Heb. xii. 17; x. 25. And so in connection with other solemn social duties of religion. "Let the word of Christ dwell in you *richly* in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Eph. vi. 18.

Now if the ministers of religion are thus urged to diligence and constancy, "in season and out of season," it will hardly be affirmed that an appropriation of their labors to such an occasion is unseasonable and unreasonable; or that the people are in danger of falling thereby into superstition. The nature of the Lord's supper as a sacrament of the New Testament, its design, its signification, its right observance form themes of instruction which can never fail, nor are ministers or people like to attain to such measure of knowledge as to leave no farther room for improvement. The possession of a humble and penitent frame of mind is not of so easy and ready acquisition as to render unseasonable and unnecessary a day of fasting and humiliation for sin. And in fine, if religious ser-

vices "out of season," that is beyond the ordinary observance, are dutiful at any time, they will be so at a time when it is of special importance to have the mind composed, and the affections elevated for the holy duty of communion with God in the death of his Son.

If the religious services themselves observed on these occasions were in any instance an innovation upon divine institutions or a deviation from them, there might be some ground of objection. But they are in all their details a succession of such religious duties as are commonly observed in the Sabbath services of all Presbyterian congregations. The only instance in which a shadow of exception can be taken is the exhibition of terms of communion and the distribution of tokens of admission to the table of the Lord. The former of these has countenance in the practice of many Presbyterian and congregational churches in which those who commune for the first time make a public profession of their faith—is confirmed from the evident propriety of a frequent consideration of our Christian profession and engagements as witnesses for the truth—and from the direct and solemn charges given in the scripture to "hold fast the profession of our faith without wavering." Heb. x. 23. 1 Tim. vi. 12. Matt. x. 32, 33. The other when subjected to an impartial and calm examination will be found, it is believed, a form, wholly in the spirit of the Apostolic injunction that "all things be done decently and in order;" and a form calculated to guard against indiscriminate admission to the Lord's table, and a rash and inconsiderate approach. Are the conventional arrangements of society for the preservation of order and decorum to be observed with so much decency and respect, and shall any one without a blush reproach the Church of God for her precaution?

But to leave this question; who shall object that christians should appropriate a portion of their time in view of the Lord's supper to divinely instituted religious services, designed, and it is hoped calculated to improve them in the knowledge of the truth which is according to godliness, to revive the exercise of languishing graces, to stir up to self-examination, to awaken to renewed repentance, and to the exercise of a more earnest and living faith in a crucified Redeemer? Shall these services and such duties, right at all other times, "in season and out of season," be then only wrong when observed in connection with the most solemn institution of Christ?

A further consideration in vindication of these services is found in the plain connection of the Lord's supper with the sacrament of the Passover, which it succeeded. The evangelists so narrate the observance of both as to represent them almost interwoven with one another, and at least, as following in close and immediate succession. Matt. xxvi. 26, "And as they were eating," (viz. the Passover, verse 19, &c.) "Jesus took bread, and blessed it, and brake it, and gave" &c. Mark xiv. 22, "And as they did eat," (the Passover, ver. 16,) "Jesus took bread," &c. In like manner the gospel according to Luke, though not so explicit, shows the connection between the two. Luke xxii. 13—20. The apostle Paul moreover in an exhortation plainly relating to the due observance of the Lord's supper, uses language wholly derived from the Old Testament institution. "Purge out the old leaven, that ye may be a new lump, as ye are unleavened; For even Christ our Passover is sacrificed for us. Therefore let us keep the feast," &c. 1 Cor. v. 7, 8.

No person of ordinary understanding in the scriptures will hesitate to acknowledge the entire unity of the two institutions in this signification, "the lamb of God which taketh away the sin of the world." John i. 29. Now while it is remarkable that circumcision, "a seal of the righteousness of faith," (Rom. iv. 11,) which has been so clearly succeeded and superseded by the sacrament of baptism (Col. ii. 11, 12,) was observed without any required religious services, the sacrament of the passover was observed with attendant services which occupied several days, at least a week. Exod. xii. 3—20. Now will it be maintained that there was no moral instruction in this remarkable distinction? One reason for the difference very naturally presents itself and is equally applicable to the two corresponding institutions of the New Testament. Both circumcision under the Old Testament and baptism under the New, were designed mainly as initiatory seals, for infant members of the church. These are naturally incapable of intellectual instruction, of exhortations to the duty of repentance, to the practice of self examination, and to the more direct and solemn obligations of taking and renewing covenant engagements. The seal of the covenant that related specially to such was administered therefore with great simplicity and without the observance of any religious services designed to communicate instruction, or excite to the more careful cultivation of personal duties. But the Passover, designed for

adults, of any age, capable of instruction, and susceptible of having their attention roused to the discharge of important duties, had connected with it many significant rites to occupy and draw their minds to its import. The whole institution, moreover, was proper to the Abrahamic covenant, and constituted no integral part of the covenant at Sinai. However, it may be in these rites, marked by the yet infant and typical state of the Church, it was yet a part of the *Covenant before the law was given*, and is not, any more than circumcision was, a part of the law. Gal. iii. 17. The natural inference therefore is, that the religious services instituted with the Passover, furnish an important moral instruction, respecting the observance of the corresponding sacrament of the New Testament. Did the believing and pious Jew then satisfy himself with the mere form of selecting some few days before the Passover, the destined paschal lamb? Or would he not learn from this preparatory rite, the duty of employing his mind in preparatory meditations on the solemn service in which he was about to be engaged? Most significantly would it present to his view that long looked for Redeemer who was chosen from among the people, and sanctified and sealed to be a sacrifice for their sins. In the institution of the disuse on that occasion of leaven which was to be carefully excluded, would he not see the necessity of purging out the old leaven of malice and wickedness, and of keeping the feast with the unleavened bread of sincerity and truth? If this were not so, we are forced to the alternative of supposing that for many successive centuries the chosen and only true worshippers of God were bound to the observance of forms and ceremonies to them senseless, frigid and unmeaning—an alternative too much at variance with the wisdom and goodness of God, and the spirituality of his worship to be admitted. Indeed, it is a conclusion reasonable and unavoidable, that these attendant rites were alike significant with the prominent symbol of the paschal lamb itself, and were appointed to convey to the minds of the worshippers instruction and matter of meditation suited to the solemn service of which indeed they were an integral part. How reasonable therefore is it to infer that in the still more lively and spiritual service of the New Testament, it is altogether agreeable to its nature, design and institution, that the worshippers should be employed in religious duties clearly scriptural in their nature, and calculated the better to prepare them for its right observance and improve-

ment. Besides, it is remarkable, that at least the first observance of this solemn festival, was with such religious ceremonies, and that by our Lord himself its glorious Author, and his disciples in communion with him. For it is impossible to separate from that first observance, all those holy duties of mind, signified by the separation and designation of the paschal lamb, in relation to himself its antitype—and such as were signified by the unleavened bread which he would require in his disciples. It will surely not be deemed a superstitious observance, that the first supper of the New Testament was providentially observed with various religious services pregnant with instruction, nor will it be deemed a fact of no interest or meaning that we behold that first observance presented to us arrayed with the drapery of the Passover. Who will doubt, that impartially considers this matter, that as we behold the meaning of the one passing into that of the other, so the attendant care, preparation, instruction and devotion, which marked the former have passed along with the import, into the observance of the latter.

It would, it is believed, be scarcely possible to find a religious service more clearly determined by scriptural example, than that which the sober-minded worshippers of God find in the example of Christ and his disciples, in the very first celebration of the New Testament feast, for those services of religion, in which they engage, to improve and prepare themselves for its observance now.

We hope it has been made out in these brief remarks, that these services are in themselves, clearly scriptural, at all times proper, and not less so when so observed—that they are most appositely connected with a service succeeding the Passover, which was thus observed—and that, by a singular providence, the very first celebration of this New Testament feast, was so connected with services of a similar nature, as that “the pattern itself shewn us in the mount,” strongly suggests their obligation in order to a truly scriptural observance of this divine institution.

Other considerations bearing on this subject might be adduced. These, it is believed, will be found conclusive and satisfactory to such as are desirous of knowing and obeying the truth, and their own meditations from matter here suggested, will render it unnecessary farther to enlarge.

THE CHRISTIAN'S CONFIDENCE OF SALVATION.

(Continued from p. 54.)

A prominent and distinguishing feature in the believer's confidence of personal concern in the covenant of grace, consists in having God himself as the author of this confidence. Christ Jesus makes himself known as the beginner and perfecter—the author and finisher of our faith. To those who fear him, God will show his covenant, or more properly, He will cause them to know it. He will unfold this covenant to their understandings in all its rich and ample provisions—and in their hearts He will make them experience the influence of its blessed and cheering consolations. The manner in which God effects this important work in the administration of the covenant, we conceive to be sending the Holy Ghost to seal believers—illustrate the evidences of that state—and discover to each believer the existence of such marks in himself. Paul in his letter to the Christians at Ephesus, charges, “not to grieve the Holy Spirit of God whereby ye are sealed unto the day of redemption.” Eph. iv. 30. “Who also hath sealed us and given the earnest of the Spirit in our hearts.” 2 Cor. i. 22. The purposes for which this instrument is employed in human transactions are diversified in their character, and yet generally well understood. The use of the seal is of customary occurrence, and its design is familiar to all. One object of principal importance contemplated in its impression, is designation of property. This end, in an eminent manner, is subserved by the seal of the Holy Ghost. In all regenerated persons, God claims a property absolute and exclusive, and none may with impunity, invade this right. Believers themselves are not backward to recognise the exclusiveness of the title, and for this reason they make an exhibition of the divine glory their highest and constant aim. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” When the sinner by faith joins himself to the Lord in a perpetual covenant, an entire and unreserved consecration of his person and effects is made. The members of his body, and the powers of his mind, are devoted to the service of the God by whom he was made and redeemed. “Yield yourselves unto God as those that are alive from the

dead, and your members as instruments of righteousness unto God." The seal of heaven attests the reality and justness of God's title to property in his people. The Holy Ghost acting under the joint commission of Father and Son, enstamps upon the soul the image of the Lord Jesus Christ.—He delineates with accuracy the outlines of that image—fills up the outlines by expatiating in immeasurable glory the infinite beauties of Jehovah's holiness. The accredited messenger of the Trinity, he descends holding in his hand the high seal of heaven—lays it upon the soul of the believer—makes a deep and ineffaceable impression. This is the evidence that we are not our own, but bought with a price.—“The Lord hath chosen Jacob for himself, and Israel for his peculiar treasure.” Ps cxxxv. 4.

It is easy to conceive of a person bearing in himself the mark of the seal and yet unacquainted with the fact. Numerous instances affording a satisfactory illustration of this remark, come under notice almost every day. Men who fear the Lord and obey his voice frequently walk in darkness and have no light. To understand, therefore, the certain accompaniments and consequents of the sealing of the Spirit, is of incalculable moment. Ignorance of the nature and character of the evidence by which a gracious condition of the soul is attested, will prevent the attainment of Christian assurance so long as the understanding remains in its unenlightened condition. Correct apprehensions of the evidence that we are sealed by the Holy Spirit of promise, are not competent to unregenerate men, but come down from the Father of lights. “The natural man,” that is, man in his condition of nature, having the understanding darkened, “receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned.” “But God hath revealed them unto us by his Spirit.” It appertains to him in the discharge of economic office to reveal the infallible marks of a soul sealed unto the day of redemption. He was sent by Christ to take the things that are his and shew them unto us. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.” John xiv. 26. The marks designative of Christian character are numerous, so much so as to render a complete enumeration impracticable. Among the more customary may be reckoned—love to God—delight in the ordin-

~~auger~~—heavenly affections—desires after holiness, the thing conveyed by the impression of the seal. The revelation of these as attesting subjection to the power of divine grace, is the exclusive business of the Holy Ghost. Unrenewed persons by the mere exertion of intellect may acquire some speculative and undefined notions of love to God implanted as a gracious principle in the soul—wicked men frequently experience gratification from attendance upon ordinances—the common operations of the Holy Ghost are sufficient to elevate the affections to a high degree of enthusiasm—and human sensibility prompts us to seek exemption from pain, the inseparable concomitant of sin. But the existence of all or any of these is not a proper foundation on which to predicate the belief of our conversion. They stand disconnected from the saving operations of the Spirit of Christ. On the contrary, however, any one of the specifications mentioned above, made known by the agency of the Spirit of truth is sufficient for this purpose, and the person who is unwilling to deem it as such, is too hard to satisfy. We shall take as an illustration the last of the evidences enumerated—a desire after holiness, or conformity to the image of God. A disposition of this kind is totally incompatible with the mind in its unrenewed state. The unregenerate man is in love with sin; he drinks up iniquity like water, and makes choice of strangling and death in preference to life. The current of his sinful nature flows in the directly opposite channel. Sin and holiness are antipodes both in their nature and effects, and can never amicably co-exist. These are maxims in religion, and are level to the capacity of the feeblest understanding. It is on these principles that we proceed to pronounce confidently in reference to our moral and spiritual condition. When holiness is regarded as a lovely and desirable object—when the soul desires assimilation to the image of Christ—when heaven is made an object of the highest aim because holiness is the adornment of the city—these are unequivocal marks of having passed from death unto life. “If any man be in Christ Jesus he is a new creature.” New in his habits—his dispositions—his desires. “Behold! I make all things new.”

But the inquiry very naturally suggests itself in this connexion, what will a knowledge of all these considerations avail if we be unable to detect the existence of the evidence in our own case? These and innumerable other marks may be understood as unequivocal indications of a state of grace and

still be of no advantage to me. I know that the man who loves God—delights in the habitation of his house—sets his affections on things above—habitually follows after holiness—is a subject of regenerating grace. These traits however, I am unable to discover in my own character. What profit is it then, though I had all this knowledge; “I am become as sounding brass or a tinkling cymbal.” “But the Spirit searcheth all things, yea, even the deep things of God.” It is his province as the spirit of wisdom and revelation to make application of these general principles and discover to each believer the existence of such marks within himself. By his agency the mind is enlightened, and we see things with greater perspicacity. He conducts us into the temple of truth, and shows us the glory of our Lord Jesus Christ—produces within us sensible tokens of the divine goodness—quicken all the graces into lively and vigorous action—gives additional intensity to our desires after conformity to the image of holiness—in these and in various other ways, He manifests the covenant to the fearers of the Lord. “The Spirit itself beareth witness with our spirits that we are the children of God.” Rom. viii. 16.

The feature in Christian confidence that we have been considering, forms the line of distinction between it and a system of false confidence, however specious may be their appearance. That hypocrites may and often do entertain a belief of their personal safety, scarcely admits a doubt. It is of customary occurrence in modern times, to hear ignorant and daring enthusiasts boasting of their conversion, and of the certainty that God will save them through Christ Jesus. Modern revivals in religion give unyielding attestation to the verity of this statement. God, however, is not the author of the confidence entertained by such persons. Their assurance is not rational, but baseless—presumptuous—wild and delusive. It differs from the hope of the believer in its origin—its nature and its end. It is a device of the father of lies, and perhaps the most efficient method that he employs for retaining men in a state of insensibility. He persuades to elevated notions of their own attainments—lulls the conscience into slumber by administering opiates of sin—suffers them to rest undisturbed by distracting doubts and temptations—they sink at length into obstinate repose—a repose it may be from which they cannot be aroused till conscience stings them with remorse, and compels them to open their

eyes in the sullen caverns of despair. Such will not; such cannot be the end of the believers hope—God its author—Christ its foundation, it shall grow brighter and brighter until heaven be attained, and then, but not till then, it will evanish in the everlasting fruition of anticipated enjoyment. JUVENIS.

THE FIRST PIOUS YOUTH.*

MATTHEW xxiii. 35.—“*Righteous Abel.*”

The mind of man delights to go back to the origin of things. Not content with surveying the present or prying into the future, it plunges into the dark and shadowy regions of remote antiquity. Hence it is, that the first step in any great undertaking, the first circumstance leading to some important discovery, the first event giving rise to the foundation of some vast empire, the laying of the first stone in some splendid edifice, the first bubbling spring in which originates some mighty river, are all invested with a deep and peculiar interest.

In ordinary cases, however, the researches of the antiquary are subject to this disadvantage, that they are attended with great uncertainty. They lie in a quarter of dim obscurity, where the fragments of truth are apt to be deeply buried amid the rubbish of fiction, and where he must often push his way by the faint glimmerings of conjecture rather than the clear light of history.

It is otherwise with the student of Scripture. He prosecutes his investigations with this double advantage, that the record he consults, while carrying him back to the remotest antiquity, even to the very first step in “the march of time,” is divinely inspired; so that he proceeds under the guidance of Him who is at once the Author of all things and the Light of the world.

The initial chapters of the book of Genesis, derive not a little of their interest from the circumstance now stated.—They disclose to us the origin of our world. They place every thing connected with the commencement of the present system of things in the clear sunshine of heaven. They make us acquainted with the first step in the creation of a material

*A sermon recently preached by Rev. W. Symington, D. D.

universe ; with the first man and the first woman, the original progenitors of the vast family of mankind ; with the first moral constitution, under which it pleased God to place human beings ; with the first transgression, by which guilt, corruption, misery, and death, with all their desolating effects, were introduced into our world ; with the first promise of mercy to fallen man, swelling in spontaneous effusion from the fountain of redeeming love in the bosom of God ; and with the first specimen of a redeemed and renewed creature, saved by grace from the moral ruins of human apostacy.

Do you enquire, my hearers, who was this first specimen of a gracious character ? You have the answer in our text—“Righteous Abel.”

Abel was the second son of Adam and Eve. His name, which signifies *vanity*, may be regarded either as a historical memorandum of his weakly constitution, or as a prophetic intimation of his sudden and untimely end. Or if, as some conjecture, it is to be understood as expressive of the little account made of him by his parents at his birth, it serves, especially when contrasted with the name given to their first-born,—“Cain,” signifying *acquisition* or *possession*,—to shew the blindness of parental partiality, and the uncertainty of human hopes.—The epithet “righteous” or *just*, marks the most interesting and distinctive feature in the character of the individual. It refers, not to common justice or equity, to mere honesty between man and man ; but, from what is said of him elsewhere, as may afterwards appear, it points him out as justified before God, that is to say, delivered from the curse of the broken covenant, and accepted in the sight of the Almighty moral Governor.

Permit me, my young friends, to direct your attention to “righteous Abel,” the first youth who embraced and practised true religion ; whom it may not be uninteresting or unprofitable to contemplate in some of the more prominent features of his character and history.

I. And, first of all, view him as the first of the human family whose justification by faith is clearly revealed.

A state of justification being the most important into which a fallen moral creature can be brought, no slight degree of interest must attach to the first individual in whom such a state was exemplified. On the principle adverted to in the introduction, in proportion as value is attached to the character of a saint,—a subject of divine grace, a child of God, must be

the degree of interest felt in the first, by whom this most enviable of all characters was ever borne. It is commonly, indeed, believed that both Adam and Eve were justified persons, and it is no part of our object to dispute this opinion.— They had revealed to them the promise of the Seed of the woman who was to bruise the serpent's head, and there is nothing made known in the scripture that would lead us to conclude that they refused to act faith in this blessed revelation. But at what time their justification took place, whether before or after that of their second son, we are not informed. For any thing we are told, the sovereignty of God may have been illustrated in giving the child precedence to the parent, in conformity with the principle on which he is so frequently pleased to act in regard to the arrangements of grace, "The first shall be last, and the last first." Indeed, even the fact of our first parents' conversion, is far from being definitely revealed. They may have given evidence of it during their lives, sufficient to place it beyond all doubt; but this evidence it has not pleased God to put on record in his word. There is nothing said about it in the scriptures. They preserve a fearful and instructive silence on the subject. When we turn to the eleventh chapter of the epistle to the Hebrews, which contains a catalogue of primitive saints, arranged in chronological order, we find that the name of Adam is not there.— As he was the first sinner, we naturally expect to find him held forth as the first believer; but in this we are disappointed. The omission may have been designed to mark his presumption, to commemorate his guilt, to point out the displeasure of God at his sin, or, rather perhaps, to call off our attention from the *first*, and direct it to the *second* Adam, as he through whom alone man's primitive pre-eminence is to be restored. But whatever may have been the reason, the fact of the omission in question is undoubted. The first individual of the human family, of whose saintship we are assured, is Abel.

Of the justification of Abel, we have the most satisfactory proof. It is not obscurely intimated in the very epithet applied to him in our text. He was "righteous;" that is to say, he stood right with regard to the law of God; he was righteous evangelically, through an interest in the righteousness of the Seed of the woman; he was righteous personally, in consequence of the Holy Spirit implanting the inward principle, and securing the outward manifestation of true holiness; and,

contrasted with his own former condition, or with the natural virtue of equity which might be possessed by others, he was comparatively righteous. His being a believer, puts this matter beyond all doubt. We are assured that, "by *faith*, Abel offered unto God a more excellent sacrifice than Cain." Heb. xi. 4. The faith of Abel, we may safely conclude from the other examples of the exercise of the same principle in the chapter in which it is recorded, was true saving faith, the faith of God's elect; it was faith in the covenant character of Jehovah, of the promises in the divine word in general, in that of the Seed of the woman in particular; in short, it was faith in the assurance of pardon and eternal salvation through the Lamb of God who should appear in the end of the world to put away sin by the sacrifice of himself. Now, faith and justification are inseparable. It is as impossible to believe without being justified, as to be justified without believing.— "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith* in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that *believeth* in Jesus. Therefore we conclude, that *a man is justified by faith* without the deeds of the law." Rom. iii. 24–28. There has been but one method of saving sinners, from the beginning; and that method is, what an apostle describes as "the righteousness of God revealed from faith to faith." Rom. i. 17. The evidence of Abel's justification is rendered complete by direct divine testimony to the fact. "He obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4. The divine approbation of his gifts was the evidence of his righteous character. How this approbation was intimated, we shall see afterwards; it is enough for us at present to know that there was such an intimation. Nor let it for one moment be forgotten, that the connection between the two was that of *evidence* alone, not that of cause and effect.— It was not because of his presenting gifts which approved themselves to God that Abel was justified; but his being justified was evinced by the acceptance of his gifts. This is the only view of the matter which accords with Scripture doctrine; and it is worthy of remark that it is fully borne out and illustrated by the order in which these things are introduced in the sacred history. "The Lord had respect to Abel

and to his offering." Gen. iv. 4. Not first to the offering, and then to the offerer; but to the offerer first in the exercise of sovereign grace, and afterwards to his offering as the appropriate fruit and evidence of his character. It was not the acceptableness of the offering which gave rise to the offerer's righteous character, it was the righteous character of the offerer which gave rise to the acceptableness of his offering.

Such, then, is the first and most interesting light in which we are required to contemplate righteous Abel. He was justified by faith, through the righteousness of the Lord Jesus Christ. He had no righteousness of his own on which he could rely as a ground of merit in the sight of the righteous moral Governor. The righteousness of Christ, embracing his satisfaction to the penalty and obedience to the precept of the law, was imputed to him in sovereignty, and received by faith. He was thus brought into the most desirable state; all his sins pardoned freely and for ever, and his person graciously accepted as righteous, he was regarded as standing right with respect to the law,—not only free from its curse, but clear of all its claims as a covenant of works, and dealt with as if all the righteousness of the Surety had been his own, as if he had fulfilled in his own person every condition of that original moral constitution under which man was placed.—The state was one replete with consolation. No legal terrors, no enemies, no afflictions, no temptations, not even death and judgment might alarm him; and, when making approaches to God in acts of devotion, or when looking forward to heaven, it was fitted to fill him with joy, and peace, and the most blissful assurance. "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34.

Nor let it be supposed that at that early period there could be no proper acquaintance with Him whose righteousness forms the sole ground of a sinner's justification. We are not concerned to determine the amount of knowledge on this subject which was enjoyed by the patriarchs. It is enough that "the seed of the woman" had been revealed. Such revelation, however scanty, the Spirit of all grace could render efficacious to the soul, and without his agency no extent of inspired truth can be of any avail. The faith of the patriarchal saints was a vigorous and far-seeing faith. It enabled them

to overleap intervening years, and fix on the fulness of the time when God should send his own Son, made of a woman, made under the law, to redeem them that were under the law. By it they not only embraced the immediate promises that were addressed to them, but "they beheld afar off the day" of the coming Messiah "and rejoiced."

While called thus to contemplate, with interest, Abel as the first justified individual of the family of Adam, it is comforting to know that he was not the last. The saints may be comparatively few, but absolutely they are a multitude which no man can number. The righteousness with which he was invested has proved sufficient for thousands since; nor is its merit in any degree impaired at the present time. See to it, then, my dear hearers, that you obtain an interest in it yourselves. Seek that you, like Abel, may be "righteous" also. You have the same ground on which to rest, and that ground more fully revealed, so as to render the neglect or rejection of it more inexcusable. Renounce all dependence on a righteousness of your own. Consist of what it may, you must cast it away from you. You must count your best righteousnesses as filthy rags, if you would put on the righteousness of Christ. Had you "all the faith of the patriarchs, and all the zeal of the prophets, and all the good works of the apostles, and all the sufferings of the martyrs, nay, had you all the quenchless brightness, and matchless purity, and glowing devotion of seraphs," you must part with all as a foundation of acceptance, and repose implicitly and alone on the merits of Jesus Christ. Say with Paul. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: and do count all things but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 8. Thus shall you "receive the blessing from the Lord, and righteousness from the God of your salvation;" Psalm xxiv. 5. And be stimulated to exclaim, "Our mouth shall shew forth thy righteousness and thy salvation all the day, for we know not the numbers thereof." Psalm lxxi: 15.

(To be continued.)

CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland met in Edinburgh on the 18th of May. Dr. Welsh, the last Moderator, preached the opening sermon from Rom. xiv. 5. "Let every man be fully persuaded in his own mind." The sermon is highly commended as an able and faithful discourse, full of reference to the question which has so long agitated the Establishment, and illustrating the position of those who have now seceded from it. After sermon, the royal commissioner, with the members of the assembly, and a vast multitude of others, proceeded to St. Andrew's Church, where the Assembly was to be constituted. Long before the procession arrived the church was densely crowded. The more prominent members of the evangelical or anti-patronage party, such as Drs. Candlish, Chalmers, Gordon, Cunningham, and Messrs. Dunlop, Campbell, of Monzie, M. P. Sheriff Monteith, &c. were loudly cheered on entering. At this time the whole scene is said to have been one of the deepest anxiety and excitement. Several hundreds of persons were congregated in front of the Church, who could not gain admittance, but who anxiously awaited the result. The following account of farther proceedings we extract chiefly from a Scottish paper, the *Western Watchman*:

The Moderator, after having offered up a deeply impressive prayer, said that, according to the usual form of proceeding, this is the time for making up the roll; but in respect of certain proceedings affecting our rights and privileges, which have been sanctioned by her Majesty's Government and the Legislature of this country, and more especially in respect that there has been an infringement upon the liberties of our constitution, so that we could not now as before constitute this Court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding farther. The reasons that have led me to this conclusion are fully stated in a document which I hold in my hand, and which, with the permission of the House, I shall now read. The Moderator then read the following PROTEST.*

Dr. Welsh having handed the protest to the Clerk, left his seat with great solemnity of manner, and walked up the passage on the left side of the House, followed by Dr. Gordon, Dr. Chalmers, Dr. M'Farlan of Greenock, Dr. Candlish, Dr. Cunningham, Mr. Dunlop, Mr. Monteith, Mr. Campbell, M. P.; and band after band of their friends retired along with them, till the whole were cleared. The scene was one of the most affecting kind, and many were dissolved in tears. The effect of their movement on the audience was striking,—a loud cheer burst from the gallery, which, however, was sud-

*We are obliged, by want of room, to defer the publication of this important Document till our next No. It was signed by 193 members of the Assembly.—Ed.

dearly hushed, and the whole audience stood gazing intently on the scene below. As soon as Dr. Welsh, Dr. Chalmers, and Dr. Gordon made their appearance outside, they were received with a tremendous burst of applause from the masses assembled in George Street, which was continued and reiterated with the most extraordinary enthusiasm as they went along. All the windows and staircases were filled with ladies; nay, every available space,—the very housetops, were covered with groups of spectators,—and the universal waving of hats and handkerchiefs from all quarters, mingled with the shouts below, had a very imposing effect. The whole body formed into a line of procession, four abreast, and proceeded down by North Hanover Street, Dundas Street, Pitt Street, &c., to the Hall at Tanfield, Cannonmills, preceded, accompanied, and followed by immense multitudes of people—a large number of windows along the line being, as in George Street, filled with ladies waving their handkerchiefs. When they reached Tanfield, they were greeted with a loud and continued burst of cheering from the multitudes which had assembled to receive them; and on entering the Hall, the part of it assigned to the public was found filled to overflowing, with a large and most respectable company. Those parts of the Hall devoted to ministers and elders were soon also filled, and when the business commenced, the sight of the immense mass of people congregated, upwards of 3000 persons, had a most magnificent effect.

Dr. Welsh having taken the chair, opened the proceedings by a very suitable and solemn prayer, thanking the Lord for the grace which he had vouchsafed to his servants, imploring his blessing on the step they had taken, that all might be made to work for the glorifying of God's name, and the advancement of Christ's cause. He then, after a short address, moved that Dr. Chalmers be appointed Moderator of the Assembly, which was carried by acclamation, amidst the highest expressions of satisfaction—even members of the Assembly, and the vast audience, rising to their feet, cheering, and waving their hats and handkerchiefs.* Dr. Chalmers took the chair and gave out a portion of the 43rd Psalm, which was sung, and, after an impressive prayer, he stated that it was considered proper to read again the protest; but before it was read he would shortly recapitulate the causes which had led to the present step. He then referred to the principles which the civil court decisions involved; stating, that as the Legislature had refused to remedy the evil, they had no other resource than to separate. He spoke in high terms of the principle exhibited by so many of sacrificing their worldly dependencies rather than violate their consciences; and strongly urged them to be careful, and not give up principle for the promise of another worldly dependence. He pointedly denied, amidst mingled marks of approbation and disapprobation, that, in leaving the Church

* The reader must remember that it is by no means unfrequent in ecclesiastical meetings in Britain, to cheer speakers, and applaud the introduction of important measures, &c. To us all such proceedings appear peculiarly inappropriate and unbecoming, though on this occasion we confess we make a good deal of allowance.—ED.

of Scotland, they became voluntaries. They held it to be the duty of a government to pay for the support of the gospel in the land—that the government should protect the church instead of being a tyrant towards it. They had left the Establishment, but they had left it on the Establishment principle. He then at some length urged the duty of perseverance in their present principles, intimating that he would, at the end of the session, address them again more fully.

The number of members delegated to the Assembly, who withdrew after the reading of the protest, was 196; and the whole number of *ministers* who at last account had signed the Protest and separated from the Establishment, was 435. This number will, we doubt not, be farther increased. It is stated that a large number of licentiates, four-fifths of the students of Theology in the University of Glasgow, 93 of those in the University of Edinburgh, and a majority of those in Aberdeen, have given in their adherence to the separating party.

In the part of the Assembly adhering to the establishment, considerable discordant feeling and variety of sentiment were manifested. A party adhering to Dr. Leishman, numbering about forty ministers, who had acted with the non-intrusionists until last year, then broke off from them on the ground that Lord Aberdeen's bill for the relief of the Church of Scotland should be taken as the basis of a settlement of existing difficulties. This party were committed to the Veto Act, the deposition of the Strathbogie Erastian ministers, and other measures of the non-intrusionists. In the part of the Assembly with which they remained, they opposed the restoration of the deposed Strathbogie ministers and other acts of that Assembly; but without success. The Veto Act was repealed, and the Strathbogie ministers reinstated on the ground that their deposition was null and void. What these, and others dissatisfied on different grounds will do, remains to be seen.

However we may deplore the necessity which led to the disruption, every true Presbyterian will rejoice that those high-minded men, who have so nobly, and with so much of pure Christian feeling, and so little of self-consideration vindicated their principles at the sacrifice of their endowments, have thus been enabled to witness a good confession, and to stand fast in their allegiance to the great Head of the Church; and we augur from the movement that has now begun, the happiest results to the progress of evangelical religion.

On closing the glorious Assembly of 1638, after Prælacy had been abolished, and Presbyterianism, in the very teeth of the King's Commissioner, was re-established as the national religion of Scotland, the Moderator, the energetic, pious Henderson, uttered these memorable words:—"We have now cast down the walls of Jericho. Let him that rebuildeth them beware of the curse of Hiel the Bethelite." Taking into view the proceedings of the Erastian party of the Assembly—and especially the rescinding of the Veto Act, and the restoring of the deposed Strathbogie ministers,—who will say that these remarkable words may not find their application even in the present day!

ECCLESIASTICAL PROCEEDINGS.

Western Presbytery.—The Western Presbytery met at York, June 5th, 1843, agreeably to adjournment, and was constituted by prayer. Members present, Rev. W. L. Roberts, Moderator, and Rev. Messrs. Fisher and McKee, Messrs. Alexander McCrea, from Sterling, John Campbell, from Rochester, and James Guthrie, of York, ruling elders. On motion, resolved, that Rev. J. Fisher be appointed Moderator, and W. L. Roberts, Clerk.

Minutes were read, corrected and approved. The Moderator announced the following committees. On Discipline, Rev. W. L. Roberts and Alexander McCrea, ruling elder; on unfinished business, Rev. W. L. Roberts, and James Guthrie, ruling elder; on supplies Rev. C. B. McKee, and James Guthrie, ruling elder; on session books, Rev. C. B. McKee and John Campbell, ruling elder.

On motion, resolved, that Rev. W. L. Roberts and James Guthrie be a special committee to examine the book of the Rochester session. James Aiton, of Rochester, presented a certificate as commissioner from the Rochester congregation, to urge the grant of varied supplies. On motion accepted.

Papers were called for. No. 1, a petition for the moderation of a call from the congregation of Lisbon. Accepted, and on motion resolved that Rev. W. L. Roberts be appointed to carry into effect the request of the petitioners, as soon as practicable. The commissioner from Rochester petitioned for the administration of the Sacrament. Rev. John Fisher was appointed, with the aid of the probationer that may be within their bounds, to administer the Sacrament of the Lord's Supper on the last Sabbath of July.

Committee of supplies reported; report accepted, amended and adopted. It is as follows: that the Rev. J. Fisher supply Rochester two Sabbaths before the meeting of Synod. And that the probationer or minister within the bounds of Presbytery supply Rochester the remaining time till the next meeting of Presbytery; and that Lisbon receive three or four Sabbaths. The committee on unfinished business reported the following items. 1. The case of baptizing a child of 12 years of age on the faith of the parent, which had been referred to a special committee. 2. The fulfilment of appointments. 3. The case of Mr. Murphy, a student of Theology. 4. Certificate to Mr. Middleton. 5. The observation of fast days and thanksgiving days.

The committee on the case of baptism reported that they had not given attention to the subject, as it had escaped their recollection. On motion, the apology was accepted and the committee dismissed.

On motion, resolved, that the members of the court respectively give their opinions on the subject. After various opinions were

given, on motion, resolved that Rev. J. Fisher be authorized to baptize the child in Rochester contemplated in the above case, on the faith of his parent.

Inquiries on supplies satisfactory. Mr. Middleton had received his certificate. Inquiries concerning the observation of fast and thanksgiving days, were satisfactory; except in Sterling, where they had been neglected, owing to forgetfulness, and the extracts of the minutes not being published in time. On motion, the apology was accepted, with the hope that the congregation would be more punctual in future. On motion, resolved that as Mr. Murphy has left the bounds of this Presbytery, his name be stricken from the lists. On motion, resolved, that the Moderator be authorized to give Rev. C. B. McKee a certificate of character and ministerial standing; and dismissal to a sister presbytery when requested.— On motion, resolved, that Presbytery adjourn to meet on the first Thursday after the meeting of Synod; in the city of Rochester, in August next. On motion, resolved, that the minutes of this session of Presbytery be published in full in the Reformed Presbyterian. Adjourned by prayer.

JOHN FISHER, Moderator.

W. L. ROBERTS, Clerk.

Pittsburgh Presbytery.—Ordinations.—The Reformed Presbytery of Pittsburgh held meetings according to appointment in Greensburgh, on the 17th, and in Miller's Run Church, on the 24th of May, to ordain and instal Messrs. S. O. Wylie and William Slater. The ordination sermon at Greensburgh was preached by Rev. Thomas Sproull, from Jer. xiii. 20, "Where is the flock that was given thee, thy beautiful flock?" and at Miller's Run, by Rev. James Milligan, from 2 Tim. iv. 5, "Make full proof of thy ministry."

The trial discourses of the candidates were finished specimens of sermonizing and pulpit eloquence; fraught with sound doctrine, and exhibiting in a clear and encouraging light the peculiar principles of a covenanted testimony. The whole exercises were deeply interesting.

A call from the congregation of Union, Pinecreek, &c. on Mr. John Galbraith, was presented, and by him accepted. The Presbytery has appointed its next meeting to be in Pinecreek Church on the last Wednesday of June, at 10 o'clock, A. M. with a view to the ordination and installation of Mr. Galbraith.

Presbytery of the Lakes.—At a late meeting of the Lake Presbytery, held at Utica, Ohio, Mr. James Niell was ordained to the office of the holy ministry, by the laying on of the hands of the Presbytery, with fasting and prayer. He had accepted a call from Southfield, in Michigan, at the preceding meeting of Presbytery, and a member was appointed to effect his installation before the ensuing meeting of Synod. Mr. Niell is to be employed three-fourths of his time in the Southfield congregation, and the remainder as a stated supply, in Bloomfield and Cedar Lake.

Mr. McFarland was appointed stated supply at Jonathan's Creek, for so much of his time as is not otherwise appropriated:

ITEMS OF INTELLIGENCE.

Ireland.—Ireland absorbs, at the present moment, the almost exclusive attention of the British Ministry and the British people.—The Repeal movement continues to make gigantic strides; the whole country is in a state of excitement, and O'Connell, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands congregated at his back. He addressed them on every occasion in a strain condemnatory of the British connexion, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington, and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves into the movement. Troops are daily pouring into the country. Government steamers are constantly engaged in carrying and landing arms; and every thing shows that the Government anticipates an outbreak. Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connell. The troops now stationed in Ireland amount to about 25,000 men. Almost every door in the city of Cork has chalked upon it, "Repeal or Blood!"

The repeal of the Union agitation has reached Manchester, where there are 80,000 Irish, who have formed themselves into societies, and declared that they will not deal with either publican or shop-keeper who will not contribute to further "repeal." Thus considerable sums have been raised and sent over to Ireland.

Dr. Murray, the Roman Catholic Archbishop of Dublin, has published a letter, disclaiming having taken any part in the repeal movement, such as has been ascribed to the whole of his brethren by Dr. Higgins, another popish bishop.

All the Irish forts, castles, and battlements have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war is anticipated.

The latest Irish papers contain an account of a *melee* between a party of Orangemen and a body of Repealers, at Dungannon, on the 30th of May. A house was razed and many persons beaten, but no lives lost.

The Riband System has latterly been spreading to a great extent in parts of the counties of Dublin, Meath, Longford, Cavan, and Monaghan. The Government, in consequence of information received, has instituted inquiries in various localities as to the progress of the system.

The total number of Magistrates, says the Dublin Post, superseded, on account of mixing with the repeal agitation, is thirteen. O'Connell read for the meeting the correspondence with the Chancellor, which preceded his dismissal from the magisterial bench, and has announced to Sir Edward Sugden his determination to impeach him thereupon—in the *Irish* ! parliament.

O'Connell is on a visit to several large towns in Ireland. He was escorted by one hundred thousand persons in a triumphal march of twenty miles, for the North Riding of Tipperary—where he addressed a meeting of 350,000 persons !

The London Morning Post states that Government have issued tenders for the immediate supply of ten thousand sets of Infantry accoutrements, and that 'this has not been usual since the hottest period of the war.'

Missionary to Upper Canada.—The Missionary Committee of the Reformed Presbyterian Synod of Scotland met in Glasgow on Tuesday, the 14th February, when Mr. M'Keachie, preacher of the gospel, was appointed as a Missionary to the districts of Dumfries, Hamilton, &c., in Upper Canada, where, in the course of his missionary tours, the Rev. Jas. M'Lachlan has succeeded in forming several praying societies. These Societies have applied to the Reformed Presbyterian Church for a Missionary, and promised a considerable sum to aid in supporting him. In consequence of the appointment of Mr. M'Keachie to the upper part of the province, Mr. M'Lachlan will be relieved from labour which rendered it necessary for him to be absent from his own congregations for several months each year, and their request, that the pastoral relation should be formed between him and them, may now be conveniently granted. It is intended that on the arrival of M. M'Keachie, he and Mr. Mc'Lachlan shall constitute a Presbytery in Upper Canada.

Ordination of the Rev. James Goold.—The Rev. James Goold was ordained by the United Presbytery of Kilmarnock and Newton-Stewart to the office of the holy ministry, and the pastoral charge of the Reformed Presbyterian Congregation of Newton-Stewart, on the 17th of January. The Rev. Thomas M'Indoe of Whithorn, preached from Matt. vi. 10, "Thy kingdom come;" the Rev. Mr. Henderson of Ayr offered up the ordination prayer; and the Rev. Peter. M'Indoe of Kilmarnock, delivered the charges. We are happy to understand that Mr. Goold has been warmly received by the people. May the Head of the Church crown his labours with an abundant blessing !

Notice.—We are directed to state, that members about to attend the ensuing meeting of Synod, are requested to call at No 11 Mortimer street, Rochester, near St. Paul's church, where they will find a committee of arrangements in attendance.

THE

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No. VI.

THE STANDARD LIFTED UP.

(Continued from p. 139.)

4. The enemy comes in like a flood by corrupting the government and discipline of the Church.

The Head of the Church has provided her in the sacred scriptures with a form of government and discipline by which she is to be governed; the faithful and scriptural administration of these immediately affect her welfare. Thus the Head of the Church has thrown around her a fence, so that "the boar from the wood" may not waste, nor "the wild beast devour it." In modern times the opinion has been extensively admitted, that no particular form of government has been appointed for the New Testament Church. But that her government may be adapted to external circumstances. According to this view of the subject, the management of the church must be left to the caprice of man without fixed and permanent principles of action in government. The injurious effects of this opinion must be felt in proportion as it has obtained influence. This view, though supported by very respectable authority is, I apprehend, unauthorized by scripture. And apart from the direct scripture authority opposed to it, it is not to be supposed that the Head of the Church would thus leave unsettled a matter which so nearly affected her interests. That the church was not left during the preceding dispensation to adapt her government to circumstances, is too clearly stated in the scriptures to admit of de-

nial. Has the church less need now for such instructions than she had during the former dispensation? Or has the Head of the Church less care for her now than in former times? Neither of these will be admitted by any christian. If the church then still needs instruction, as it respects her government, and seeing she is not less the object of the Redeemer's care now, than at any former period, it is fair to conclude that he has provided her with a system of government. Such is the conclusion which might be assumed on the abstract consideration of the case. But the scriptures state the fact that God hath set in the church governments.—1 Cor. xii. 28.

The scriptural form of government recognizes two distinct classes of spiritual officers; to both of which the keys of government have been given. But one of these classes is distinguished from the other, inasmuch as to this, is committed the power of ministering in word and sacrament: the officers of this class are not only rulers in the house of God, they are also ministers of the word.

This form of government is distinguished by the principles, first of representation, and secondly of parity of power possessed by the spiritual officers in the church, a parity of power among those who minister in the word as it respects such ministry, as well as a parity of rule among all who bear rule. The church is governed by presbyters, or elders chosen by herself. Here is the principle of representation. In the exercise of the power of government no presbyter is superior to another; he who rules only has an equality of power in matters of government with him that ministers as well as rules. Preaching elders, or ministers of the word, are all on a footing of parity among themselves as it respects the ministry of the gospel—the power to preach the gospel, administer the seals of the covenant, and ordain to the office of the holy ministry is enjoyed in common by them all. Here is parity of power among all who bear rule, and among all too who labor in word and doctrine as well as bear rule.

The purity with which this scriptural form of government is preserved, bears a very intimate and inseparable relation to the welfare of the church. Any material departure from this must injuriously affect her purity. Of the correctness of this judgment, the history of the church bears sufficient testimony during the last ten or twelve centuries. The rise of the man of sin was contemporaneous with gross infringements

on the scriptural form of church government. Indeed, had this simple and primitive form of government been preserved, the popish system could never have been developed. Hence the chief aim in the first place was to corrupt the form and administration of the church's government. A few ambitious ecclesiastics seized the administration of the affairs of the church, in view of securing their own aggrandizement.— And to enable them with greater success to perfect their ambitious schemes, they modelled the government of the church into that form which would throw most power into their own hands. Thus the usurpation of power over their brethren was artfully concealed by the pretence of lawful authority. Such was the origin of Episcopal domination over the church of God. A domination that was completed by the establishment of one universal bishop; thus constituting the papacy.

Episcopacy, whether found in or out of the Romish apostacy, destroys all the distinguishing features of the scriptural form of government. The office of ruling elder it has entirely obliterated; and thus made void an essentially important part of the scripture system of church government. On the other hand, the office of deacon which embraces only temporal matters in the church, episcopacy has elevated to the rank of being a spiritual office, by making the deacon a minister of the word; for which not even the shadow of a reason can be given from scripture. Thus prelacy makes and unmakes at will, spiritual offices in the church of God; and in this way exalts itself "above all that is called God." Prelatical bishops are not the representatives of the church, for they are not chosen by the people over whom they exercise their lordship, nor are they the representatives of Christ, the Head of the Church; for the institution of church government in scripture recognizes no other than preaching bishops or presbyters; these names expressing one and the same office.— Thus episcopacy sets aside the principle of representation. No conclave of prelatical bishops have the authority of the church representative.

In this corrupt system of government there are different orders and grades of the ministry; the greater part of whom while they are allowed to preach the gospel, and administer the seals of the covenant, baptism and the Lord's supper, are debarred from all acts of government and discipline. Thus disjoining what the Lord Jesus Christ has united together in the authority bestowed on the christian ministry, namely, the

key of government as well as that of ministering in word and sacrament. Thus the parity of the christian ministry is destroyed, and one part usurps an unscriptural authority as well over the other, as over the whole community ; than this there is not a more palpable violation of church order ; nor one more dangerous to her safety and interests. Christ gave to his disciples "the keys of the kingdom of heaven," as well to bind and loose, that is to exercise rule, as to minister in word and sacrament. And through the apostles, as they have recorded it in the New Testament, he has given the same authority to the ordinary and permanent ministry of the church. And no one may separate without deep criminality what the Head of the Church has thus united. To withhold the power of government from an ordained minister of the word, who is in the exercise of his office, is an act of episcopal and papal domination which is not more derogatory to the ministry than dangerous to the church at large.* It has been made the instrument of gross tyranny, and a means of lording over God's heritage. It has been employed for the still more dangerous purpose of imposing upon the church dogmas and practices, as destructive of vital godliness as they are unscriptural and untrue. In a word, it was this flagrant departure from the scriptural form of government that enabled "the man of sin" to corrupt christianity in its doctrines, ordinances and worship ; it was this that enabled him successfully "to teach for doctrines the commandments of men." Independency, or congregationalism, is another form in which the government of the church has been corrupted. Episcopacy is a tyrannical usurpation of power ; congregationalism is a virtual abrogation of all scriptural government whatever. According to this system, government is exercised by the whole congregation, and each congregation is independent of another ; thus virtually setting aside all government. And in relation to this it may well be asked, if all are rulers where are the ruled ? For between these the scriptures make a manifest distinction. "Obey them that have the rule over you ; and submit yourselves ; for they watch for your souls as they that must give account." Heb. xiii. 17.

Congregationalism has not indeed exerted the same baneful influence upon the church, yet truth compels us to say that it is equally with episcopacy a departure from the scrip-

* The church has justly condemned as an error, and testified against all who maintain "that a christian minister may lawfully relinquish his right to exercise the power of government and discipline in the Church." Reformation principles, chap. 23.

tural form of government. It is not chargeable with the gross tyranny and usurpation which are essential to episcopacy ; nor has it been used like the latter as the means of establishing an antichristian or heathen church ; but though comparatively inoffensive in its mode of operation and effects, it is unauthorized by the word of God ; and this is sufficient to brand it as a corruption. Congregationalism is not however without bad effects ; its direct influence and tendency is to break in upon the visible unity of the church ; it is the source of division. Hence sects and parties are the native fruit of such a system. Where there is no common power of appeal and review, there can be no common visible means of union among different congregations.

There is a practical source of corruption which ought not to be overlooked in this connexion. This is found in the strong tendency in the present state of society to thwart the salutary influence of presbyterianism by the introduction of a principle foreign to its character. I mean the attempts frequently made to conform it in its details to the system of government existing in civil society. For there are presbyterians who instead of going back to the scriptures, or the footsteps of the flock for authority, prefer to mould the details of presbyterianism according to the principles of republican government as exemplified in civil society. These may be good in their own place, and for the uses for which they were designed ; but certainly they have no authority in matters of church government. And it ought to be borne in mind that the difference between the ends to be obtained by civil society, and the church, is such as may require an important difference in the details of the same general principle when applied to the one or the other of these communities. Besides, I have no manner of doubt that the great principles of representation and political equality which constitute republicanism, were derived from presbyterian church government ; it is unreasonable then to trust to a copy which may not be accurately transcribed when we have the original at hand.— There is danger too, that the government of the church may lose its character of "*jus divinum*," or divine right, if men are permitted to model its details by reference to political constitutions.

The evil of corrupting the government of the church is vividly exemplified by the introduction of episcopacy into the reformed church of Scotland by King James and his court min-

ions. The objects which they had in view were to give currency to Arminianism, and to establish arbitrary power over the people. And to ensure success it was necessary first to break down the presbyterian government of the church, and establish episcopacy in its place. A few bishops could easily be made the tools of James and his courtiers, while the church representative could never have been so controlled.

The importance and salutary influence of presbyterian church government is illustrated on the other hand, by the church of Scotland in her second reformation. The first step in this reformation was the throwing off the episcopal yoke which had been forced on her; and then she proceeded to purge herself of the corruptions which episcopacy had been the means of imposing on her. The enemies of that church could not succeed till they had abrogated her presbyterianism; and she could not make head against them till she had restored it. Between the parties it was apparently a struggle on account of church government, while in fact the one party preferred episcopacy only as it furnished the means of ruling and corrupting the church, while the other party preferred presbyterianism, as well for its scriptural character, as for its powerful influence in preserving the church's purity.

Presbyterianism, when faithfully administered, tends strongly to maintain both the purity and the unity of the church; whenever one or the other of these is infringed upon, it may be traced in most cases to some preceding violation of the principles of church government. It possesses not only a conservative but a corrective power. When corruptions have crept into the church, the application of presbyterian principles of government prove the most effective and salutary means of reform. This two fold influence of the presbyterian form of church government is well illustrated in the case of the established church of Scotland. At the time of the British revolution, when peace was restored to the church after a persecution of twenty-eight years, she was guilty of a most criminal violation of the principles of presbyterian government by neglecting to apply the discipline of the church to those who had been the submissive tools of her persecutors—to men who either never held the principles of the church, or who had abandoned them. Many of her parishes were filled by such corrupt men; but it was through the gap first made in her government that such men were retained, or admitted among her ministry. From the stroke then

received she never entirely recovered. Happily, however, for the church of Scotland, though she erred in the revolution settlement, by not applying fully and faithfully the principles of her government and discipline, she subsequently adhered to these with great firmness. To this as a means she was doubtless indebted for the enviable position which she long occupied as a **REFORMING CHURCH**. In connexion with presbyterianism, her adherence to the Westminster Confession of Faith, was certainly the means of her increased and increasing evangelical character, and the magnanimous struggle which she nobly maintained for spiritual independence against an Erastian civil government. But it may be added, that the retaining of the Westminster Confession of Faith as a subordinate standard in the church of Scotland, is chiefly owing to her rigid adherence to presbyterian principles.—The spectacle of moral grandeur which she long presented to the world as a **REFORMING CHURCH**, never could have been presented under an episcopal or congregational form of government.

The enemy may come in like a flood not only by corrupting the principles of government, or by unfaithfulness in applying them; but also by unwillingness to submit to the exercise of wholesome government and discipline. The spirit of insubordination which so alarmingly characterizes the present age, is the manifestation of a widely spread corruption within the church. A corruption that respects not so much a departure from the doctrines of religion, as a departure from the living practical power of the gospel. When satan can seduce men to be satisfied with the theory of religion without its power, they will not long continue to respect the authority of discipline; they will in most cases, prefer the indulgence of self-will, to submission to discipline, however salutary.

(To be continued.)

THE FIRST PIOUS YOUTH.*

(Continued from p. 153.)

II. View righteous Abel as the first who is distinctly spoken of as offering unto God an acceptable sacrifice.

*A sermon recently preached by Rev. W. Symington, D.D.

We are apt to associate sacrificing so closely with the Levitical economy, as to receive the impression that its origin was coeval with that dispensation. But the records of heathen nations, and certain passages in the law of Moses itself, contain abundant proof that it existed long prior to the period in question. Some particular forms of the sacrificial rite are among the things prohibited by the Jewish legislator, which is itself decisive of its previous existence; and when the Jews took possession of the holy land, they found the practice existing amongst its aboriginal inhabitants. There is ground to suppose that it can be traced back as far as to the entrance of sin into our world. How else are we to account for the coats of skin with which our fallen progenitors were clothed? The animals to which these skins originally belonged, must either have been slain for the purpose of furnishing materials for the garments, which, considering that there were so many other expedients that might have been had recourse to without inflicting death on an innocent sentient creature, is extremely improbable;—or they must have been killed for nourishment, which is at variance with the fact that we have no intimation of a grant of animal food to man until after the deluge;—or they must have died of themselves, which is by no means likely, when we remember that they had been so lately created in a state of perfection;—or they must have been put to death in the way of sacrifice, which, failing all other suppositions, is the only reasonable or plausible conjecture by which we can explain the facts of the case. Very high, however, as is the presumption with which we are thus furnished in favour of the antiquity of this rite, it is only presumption or conjecture after all. The first decisive fact in point, is presented in these words:—“And Abel, he also brought of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel and to his offering.” Gen. iv. 4.

The offering which Abel presented bore a marked distinction, in several respects, from that of Cain. The substance, for one thing, was different. It was not the fruit of the ground, but firstlings of his flock; it was not a vegetable, but an animal offering; it admitted, which the other did not, of substitutionary suffering; it expressed not merely a sense of gratitude, but a conviction of guilt; it was, in short, not eucharistical, but expiatory in its very nature. Then, again, it was offered in faith,—“By faith Abel offered unto God a more

excellent sacrifice than Cain." Heb. xi. 4. Of the nature of this faith we have already spoken; and we advert to the circumstance now, simply as furnishing a distinctive peculiarity of the sacrifice in question. But the chief distinction arose from its acceptance. It was an acceptable offering.— This is the point on which we would fix attention. The thing is fully attested. The language—"The Lord had *respect* unto Abel and his offering," Gen. iv. 4. is itself conclusive. The whole history of the case assures us, that Abel "did well;" and it is written, "If thou doest well, shalt thou not be *accepted*?" Gen. iv. 7. His offering, too, is pronounced by an inspired writer, "a more excellent sacrifice" than the other; something more full, complete, perfect; much more of the nature of a sacrifice; not in respect of its matter or substance only, but in regard to the divine appointment, as expressive of man's sinful condition, and as pointing forward to Christ.

The acceptance of Abel's sacrifice is put beyond all doubt by the words,— "by which he obtained witness that he was righteous, *God testifying of his gifts.*" Heb. xi. 4. Somehow or other, the Almighty significantly intimated his approbation of Abel's offering. Of the mode in which this was done, we are not informed, and consequently there have been various conjectures on the subject. It is obvious, that the testimony of God did not consist only in an inward impression conveyed to the offerer's mind by some secret preternatural means, for the thing was known to Cain. There must, therefore, have been some outward visible expression by which the fact was signified to others, as well as to the person himself. One (Michaelis) is of opinion, that the divine approbation was marked by Abel's superior success afterwards in his lawful avocation as a keeper of sheep, while Cain's labours in the field were singularly unproductive. This is rather a fanciful conjecture. Others have supposed, that a stream of light, like that of the Shechinah of old, rested on the offering. And others, that the intimation in question was given by fire coming down from heaven and consuming the sacrifice. The last is by far the most plausible supposition. It is supported by many eminent writers and by the analogy of the divine procedure in other cases of a similar description. When Aaron presented a sin-offering for himself and the people, we are told, "There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." Lev. ix. 24. When Gideon was solicitous to know whether he had

found grace in the sight of the Lord, and asked a sign to that effect, he was directed to take flesh (the flesh of a sacrifice) and unleavened cakes, and lay them upon a rock, "and there rose up fire out of the rock and consumed the flesh and the unleavened cakes." Judges vi. 21. When, in the days of Elijah the prophet, a distinction was put between the worshippers of Baal and the worshippers of Jehovah the God of Israel, the decisive intimation in favour of the latter was this, the fire of the Lord fell and consumed the burnt sacrifice." 1 Kings xviii. 38. With respect to the extraordinary offering presented at the dedication of the temple, it is said, "Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices." 2 Chron. vii. 1. Add to these, that the word translated *accept*, signifies *reduce to ashes*, in reference to the mode in which acceptance of a sacrifice was signified. "Remember all thy offerings, and accept (marg., *turn to ashes*,) thy burnt-sacrifice." Psalm xx. 3.

In whatever way the intimation was made, the fact of the divine acceptance of Abel's sacrifice is undoubted. Nor is there much room to hesitate with respect to the point on which the preference in question turned. Some have indeed fixed on the substance or quality of the offering, others on the state before God of the offerer, and others on his immediate frame of mind; and, doubtless, in all these respects there was a marked distinction between the two. But does not the whole resolve itself into the one brother being a believer, and the other an unbeliever? It is from this that all the respective points of difference take their rise. Had Cain only possessed Abel's faith, we cannot doubt that he would have presented Abel's offering; his state before God should have been that of a justified person; and his frame of mind at the time, instead of being that of a self-righteous infidel trusting for acceptance to his own merits, should have been characterized by an humble self-abasing dependence on that all-sufficient sacrifice of which the act he performed was prefigurative.

The preceding remarks regarding Abel's offering, demonstrate the divine origin of primitive sacrifice. The very substance of it goes far to establish this point; inasmuch as, apart from divine appointment, it could never have been supposed, that the destruction of an unoffending animal could prove acceptable to God. Nothing but duty, as has been remarked, could make it acceptable; and nothing but a divine com-

mand could make it duty. The same inference results from its being offered in faith. Faith has always a respect to a divine revelation. Such is the case with regard to the other instances of faith with which that of Abel stands associated in the sacred record. If Noah in building the ark, and Abraham in leaving his country, and Moses in rescuing the Israelites,—all of whom are said to have done these things by faith,—acted in obedience to divine instructions, on what principle can we be warranted to conclude that what Abel did by faith was not done also in compliance with a divine command? Nor can we otherwise account for its acceptance. The complacent respect of God, unscrupulously and instantly conveyed, never could have occurred, had the act been a suggestion of fallen reason, a mere human invention. A superstitious, a gratuitous act of will-worship never could have found favour in the sight of the Lord. “In vain they do worship me, teaching for doctrines the commandments of men.” Matt. xv. 9.*

The act of worship thus performed by Abel was a most important and significant one. All the sacrifices of divine institution pointed forward to Christ. This, indeed, was their proper use and design. Short of being a prefigurative memorial of the way in which God had determined to save the life of man which had been forfeited by sin, no explanation can be given of the institution of the sacrificial rite, at all consistent with the wisdom or the goodness of God. It at once set before man the evil of sin, the punishment sin deserved, and the mode in which sin was to be taken away. It held up to view, in the most striking light, the fall and the recovery, the loss and the salvation, the death and the life, of the human family. And, when the utter inadequacy of a mere irrational animal to atone for the guilt of a moral creature is taken into the account, it appears undoubted, that the institution had a respect to a greater, a more excellent sacrifice, afterwards to be offered,—even that of the Lamb of God, who taketh away the sin of the world, without reference to which the rite in question can be looked upon only as a heartless drudgery,—a useless, unmeaning, burdensome ceremony.

Such, then, was the first acceptable act of worship per-

*Such as may wish to investigate more fully the subject of the divine origin of primitive sacrifice, may consult, on the negative side, Benson's *Hulsean Lectures for 1822*, (Lect. x., xi., xii.) and, on the affirmative, *Delany's Revelation Examined*, and *Faber's most satisfactory Treatise*. An outline of the argument will be found in the Author's volume (Part i. sect. iv.) on *Atonement and Intercession*.

formed by fallen man. When man had sinned, he could no longer approach God but through a sacrifice. How expressive is this fact of the necessity of an atonement to secure intercourse between sinners of the human family and the righteous Jehovah; and how presumptuous the conduct of such as venture to draw near to him on any other footing. The distinction between the sacrifice of Abel and the offering of Cain, fitly sets forth that which subsists between the worship presented to God by true saints and that presented by self-righteous formalists. The offering of Cain was essentially eucharistical; it was adapted to a mere creature; it only recognized dependence on God, and breathed forth the homage of a naturally grateful heart. It had nothing in it that recognised the existence of sin. It might have been presented in paradise before the serpent had found an entrance there. The sacrifice of Abel, on the other hand, was decidedly of an expiatory character; it was the offering, not of a creature merely, but of a fallen creature, a sinner; it intimated not only that the offerer was dependant, but that he was lost; it signified, not that he needed to be preserved so much as that he needed to be saved; it breathed not simple gratitude, but conscious guilt, and self-abasing penitence, and humble faith; it spoke, in short, of sin, and pardon, and a Saviour to come, without the shedding of whose blood there could be no remission.— Now, the same essential distinction still obtains between evangelical and false religion. It is too well known that, in the religious exercises of those who entertain legal sentiments, man's character as a sinner needing salvation through the merits of another, is very imperfectly recognised. Adoration of the natural perfections of the Deity, and thanksgivings for natural bounties, predominate over acknowledgments of the divine holiness and justice, and deep-drawn confessions of penitential sorrow for sin. More is apt to be said of the *dignity* than of the degradation of man; and, if the "pardon of sin for Christ's sake" is introduced at all, it is rather as a sort of decent tribute to Christianity at the end, than as a sentiment the spirit of which pervades the whole exercise. Such persons are not backward to represent the plan on which they proceed as more *rational* than that of others. We venture to presume that Cain was disposed to do the same; and, doubtless, many plausible things he could have put forth, by way of showing how much more reasonable it was to offer to a God of goodness the fruits of the ground, than to think of appeas-

ing his displeasure by committing a violent outrage on a poor harmless sentient animal. But, my brethren, in the matter of divine worship, the question is not, what is rational, but what is appointed; not, what to our weak and fallible minds may appear to be reasonable, but what has received the sanction and institution of Jehovah. Nor let it be for a moment forgotten, that between what man may deem rational and what God has seen meet to authorize, between evangelical and legal worship, there will be found to be all the difference at the last that there was between the sacrifice of Abel and that of Cain,—the difference, namely, between acceptance and rejection! “The Lord had respect to Abel and to his offering; but unto Cain and his offering he had not respect.” Ah! what a heaven-wide distinction is here!

Let me entreat you, my dear brethren, in imitation of righteous Abel, to give due attention to the worship of God. The sacrifices you are required to offer are not of the same substance as his; not beasts of the field, not burnt-offerings for the sin of the soul. But you are expected to lay on the altar of God spiritual sacrifices,—your persons, your services, the sacrifices of a broken and a contrite heart, of prayer and of praise; with such sacrifices God is well pleased. In presenting these, you must have a respect to Christ, not looking forward to him, as did Abel, in the light of the Messiah to come, but looking back upon him as he who came in the fulness of the time, and has already put away sin by the sacrifice of himself, and in whom alone either our persons or our services can find acceptance with God. You must, of course, present these sacrifices in faith; for without faith it is impossible to please God, and whatsoever is not of faith is sin. Acting thus, your deeds of spiritual worship cannot fail of acceptance, whereby you also may obtain witness that you are righteous, God testifying of your gifts.

(To be continued.)

CHURCH OF SCOTLAND.

To understand the present position of the Free Protestant General Assembly, it will be necessary to revert for a moment to the history of the Scottish Presbyterian Church. Prior to A. D. 1707, the rights and privileges

of that church seemed to have been settled and generally understood. There were indeed, even in those early days, differences of opinion in regard to the extent to which the will of the members of a parish might be carried in the settlement of a pastor; and though the rights of patronage were conceded, it was still understood that the ultimate choice or refusal resided in the people.

In 1707, the "treaty of union" between England and Scotland was ratified, and all the acts of nearly a century past, were consummated by merging Scotland within the limits and government of Great Britain. To this "treaty" the Scottish Church had been strongly opposed from the outset, and it was only by the "act of security," in virtue of which the settled principles and rights of the kirk were guaranteed forever, that the influence and assent of the church were gained over to the treaty. This "act of security" was rightly considered the very foundation upon which the "treaty" rested, for without it the corner stone of the union would never have been laid, nor the structure completed. By this "act," the Presbyterian Government of the Church of Scotland was to continue untouched, whatever change might take place in the government of the country in other respects, and it is upon this point that the present controversy turns.

For five years the Church moved on in harmony with the government under the treaty of union. In 1712 came the first reverse to her interests. An act was passed fully restoring patronage in the church of Scotland. The act was received with indignation by nearly the whole body of clergy and laity of the Presbyterian Church; it aroused the dormant spirit of the Scottish nation—the pulpits resounded with denunciations against its infraction of all good faith—the fathers of the church, in the true spirit of old men, reverting to the times of the independence of the kirk in their younger days, and shuddering at the darkness which the act portended to Scotland, seldom preached a sermon which did not contain its hearty "bland" at the union—and the General Assembly entered against it in Parliament its solemn protest as an invasion of the Church's privileges and made various ineffectual efforts to obtain its repeal. Up to the year 1784, annual instructions were given to the Commission of the General Assembly to make due application to the king and parliament, for redress of the grievance of patronage in case a favorable opportunity for so doing should occur. All would not do,

however, for the act restoring patronage remains unrepealed. A party known by the name "MODERATES," gained ascendancy, and held the sway in the church during a period long and dark for Scotland's piety—a period during which infidelity too put forth its power and sought to triumph on the very soil consecrated by the blood of the martyred Covenanters.—While the Moderates held sway in the church, the right of patronage and the power of presentation were maintained.—The benefice and manse, and glebe and stipend were often conferred on men who "played the double part of apes upon the stage and actors in the pulpit," and the beacons of former piety, lighted by such men as Knox, and Melville, and Rutherford, and Renwick, and Henderson, with the host of worthies who bled and died in the maintenance of the church's purity and independence—those beacons lighted on her hill tops, and all over her rugged soil, seemed lost in the mist of years, and to convey no meaning to her degenerate children.

But still, even under the ascendancy of the Moderates, truth was not utterly lost, nor the church's independence irretrievably gone. Again, after a series of years, the evangelical doctrines of the church began to resume their importance in the kirk, the Moderates to lose their former ground, and the evangelical party to regain and exercise their sway over the ecclesiastical establishment. With their resumption of power was revived the old question of patronage, and for the last four years it has assumed an importance which it never had before. In 1834, the famous "veto act" was passed by the General Assembly—an act to which Sir Robert Peel attributes all the evils that have since befallen the Scottish church. The act requires the Presbytery to make a dissent of the majority of the heads of families in the parish a bar to the ordination and induction of the presentee. The civil law says, on the contrary, that if there be no objection on the ground of talents, acquirements or doctrine, the presentee shall hold the place, and consequently the Presbytery must ordain him.—Now let us see the practical operation of these two dissentient laws.

Mr. Edwards was presented by the patron to the church at Marnock, as a candidate for ordination. The members of the parish vetoed his presentation, one man only signing his call, two hundred and sixty-one opposing it. The Strathbogie Presbytery, to which the church at Marnock belongs, being composed of a majority of moderates, brought the case

before a civil court, and obtained a decision that the Presbytery should examine Mr. Edwards, and if he were found qualified, ordain him over the church, despite the opposition of the people. The moderate majority of the Presbytery resolved to obey the decision of the civil court, notwithstanding the Assembly, to which they were sworn to submit, forbade them to do so. To prevent this the General Assembly suspended them. They retorted by procuring an interdiction from the civil court to the preaching of the Gospel by any ministers of the General Assembly within the limits of Strathbogie. They then, suspended as they were by an ecclesiastical court to which they had sworn obedience, went through the form of ordaining Mr. Edwards, and the civil court, sustaining the ordination, put him at once in possession of the stipend and the church.

This case, more than any other, has roused the spirit of the Church of Scotland in defence of her claims, and has gone far toward producing the recent secession of the evangelical party from her pale. Other cases of a similar nature have occurred, but there is no one which shows so clearly the evils of patronage, as does this of the Strathbogie Presbytery.

Various efforts, of which our readers have been apprized, were made by the Church to obtain a redress of grievances and secure her spiritual independence. But all proved of no avail. Even in Parliament, insult was added to injury, and all farther hope cut off. Such was the posture of affairs in the established church of Scotland on the 18th of May last. And yet strange as it may seem, there was a doubt in the minds of the community at large, and still a greater doubt—nay an apparent conviction to the contrary among the members of the British ministry up to that very morning, whether the threatened secession would actually take place. We say it is strange that such a doubt existed, for to one who has read the history of Scotland, we should suppose a doubt would as soon arise, whether a man

—“might hold a coal of fire in his hand,
By thinking on the frosty Caucasus,”

as whether all the stipends and honors which the crown of Great Britain could bestow would tempt a truly honest and enlightened Scottish Presbyterian to abate the tithe of a hair from his demands for freedom of conscience, and the rights of his religion. Whatever those doubts may have been, however, they were destined to be soon dispelled. No sooner

had the members taken their respective positions, her majesty's commissioner, the Marquis of Bute, with his mace of office, upon his elevated throne, and the moderator of the last Assembly in the chair, than the latter, waving all preliminaries, arose and addressed the house. Stating in brief and emphatic language the infringement which the civil power had made upon the the constitution of the Church, and his inability, under his solemn oath to that constitution, to proceed in constituting the General Assembly according to the usual form, he unfolded a document before him, and read with great solemnity of manner "the protest of the Church," which we give below.

This paper, drawn up with great clearness and ability, was listened to with fixed attention until its close, when, laying it upon the table, the moderator, in his robes of office, and one hundred and ninety three of the members of Assembly, departed from the house.

Thus then has the Church of Scotland lost the right arm of its strength. Not only have the most eloquent and learned of the ministry departed from the kirk, but the great mass also of the middling, and lower classes, which constitute in Scotland the bone and muscle of the population. With these and with those of the aristocracy whom the tide of public sentiment will bring with them, it cannot be doubted that the "Free Presbyterian Church" will be abundantly sustained.—Already have the subscriptions for its support far surpassed the most sanguine expectations of the friends of the new movement, and under the direction of such minds as those of Chalmers, Gordon and a host of others, the free church will undoubtedly be placed upon the most liberal and permanent foundation.

THE PROTEST OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.—We, the undersigned ministers and elders, chosen as commissioners to the General Assembly of the Church of Scotland, indicted to meet this day, but precluded from holding the said Assembly by reason of the circumstances hereinafter set forth, in consequence of which a free Assembly of the Church of Scotland, in accordance with the laws and constitution of the said Church, cannot at this time be holden—considering that the Legislature, by their rejection of the Claim of Right adopted by the last General Assembly of the said Church, and their refusal to give redress and protection against the jurisdiction assumed, and the co-

ercion of late repeatedly attempted to be exercised over the courts of the Church, in matters spiritual, by the civil courts, have recognised and fixed the conditions of the Church Establishment, as henceforward to subsist in Scotland to be such as these have been pronounced and declared by the said civil courts, in their several recent decisions in regard to matters spiritual and ecclesiastical, whereby it has been, *inter alia*, declared.

1. That the courts of the Church, by law established, and members thereof, are liable to be coerced by the civil courts in the exercise of their spiritual functions, and in particular in their admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church, and their views of the word of God, and to the liberties of Christ's people.

2. That the said civil courts have power to interfere with, and interdict the preaching of, the gospel and administration of ordinances as authorised and enjoined by the Church courts of the Establishment.

3. That the said civil courts have power to suspend spiritual censures pronounced by the Church courts of the Establishment against the ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions and privileges.

4. That the said civil courts have power to reduce and set aside the sentences of the Church courts of the Establishment, deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the gospel, with reference to the spiritual status, functions and privileges of such ministers and probationers—restoring them to the spiritual office and status, of which the church courts had deprived them.

5. That the said civil courts have power to determine on the right to sit as members of the supreme and other judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said judicatories.

6. That the same civil courts have power to supersede the majority of a church court of the Establishment in regard to the exercise of its spiritual functions as a church court, and to authorize the minority to exercise the said functions in op-

position to the court itself, and to the superior judicatories of the Establishment.

7. That the said civil courts have power to stay processes of discipline pending before courts of the Church by law established, and to interdict such courts from proceeding therein.

8. That no pastor of a congregation can be admitted into the church courts of the Establishment, and allowed to rule, as well as to teach, agreeably to the institution of the office by the Head of the Church, nor to sit in any of the judicatories of the Church, inferior or supreme, and that no additional provision can be made for the exercise of spiritual discipline among the members of the Church, though not affecting any patrimonial interests; and no alteration introduced in the state of pastoral superintendence and spiritual discipline, in any parish; without the sanction of a civil court.

All which jurisdiction and power on the part of the said civil courts severally above specified; whatever proceeding may have given occasion to its exercise, is, in our opinion, in itself inconsistent with Christian liberty, and with the authority which the Head of the Church hath conferred on the Church alone.

And, farther, considering that a General Assembly, composed in accordance with the laws and fundamental principles of the Church, in part of commissioners themselves admitted without the sanction of the civil court, or chosen by presbyteries composed in part of members not having that sanction, cannot be constituted as an Assembly of the Establishment without disregarding the law, and the legal conditions of the same as now fixed and declared.

And, farther, considering that such commissioners as aforesaid would, as members of an Assembly of the Establishment, be liable to be interdicted from exercising their functions, and to be subjected to civil coercion at the instance of any individual having interest, who might apply to the civil courts for that purpose.

And considering, farther, that civil coercion has already been in diverse instances applied for and used, whereby certain commissioners returned to the Assembly this day appointed to have been holden, have been interdicted from claiming their seats, and from sitting and voting therein, and certain presbyteries have been, by interdicts directed against their members, prevented from freely choosing commissioners to

the said Assembly, whereby the freedom of such Assembly and the liberty of election thereto has been forcibly obstructed and taken away.

And farther, considering that, in these circumstances, a free Assembly of the Church of Scotland, by law established cannot at this time be holden, and that an Assembly in accordance with the fundamental principles of the Church, cannot be constituted in connection with the State, without violating the conditions which must now, since the rejection by the Legislature of the Church's Claim of Right, be held to be the conditions of the Establishment.

And considering that, while heretofore as members of Church judicatories, ratified by law, and recognised by the constitution of the kingdom, we held ourselves entitled and bound to exercise and maintain the jurisdiction vested in these judicatories with the sanction of the constitution, notwithstanding the decrees as to matters spiritual and ecclesiastical of the civil courts, because we could not see that the State had required submission thereto as a condition of the Establishment, but, on the contrary, were satisfied that the State, by the Acts of the Parliament of Scotland, for ever and unalterably secured to this nation by the Treaty of Union, had repudiated any power in the civil courts to pronounce such decrees, we are now constrained to acknowledge it to be the mind and will of the State, as recently declared, that such submission should and does form a condition of the Establishment, and of the possession of the benefits thereof; and that, as we cannot, without committing what we believe to be sin—in opposition to God's law, in disregard of the honor and authority of Christ's Crown, and in violation of our own solemn vows—comply with this condition, we cannot, in conscience, continue connected with, and retain the benefits of, an Establishment to which such condition is attached.

We therefore, the ministers and elders foresaid, on this, the first occasion since the rejection by the Legislature of the Church's Claim of Right, when the commissioners chosen from throughout the bounds of the Church to the General Assembly, appointed to have been this day holden, are convened together, do protest—that the conditions foresaid, while we deem them contrary to, and subversive of, the settlement of Church government effected at the Revolution, and solemnly guaranteed by the Act of Security and Treaty of Union, are also at variance with God's Word,—in opposition to the

doctrines and fundamental principles of the Church of Scotland—inconsistent with the freedom essential to the right constitution of a Church of Christ, and incompatible with the government which He, as the Head of His Church, has therein appointed, distinct from the civil magistrate.

And we farther protest—that any Assembly constituted in submission to the conditions now declared to be law, and under the civil coercion which has been brought to bear on the election of commissioners to the Assembly this day appointed to have been holden, and on the commissioners chosen thereto, is not, and shall not be, deemed a free and lawful Assembly of the Church of Scotland, according to the original and fundamental principles thereof; and that the Claim, Declaration, and Protest of the General Assembly, which convened at Edinburgh in May, eighteen hundred and forty-two, as the act of a free and lawful Assembly of the said Church, shall be holden as setting forth the true constitution of the said Church; and that the said Claim, along with the laws of the Church now subsisting, shall in no wise be affected by whatsoever acts and proceedings of any Assembly constituted under the conditions now declared to be the law, and in submission to the coercion now imposed on the Establishment.

And finally, while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland and the obligations of the Treaty of Union, as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached—we protest that in the circumstances in which we are placed, it is and shall be lawful for us, and such other commissioners chosen to the Assembly appointed to have been this day holden as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith and standards of the Church of Scotland as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for

the advancement of His glory, the extension of the gospel of our Lord and Saviour, and the administration of the affairs of Christ's house according to His holy Word. And we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have now come upon us because of our manifold sins, and the sins of this Church and nation; but, at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized, through interference with conscience, the dishonor done to Christ's Crown, and the rejection of His sole and supreme authority as King in His Church.

PUSEYISM IN THE EPISCOPAL CHURCH.

Since the year 1833, systematic efforts have been made in putting forth, maintaining and propagating the grossly heretical and truly popish system now generally denominated PUSEYISM, from the name of one of its chief adherents and advocates. In England a series of Tracts to the number of ninety, called *Tracts for the Times*, was published and widely circulated, containing sentiments and avowing and advocating doctrines substantially identical with many of the gross heresies of the church of Rome. The extent to which these have been embraced by English Episcopalians may be estimated from the statements made in the subjoined article taken from the the London Observer, entitled, "*Origin, Character and Prevalence of Puseyism.*—The Episcopal church in America, especially the *High church* party, has also been leavened to a lamentable extent with the same Popish corruptions of divine truth. They have managed however to keep the matter, in measure, quiet until lately, so that far less excitement has been produced by it in this country than in England. Some Prelates have denied the existence, to any considerable degree, of Puseyism in the church, others have declined to admit it, and most have appeared unwilling to allow themselves or others to entertain the impression that it would ever amount to any thing serious. The editor of the Commercial Advertiser—a gentleman well qualified and having ample opportunity to ascertain the state of things in this respect, says, "In the last three or four years it has been well known that a difference of sentiment, upon most important and vital doctrines of faith, has obtained in the Protestant Episcopal churches of this country and Great Britain, and yet it has rarely, we believe we might honestly say never, been our good fortune to meet with a member of that communion; certainly not among those who are numbered as high church-men, who was willing to confess that any change had taken place in any portion of the church, from those sound doctrines

which were so logically taught and so forcible insisted on by those noble men, the fathers of the Reformation." The crisis, we think, has at length arrived, and it will now be difficult to persuade the more evangelical part of Episcopalians, or other portions of the christian community, that there is not a great deal of the abominations of the mother of harlots winked at, cherished and embraced by many within the pale of the Episcopal Church. It is an old remark that Popery is the *mother*, Prelacy the *daughter*; and it is equally old, that between the two there is but a *paper wall*. The idea intended to be expressed by these quaint remarks, is likely soon to receive abundant, painful illustration. The transaction, an account of which we also subjoin from the New York Observer, seems to be the incipient step in the providence of the Church's Head for bringing to view and subjecting to investigation the Popery that still adheres to and exists in the corrupt Episcopalian Church in America.

ORIGIN, CHARACTER AND PREVALENCE OF PUSEYISM.—

The intense and universal interest now felt in the subject of Puseyism will ensure an eager perusal of a brief statement of the circumstances under which it originated, and the position it now occupies. In the year 1833 the late Rev. Dr. Rose, of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen, met in the house of the first-named rev. gentleman, when, talking over the progress of dissent, and the unpopularity and even practical neglect into which high church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts to revive and bring into practical recognition the class of principles to which we have referred.

The celebrated "Tracts for the Times," had their origin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices varying, according to the quantity of matter, from twopence to sixpence.—The tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class of opinions made rapid progress among them. Every successive tract became bolder and bolder in its tone and approached nearer and nearer the doctrines of the Church of Rome. The principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, that the Bishop of Oxford

felt called upon to interpose his authority and put an end to the farther publication of the tracts. The last of the series, No. 90, created a deep sensation, especially as it was soon discovered that it had contributed to make several individuals go openly over to the Church of Rome.

The doctrines now held by the Puseyites, who are sometimes called Tractarians, so closely resemble those of the Roman Catholic Church, that there can hardly be said, on most points, to be any essential difference between them. Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended in a direct line from the apostles. This is what is called apostolical succession. They also maintain that all children, baptized by the established clergy, are regenerated when the water is sprinkled upon them; but they refuse to recognise the baptism of the ministers of other denominations, as baptism at all. They hold that there is no hope of salvation for those who are without the pale of the Church. They denounce the Reformation, and look forward with eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has an authority above that of the state; and that the Sovereign and the Senate are bound to submit to the dictum of the Church. They lay but little stress on those doctrinal matters which the evangelical clergy in the establishment regard as necessary to salvation. They attach much greater importance to the writings of the fathers, than to the narratives of the inspired evangelists and the epistles of the apostles.

They hold, indeed, that the Scriptures ought not to be read at all by the laity, unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer.— They virtually reject the atonement, and set aside as fanaticism what is regarded by other bodies as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and wine in the sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of the atonement of Christ on the cross. It is for maintaining these two latter points in a sermon preached in the Cathedral of Oxford, three weeks ago, that Dr. Pusey has been convicted of Popish heresy by a board of divines, and sentenced by the Vice Chancellor to two years prohibition from preaching

within the precincts of the university. The board of divines, six in number, separated without coming to a formal decision; but they afterward severally gave in their decision, and were unanimous in their condemnation of the sermon, as advocating heresy.

Dr. Pusey has entered his protest against the decision of the board and the sentence of the Vice Chancellor, on the ground that he was not heard in his defence, and that the objectionable parts of his sermon were not specified. A requisition, signed by about sixty members of convocation and bachelors of civil law, has been forwarded to the Vice Chancellor, requesting him to point out the objectionable parts in Dr. Pusey's sermon. The Vice Chancellor has refused to comply with their request, though, before passing sentence, he furnished Dr. Pusey privately with the grounds on which he condemned his sermon. The sermon, it is understood, will be published in a few days, and will, doubtless, excite intense interest.

Puseyism has made extraordinary progress in the church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9000, or three fourths of the whole, are deeply tainted with it. In Scotland, again, the whole of the Episcopal clergy, with the exception of three or four, are decided Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the bench of Bishops are more or less deeply tinged with it. Those of the prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches and chapels in London in which Puseyite practice prevails to the greatest extent, will be found Shoreditch Church and Margaret street Chapel, Oxford street.

In the latter place it would be difficult to perceive any difference between the form of worship and that observed in a Roman Catholic church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly. We understand it is likely the subject will be soon brought before Parliament, and the question to be determined will be, whether a Protestant country ought to be called on to pay from £6,000,000 to £7,000,000 a year to the established clergy for inculcating Popish principles, and observing Popish practices in their places of worship, in entire disregard of the solemn

engagements they came under at their ordination to maintain the Protestant religion of the land.

Ordination of a Puseyite by Bishop Onderdonk of the Diocese of New York.—Mr. Arthur Carey, of the Episcopal Theological Seminary, was a member of Dr. Smith's parish, and a teacher in his Sabbath School. Dr. Smith learned that Mr. C. had expressed views which he (Dr. S.) believed inconsistent with the articles of the church; and when Mr. C. called on Dr. S. to obtain from him a testimonial previous to his being ordained a deacon in the Episcopal Church, Dr. S. made some enquiries respecting his views. The answers of Mr. Carey were written down by Dr. Smith, and the following is the paper containing them, having been examined, amended and approved by Mr. Carey.

"In my conversation with Mr. Carey this afternoon, I understood him substantially to admit to me a conversation reputed to have been held, as leading to the general impression that, if union with the ministry of the Protestant Episcopal Church of this country were not open to him, he might possibly have recourse to the ministry of Rome—not without pain or difficulty, but still that he did not see anything to prevent or forbid such an alternative, although he thought it much more likely that he would remain in the communion of our church; and that he could receive all the decrees of Trent, the damnatory clauses only excepted.

"2. That he did not deem the differences between us and Rome to be such as embraced any points of faith.

"3. That he was not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine; and that he regarded it as taught within the last hundred years, as possibly meaning no more than what we mean by the real presence, which we most assuredly hold.

"4. That he does not object to the Romish doctrine of purgatory as defined by the Council of Trent, and that he believed that the state into which the soul passed after death was one in which it grows in grace, and can be benefitted by the prayers of the faithful, and the sacrifice of the altar.

"5. That he was not prepared to consider the Church of Rome as no longer an integral or pure branch of the Church of Christ; and that he was not prepared to say whether she or the Anglican Church were the more pure; that in some respects she had the advantage, in others we.

"6. That he regarded the denial of the cup to the laity as a mere matter of discipline, which might occasion grief to him if within her communion, but not as entirely invalidating the administration of the sacrament.

"7. That he admits to have said, or thinks it is likely he has said, inasmuch as he so believes, that the Reformation from Rome was an unjustifiable act, and followed by many grievous and lamentable results; he, however, having no question but that a reformation was

then necessary, and being far, also, from denying that many good results have followed from it, both to us and Rome.

"8. That while generally subscribing to the sixth article,* so that he would not rely for proofs to himself or others, upon passages from books other than canonical, yet he is not disposed to fault the Church of Rome in annexing other to these, and in pronouncing them all, in a loose sense, Sacred Scripture; nor was he prepared to say that the Holy Spirit did not speak by the Books Apocryphal. Mr. Carey alleged himself here to have added that this was the doctrine of the homily.

"9. Mr. Carey considered the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church, as not embracing the thirty-nine Articles in any close and rigid construction of them, but regards them only as affording a sort of general basis of concord—as those which none subscribed except with certain mental reservations and private exceptions, and that this was what he regarded as Bishop White's view."

The examination of the Theological Seminary was at hand, and Dr. Smith having communicated to Dr. Anthon the result of his interview with Mr. Carey who was to be examined, these gentlemen attended the meeting of the Trustees of the Seminary. At this meeting, says Dr. Smith:

A resolution was offered by Dr. A. and seconded by myself, to this effect: that the attention of the examining committee should be directed, as far as practicable, especially in regard to the senior class, to the points at issue between us and the Church of Rome.—It was opposed, and by vote laid upon the table. Another motion followed, that the attention of the same committee should be directed to the examination of the students upon the distinctive principles of the church, which was similarly disposed of. A third, offered the next day, requesting that the sermons prepared during the senior year, and handed to the professor, might be submitted to the committee for inspection, was also laid upon the table. In connexion with these decisions, it was maintained that *doctrine* came not at all under the cognizance of the Board of Trustees, and that inquiry into the *doctrinal views* of the students was not constitutionally within their province.

Dr. Smith communicated to Bishop Onderdonk the result of his interview with Mr. Carey, and the Bishop appointed a committee consisting of Rev. Drs. Berrian, McVickar, Seabury, Anthon and Smith, and Rev. Messrs. Haight, Higbee and Price, to examine Mr. Carey. The committee met, and Dr. Seabury acted as counsel for the candidate! Drs. Smith and Anthon took notes of the examination notwithstanding a strong effort on the part of other members of the committee to prevent them from so doing.

Objections were constantly interposed by members of the committee to questions proposed by Drs. Smith and Anthon, and the candidate *was advised not to answer*; but they succeeded in eliciting

* Art. 6, Of the Sufficiency of the Holy Scriptures for Salvation.

the confession that his views are substantially as expressed in the conversation above related by Dr. Smith. The examination was sustained by all the committee except Drs. Smith and Anthon.

Drs. Anthon and Smith were now desirous to learn the Bishop's decision respecting the ordination; but being unsuccessful, on the morning of the Sabbath when it was expected the ordination would take place, Dr. Anthon addressed a note to the Bishop requesting to be informed of his decision. To this note he received the following reply:

Reverend and dear sir,—It pains me to be obliged to say that the attitude of threatening, which you thought proper to assume at the close of your letter yesterday, precludes the propriety of my replying to it. Yours very truly,
BENJAMIN T. ONDERDONK.

Dr. Smith received the same answer to a note addressed by him to the Bishop. All intention of "threatening" was of course promptly disavowed, and the gentlemen were then informed by the Bishop that the candidate would be ordained.

Then followed the scene which has already been published in our paper; the public and solemn and dignified protest of Drs. Anthon and Smith, and their retirement from the church where a man was about to be ordained who had just confessed that he did not know which was the most pure, his own church or the Church of Rome.

The statement of facts published by Drs. Smith and Anthon, contains the following eloquent and pregnant sentences:

And now, in conclusion, let it be remarked, that a *great issue has been joined*, through circumstances apparently at once casual and trivial. Certainly that issue was not made designedly, and by premeditation on our part. It was not at the first even contemplated. We can regard this only as providential; as though God himself had thus unexpectedly opened the way for the discussion and perhaps the settlement of great principles, and the consequent peace, purity and prosperity of his church. From this one great issue we would not have it turned aside to the entertainment of subordinate and personal questions. The point now before the church is, not simply whether the two presbyters who protested against, or the six who concurred in, the ordination, were right. But the *matter of principle* involved is one of far wider scope and more awful moment. It covers *this whole ground*: Shall virtual conformity with Rome form or not form an *impediment to ordination*? and does not an ordination, held in despite of such conformity, furnish sad and melancholy proof of a growing indifference to those great principles for which, at the era of the Reformation, martyrs died; and a *gradual assimilation* to Rome, which promises, at no distant day, *identity* with her in faith, if not union in polity. The question now is, shall a *stand* at last be made, and will churchmen finally rally in defence of their own principles and standards, so eminently scriptural; or will they be content that even they who are to minister to them in holy things shall come to them with a double creed—with the Thirty-nine Articles and the Creed of Pius IV., with the Prayer Book and Missal?

POPERY IN FRANCE.

The following account of the efforts made made by the "man of sin" and his votaries to regain fully their ascendancy in France is extracted from a letter written by a correspondent of the New York Observer, and recently published in that paper. It will be seen that Papists there are endeavoring to control the education of the rising generation, and turn it with every thing else to their account, just as in this country wherever they have or can find opportunity. There they act more openly because they can dare to do so, but should their efforts here continue to be as successful as they have been for a few years past, slumbering protestants will wake to learn that Popery is every where and at all times the same,—the same in the United States as in France—in the 19th as in the 16th, 17th, or 18th century.

The French government has for some years introduced into our prisons Romanists known under the name of *Brethren of Christian doctrine*. These agents are very zealous for popery, and they persecute the protestant prisoners. How shall we save our unfortunate prisoners of the same faith as ourselves from these irksome attempts at proselytism? The Society for the general *interest of French protestantism* have prepared a petition asking for the establishment of a penitentiary wholly devoted to protestants. Thus, all convicts throughout the kingdom, of the Reformed faith, could be collected in one place, and would there find officers placed over them of their own communion. This request would seem to be quite reasonable; I know not, however, if it will be well received.—Our political bodies show little favor to protestantism.

The popish clergy continue to show much zeal in extending their influence. They knock at every door; they employ every means; they publish journals, pamphlets, circular letters; they try to gain friends in families of influence, particularly in the royal family. The queen, *Mary Amelia*, a princess of the house of Naples, is altogether devoted to the priests, and it is feared that she exerts in this respect an unhappy influence over her august husband, *Louis Phillip*. It is not therefore surprising that the priests now assume an arrogant and haughty tone. They attack without concealment whatever opposes them, and avow their intention to recover their ancient authority. Lately, for example, they published violent

tirades against the university of France, asserting that the instruction given in the academies and colleges is bad, pernicious, anti-catholic; a bishop even said that *these schools were pestilential*. Every morning the popish journals advert to this topic, and the most insulting language is used to vilify these institutions of public instruction.

What means this onset upon the university of France?—It is easy to see. The Romish priests are dissatisfied that they no longer control the education of youth; they aspire to recover this powerful means of influence. It would be a grand triumph for them if, by calumny and denunciation, they should succeed in expelling from the academical chairs all the independent professors, and be themselves appointed in their place. The Jesuits are at the bottom of this dispute. The disciples of Ignatius Loyola have not renounced, in spite of two revolutions, their hold on the sceptre of education in France. Cunning and intriguing men, they keep concealed as long as the storm lasts, but they watch the moment when they may recover what they have lost.

Will the French nation consent to subject anew their youth to the priestly yoke? Will they allow these jesuits in disguise to rule in our schools and academies? I hope not. Past experience will not be useless for the future. But our statesmen do not show in this matter the courage they ought to display. They bear tamely the calumnies of the bishops, and when they answer at all, seem to ask pardon for their boldness—a sad symptom of the dread inspired by the clergy.

THE VOICE OF PESTILENCE TO BRITAIN.

The following beautiful fragment, worthy of comparison with the finest of Byron's Hebrew melodies, we extract from the *Scottish Christian Herald*. It was written in 1832, when the cholera was prevalent, by the Rev. William Scott Moncrieff, Minister of Penikese. The voice is as applicable to every other land as to Britain:

I am come from the climes which the sun loveth best;
 I have followed his course to the shores of the west;
 The plains of the east, 'neath my shadow have quail'd,
 Where the jackal, and vulture, my progress have hail'd;
 I have travers'd the desert, the mountain, the sea,
 And now, haughty Island, my visit's to thee.

Go, call forth thy learn'd ones, and question their lore,
Let them of my being, my birth place explore;
Let them banish, or bind me, by art, if they can,
They shall see how I deal with the doings of man;
That all nature must tremble, where'er I have trod,
For my footsteps on earth have been those of a God.

No child of the air, earth, or ocean, am I;
I seize not the wings of the wind when I fly,
The poor speed of the tempest, and lightning I scorn,
On my own silent pinions alone am I borne;
I follow no laws which to mortals are known,
The light is my sceptre, the clouds are my throne.

In vain then, ye question the secrets of earth,
Or depths of the ocean, to tell of my birth,
The eye hath not seen it, the ear hath not heard,
The heavens can't reveal it, hell would if she dar'd;
To the dread king of terrors, the secret is known,
But he bows to my nod, and I sit on his throne.

From the lees of the wrath of Jehovah, I'm sprung,
His strange work of judgment to do, am I come;
I'm the breath of his anger, the rod of his ire;
More swift than the whirlwind, more keen than the fire,
I'm the roll which the prophet saw ages ago,
And within and without, I am mourning and woe.

Know ye scoffers at heaven, ye scorners of hell,
That my origin dates from the day that ye fell;
The first born of sin, and the sister of death,
I entered your earth, ere Eve had borne Seth,
This is all ye shall know, the veil I have riven,
See the rod of my power, 'tis the sceptre of heaven.

ECCLESIASTICAL PROCEEDINGS.

The Pittsburgh Presbytery held an adjourned meeting in the Pinecreek church on the last Wednesday of June. Pieces of trial for ordination were received from Mr. John Galbraith, who, at the preceding meeting of Presbytery, had accepted a call made on him by the congregation of Union and Pinecreek. The trial discourses of the candidate were of a high order, showing him to be well qualified for the great work to which he has devoted himself, and giving pleasing evidence, that by the blessing of the Church's Head, he will be an able Minister of the New Testament. Rev. James Love preached the ordination sermon from John xx. 17, "Feed my sheep;" after which the candidate was ordained to the work of the holy ministry by the laying on of the hands of the Presbytery, and was installed in the pastoral charge of the congregation whose call he had accepted.

Mr. Nathaniel Allen, having delivered all the pieces of trial prescribed for licensure, was licensed to preach the everlasting gospel as a candidate for the holy ministry.

The next meeting of Presbytery is to be held in Alleghany on the first Tuesday of October, at 10 o'clock, A. M.

NOTICES OF BOOKS.

A Vindication of the Scottish Covenanters, by the celebrated Dr. McCrie, author of the *Lives of Knox and Melville*, &c. being a Review of Walter Scott's First Series of Tales of my Landlord; price only 25 cents. This is a book that every friend of civil and religious liberty, every true hearted Presbyterian, ever lover of Evangelical religion, and every admirer of the noble deeds of the Scottish Covenanters and the noble, holy men who achieved these deeds will read with interest and profit, if perused in proper spirit. Walter Scott artfully wrought into his historical novels much of his tory and high-church principles, in which he gave loose reins to his prejudice against the patriotic, Covenanted christians and martyrs that battled to the death for the principles of civil and religious freedom. Himself a tory, he of course held no principles, nor cherished any feelings in common with them on these matters. Hence he did them great injustice. He meant his *Old Mortality* and other tales for evil to the memory, principles, and holy practices of the Covenanters; but God meant them for good and so overruled them as to bring good out of the evil. The men and things of Scotland's persecuting times had in too great measure begun to fade away from the view. Sir Walter awakened a curiosity, that his productions could not satisfy, to know more of the spirit-stirring scenes which he narrated. This led to inquiry which caused the character and memory of the martyrs to rise at every step. Shortly after the appearance of "*Old Mortality*, we think in 1817 or 18, Dr. McCrie published his "*Vindication*" in the *Edinburgh Christian Instructor*. It excited much attention at the time and to a great measure rolled back, throughout Scotland, the stream of Sir Walter's prejudice upon himself. It is said he felt its force and winced under its scorching touch more than that of any other Review of his novels ever published. The work is exceedingly well written, well stored with historical proofs of the author's positions, and we think fully exposes the prejudiced and slanderous spirit of the great novelist." We deem it worth while to mention that the public are indebted in part to Mr. John Evans, a ruling elder in the Reformed Presbyterian Church, for the appearance of the American Edition. He has an interest in the sales of the work, and we wish him and the enterprising publisher, Mr. James M. Campbell, Philadelphia, abundant success in the undertaking.

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No. VII.

THE STANDARD LIFTED UP.

(Continued from p. 167.)

5. The enemy comes in like a flood, by practical irreligion.

I do not here refer particularly to the influence of satan to tempt men to commit gross sins. This is too obvious to require any illustration. Nor is it out of place to say, that though false doctrines and principles have flooded the church and produced an immense amount of evil, yet gross immorality does not abound in the church. The immorality, within the popish apostacy is not considered an exception, because that system is not within the pale of the church of Christ.—It is essentially heathen. “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” Rev. xi. 2.

In the remark made, I allude to the success of satan in lowering the tone and character of christian morality and practice. In this way much practical irreligion has been caused. The design of the gospel is to elevate sinners to the character of saints—to change their natures, impart new principles of action, and to purify their lives, and so make them meet for the enjoyment of communion and fellowship with God, and Jesus Christ his son. But the drift of satan is to bring down professors of religion to the level of the world—if possible to leave nothing more than a nominal profession to distinguish between the one and the other. A veil of outward

decency and decorum must be thrown over the profession, to conceal the absence of the power of religion in the heart. The christian character must be simulated, as far as may be, without interfering with the gratification of the carnal mind. Thus, a mere outward religion is made an opiate to lull its professor into a most dangerous, because a carnal security. A security without God, and without hope in the world.— Thus, they “fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

The separation of religious principle from the ordinary business and avocations of life, or from its pleasures, is the means by which satan is enabled to carry professed christians away from the practice of religion, to a measureless extent. It is a part of modern liberality to divorce the every day business of life from the obligations of christianity; and that too, not unfrequently on the plausible, though hollow pretence of honoring religion, which is too pure, it is said, to be brought into contact with mere worldly things. But the secret is, such dislike the obligations of christianity, and only want an excuse to decline its duties. It is the device of satan, to lead men from that entire and universal submission to the authority of God which the christian religion requires, and which it was designed to produce in the hearts of men. Religion is not dishonored, when its principles are applied to direct man in the ordinary business of life; but men dishonor themselves, and their profession of religion, when in these things they act irrespective of its obligations. The real christian will find a vitally important application of the principles of the gospel, in the minutest business, or the humblest offices of life. He endeavors to obey the precept, “whatsoever ye do, whether ye eat or drink, do all to the glory of God.”

The pleasures and amusements of many professors of religion, are in many instances wofully at variance with the principles of bible morality. Cards, and other games of chance, are the common resort of leisure hours. Besides the sin of gambling which often accompanies such practices, they are in themselves sinful, as they are a violation of the scriptural ordinance of the lot which should never be resorted to as a means of amusement. The lot is designed by God to be employed only in matters of great and serious importance. “The lot is cast into the lap and the whole disposal thereof, is of the Lord.” An appeal to the lot in things of a light and

trivial nature is, in the most favorable view of it, the transgression of the third commandment, a profaning of the name of God. The use of the lot in matters of amusement, is still more criminal; it proceeds in many cases from practical atheism,—from a disregard to the universal providence of God. Theatrical amusements, and promiscuous dancing, are often like the card table employed as the means of “killing time,” which, though there were no other objection to such practices, should debar every professor of religion from their indulgence. But they not only waste precious time, they dissipate all serious thought,—they unfit their votaries for the lawful business of life, and above all for the duties of religion. It is presumed that no person ever left the card table, the theatre, or the ball-room, with increased desire to perform the necessary duties of life, and still less those of religion.—Before engaging in one or other of these amusements, was a person ever known to implore the blessing of God upon it; or before retiring to rest after an evening spent in such pleasures, was there ever one desire felt to commit themselves to God in prayer? These, and others which to say the least, are of very doubtful character, go far to destroy the practical influence of religion among many of its professors. Thus, many are swept into the vortex of pleasure; becoming “lovers of pleasure more than lovers of God; having the form of Godliness, but denying the power thereof.”

In the lawful avocations of life, christian principle does not receive that frequent application which christianity demands. There are many who though they profess to be christians, conduct their business transactions irrespective of christian principle. Their religion is confined to the Sabbath; or, to the time and place appropriated to devotion. But it finds no place in their shops, in their counting-rooms, or in their dealings and general intercourse with their fellow-men! The religious profession of such men is vain. They not only deceive themselves, they discredit also their profession, and bring reproach upon that holy name by which they are called. A man who is a christian indeed, will strive to be a christian in every thing; and thus adorn the doctrine of God his Saviour in all things,—thus make his light to shine before men, that they may see his good works, and glorify his Father who is in heaven. A religion that does not make men honest and upright in their business and commercial transactions, irres-

pective of the compulsory power of human authority, is not the religion of our Lord Jesus Christ. It is the mere form of religion, without its power. Such a profession becomes often a salvo to sooth a man's conscience, and allow him to say peace, peace, when there is no peace,—to deceive him, with a name to live, while satan and the world hold possession of his heart, and are fast hurrying him down to the chambers of death.

The civil relations of society present a remarkable exemplification of the practical ungodliness by which the enemy comes in like a flood. Civil government is intended to promote the declarative glory of God, and the welfare of society. "God, the supreme Lord and King of all the world," says the Westminster confession of faith, "hath ordained civil magistrates to be under him, over the people for his own glory, and the public good." Magistrates are called by Paul "God's ministers." They are described in scripture "as able men, such as fear God, men of truth, hating covetousness. He that ruleth over men must be just ruling in the fear of God." To such a magistracy society owes obedience, "Put them in mind," says the Apostle, "to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Civil government is a Divine institution,—existing according to its institution it possesses certain moral attributes,—and as exemplifying these moral attributes it has a claim upon the conscientious obedience of men,—and finally though instituted by God the creator it is now more clearly revealed in the sacred scriptures. The evident conclusion from this view of civil government, is that the will of God revealed in the scriptures should be taken as the rule of action in all things which relate to it. That as the institution of government is re-exhibited in scripture, so the authority of God speaking through the medium of his written word should be acknowledged and obeyed in all things relating to it. "To the law, and to the testimony; if they speak not according to this word it is because there is no light in them." Such is the claim of God upon men in their civil relations. In this, as in every other relation, they are bound to honor and serve him, which honor and service they cannot render irrespective of the written word, "the law and the testimony."

Notwithstanding this, the will of God is in practice entirely rejected; and the attempt to apply it in civil things meets the bitterest hostility from even the professed friends of human rights. And this is so throughout the world, almost without exception. The application of scriptural principles to civil government is scouted in theory, and scorned in practice.—The law and the testimony, have no place with either the people or their rulers in their civil relations or duties. Civil society act as if they were absolved from all obligation to serve God in this relation. The obligations of society are expressed in the following passage of scripture, “Be wise now therefore, O ye Kings; be instructed ye judges of the earth, serve the Lord with fear, and rejoice with trembling. Kiss ye the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little.” The practical answer to this claim is a disavowal of allegiance. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” Hence the wretched spectacle presented by nations enjoying the light of christianity, the civil affairs of which are managed generally with as little regard to its obligations as if there were no such thing as christianity in the world. This is true, of their civil constitutions, their laws, and the character of those who are chosen to bear rule.

Were the constitutions and laws of civil communities faultless in respect of principle, they could not be administered by ungodly men so as to promote the glory of God, or ultimately promote even the welfare of society. And yet such is the present state of things in this and other countries, that any attempt to establish a moral test of character as a qualification for civil office would be deemed tyrannical and unjust. The cry of “a union of church and state” would be instantly raised against it as if bible principles of morality could not be applied to the civil relations of society without an improper connexion between the church and the state; or what is an equally false assumption, as if the application of christian principles to civil relations would be hurtful to society. The cause of opposition is to be sought for in the prevailing ungodliness of civil communities. They love what is evil, and hate what is good, therefore they say “who is the Lord that we should obey him? We will not serve the Lord.” It is this that explains, the otherwise unaccountable fact that wick-

ed and profane men, or at best, men of doubtful character, are generally preferred to civil office. The moral effects of such a state of things are ruinous in a national point of view. The sources of law and justice are polluted, the immediate object of civil government is defeated, and God is dishonored by the prevailing wickedness which follows. "The wicked walk on every side, when the vilest men are exalted."— Thus, apart from the infidelity which rejects the written word of God from a civil constitution of government, and which refuses obedience to the Lord Jesus Christ, the Prince of the kings of the earth, the practical ungodliness to which I have referred, is sufficient to sink in utter ruin any community.— But it is not out of place to say here, that the latter flows from the former; and is related to it, as the effect is to its cause. An infidel, or anti-christian theory of government must necessarily be productive of wicked practice. And while our attention is called to the effect, we ought not to overlook the cause. The streams which flow from a corrupted fountain, are corrupt.

The character and example of wicked men when elevated to places of power and honor, exert a most pernicious influence upon the community; like a pestilence they spread their moral contamination throughout society. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. As a roaring lion or a raging bear; so is a wicked ruler over the poor people." Such rulers scruple not at the means which the accomplishment of their designs requires: the end always justifies the means, in the counsel and conduct of wicked men. And the effect of this is the destruction of national virtue. The strife for political power which now engages the attention of rival parties, loudly proclaims the truth of this remark, in regard to our own country. Vituperation and slander are the means commonly resorted to, for the attainment of party ends. The halls of legislation resound with charges and recriminations which the parties respectively in many cases do not know to be true, and in others, which they know to be false. The same thing is true of political newspapers, the columns of which are filled with systematic lying and misrepresentation regarding the character and doings of those who are their political opponents. The thorough-going partizan, whatever may be his private character, acts on the popish maxim that "no faith is to kept with (political) heretics." Truly in such

matters truth has fallen in our streets. This, is the fruitful source of enmity and hatred, which not unfrequently manifest themselves in scenes of brutal violence. Perhaps the sin thus committed by lying, enmity and personal abuse, is greater and more offensive in the sight of God, and more injurious in its moral consequences to society than all the felonies which are committed in our land! These are the acts of the out-cast and abandoned who have been nursed for the most part amid vice, ignorance and want; but the former are the acts of men enjoying great advantages, and who, from their personal and public relations to society, are bound to be examples of order and virtue.

(To be continued.)

THE FIRST PIOUS YOUTH.*

(Continued from p. 173.)

III. We may next regard righteous Abel as the first martyr—the first who suffered death for the sake of religion.

The death of Abel by the murderous hand of his wicked brother, is familiar to all. But it is questionable whether sufficient attention is paid to the prompting cause. “Not as Cain, who was of that wicked one, and slew his brother.—And wherefore slew he him? *Because his own works were evil and his brother’s righteous.*” 1 John, iii. 12. Here we have it distinctly given. Cain hated the holy image of God in his brother Abel; he disliked his brother’s piety, and humility, and faith; he was angry at the success and acceptance of his brother’s oblation. These malevolent feelings were fostered and indulged, until they settled down into a determined purpose to take the life of his brother; and when a fit opportunity occurred, the cruel design was carried into effect. We are not concerned here with the question, how much time elapsed between the presenting of the offerings and the perpetration of this hellish revenge; it might be no longer, or it might be shorter: it is with the foul deed as a fact we have at present to do. “Cain talked with his brother,”—either in the way of angry strife, or of pretended friendship;—“and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

*A sermon recently preached by Rev. W. Symington, D. D.

"—— He fell; and, deadly pale,
Groaned out his soul, with gushing blood effused."

It was not a common, but a violent death. It was not an accident, it was a deliberate act. It was not in consequence of a personal quarrel, and in fair combat; but the deed of an assassin, prompted by malicious and envious hostility to moral and religious excellence. Cain was thus the first persecutor, and Abel the first martyr. And, if what was said under a foregoing particular is borne in mind, it will appear that Abel died, not only in the cause of truth and religion, but of gospel truth and evangelical religion, in opposition to false and self-righteous views. The verse in which our text lies, speaks of his blood as "righteous blood,"—blood shed in the cause of righteousness, and classes him with those "prophets and wise men and scribes," who at different periods have been "killed and crucified, scourged in the synagogues, or persecuted from city to city."

As martyrdom necessarily implies, Abel was a witness. "By it he, being dead, yet speaketh." The antecedent to the pronoun *it*, in this passage, has been variously understood as referring to Abel's sacrifice, to his faith, or to his blood.—However this point may be determined by critics, it is agreeable to what is said in other parts of scripture to understand his blood as bearing witness. That blood has a voice which has been heard uttering its testimony for thousands of years, and which is still loud and definite as ever. "The voice of thy brother's blood crieth unto me from the ground." Nor is it retribution only which his blood proclaims. When it is said "The blood of sprinkling speaketh better things than that of Abel," we are inclined to think that it is the blood of Abel himself, not that of his sacrifice which is here compared with the blood of Christ.* At the time when the apostle wrote, the blood of beasts, which had been so freely shed under the law, had become dumb; but there was a blood still, which, like that of Abel, was not dumb, and never should be so—a blood which, in contrast with that which cried for vengeance, implored mercy and forgiveness even on those by whom it was shed. Abel's blood, then had a voice; it has such still; and by it, he, being dead, yet speaketh.

And to what does the blood of martyred Abel bear witness? It testifies, in particular, to a fallen and guilty world, four

* This view is supported by Owen, Michaelis, Moses Stuart, and Bloomfield.

grand gospel truths. His "righteous blood," shed in the cause of righteousness, proclaims unequivocally that sinful man can be justified only by the righteousness of Christ; this cardinal doctrine of evangelical religion it announces in the clearest and most unfaltering manner. It testifies, moreover, that faith is necessary to a sinner's justification—faith in the merits of a Mediator. It tells, not less plainly, that no acceptable offering, of worship or otherwise, can ever be presented to God; but through an atoning sacrifice. And it makes known, without all peradventure, that God has had but one method of saving sinners from the fall even until now; that the ground of a sinner's hope, the medium of man's intercourse with heaven, has been one and the same in all ages; so that the first subject of saving grace, and the last who shall find mercy of the Lord, may mingle their voices in one harmonious ascription of praise to the one Redeemer through eternity. These prominent features of the first martyr's creed have formed favorite articles in the testimony of the witnesses in every period. Dear are they to the hearts of the saints, and worthy of being sealed with the best blood that ever flowed in human veins.

Although the first, Abel was not the last martyr. Such there have been in every age. God has never left himself without witnesses; and of the testimony of the witnesses it has ever been the lot to be persecuted. The Jews of old were persecuted by the heathen, for testifying the unity of God, in opposition to the manifold objects of polytheistic idolatry. The primitive christians were persecuted by the Jews, for maintaining the Messiahship of Jesus of Nazareth. The Protestants of continental Europe were persecuted by the votaries of the Roman pontiff, for adhering to the Bible as a perfect rule of faith, and refusing to submit to the dictation of the pope. Our reforming ancestors in Scotland were persecuted for asserting the spiritual independence of the church of Christ, and the sole headship of the Redeemer. It remains that a distinct and open testimony be borne by many to the universal moral supremacy of the Messiah—to his headship over the nations as well as the church, and to the duty of civil rulers to acknowledge his sovereignty and have a supreme regard to his glory; and, when a number sufficient to awaken the jealousy of men in power shall have adopted this testimony, small ground is there to expect that it will not be persecuted also.

You need not to be told how freely the blood of the saints was shed during the struggle for reformation in our own land. That blood has still a voice. It not only cries to heaven for vengeance, but proclaims to all them that dwell on the earth the principles of that glorious cause in which it was shed. It tells of salvation by grace, through faith in the Lord Jesus Christ ;—of the sole authority of the Holy Scriptures in matters of religion, and the right of all men to use them and to take from them their religious opinions ;—of the sole headship of Christ over the church, and the church's consequent independence of civil control in all ecclesiastical concerns ;—of the headship of the Redeemer over the nations, and the consequent duty to conduct civil affairs on religious principles and subordinate them to the interests of Zion ;—of the right to refuse submission to the powers that be when they invade the prerogatives of the Redeemer, and tyrannically oppress the ministers and members of his church ;—and of the importance and obligation of public vows, as means of professing, advancing, and maintaining the cause of truth and godliness in the world. In respect of this blood, how truly may it be said of the martyrs of the sixteenth and seventeenth centuries that *by it they, being dead, yet speak*. Yes ; their lives recorded by the pen of faithful contemporaries ; their principles and struggles, incorporated with the honest history of their times ; the traditions, still told around many a Scottish fireside, of their piety and steadfastness, their untiring perseverance and unshrinking fortitude ; the scenes of their worship and their warfare, hallowed by their religious meetings and their patriotic resistance to tyrannical power, still sought after and visited by the devoted admirers of bravery and piety ; the very relics of their torture, their tattered and blood-stained banners emblazoned with CHRIST'S CROWN AND COVENANT, and their parchment deeds of many signatures carefully preserved in the archives of the antiquary ; nay, the rudely carved stones, which, whether in the crowded grave-yard or in the solitary moor, still mark the spot where repose their ashes—these all speak loudly, eloquently, solemnly, of the character, and doings, and sufferings, and spirit, of men of whom the world was not worthy ; men, some of whom were honored to act a conspicuous part in conducting the public affairs of their country, others of whom “lived unknown, till persecution dragged them into fame, and chased them up to heaven,” but of all of whom it may be said—and never more truly than now,—

“ Their names shall nerve the patriot's hand,
 Upraised to save a sinking land;
 And piety shall learn to burn
 With holier transport o'er their urn.”

If ye would be followers of righteous Abel, my young friends, you must cherish the spirit of martyrs. You may not be treated precisely as Abel was; you may not be placed in exactly the same circumstances as our reforming forefathers; nevertheless it concerns you to show the same spirit of faith, of patriotism, zeal, valor and hope. From the spirit of the times, who can tell that mockery, and bondage, and privations, and barbarities, and even death, may not soon be the portion of such as would be found faithful to the Redeemer! Adopt the principles of the martyrs, and hold yourselves prepared to imitate their great activity and magnanimous endurance in adhering to their principles. Let no supple time-serving policy mark your conduct, but stand fast in the exercise of faith, and love, and holiness. Love not your lives unto the death. Act so as to show that the counsel of your Lord and Master is ever ringing in your ears,—“ Be thou faithful unto death, and I will give thee a crown of life.” The martyr's spirit is necessary to the martyr's crown.—Bright, indeed, is the crown of martyrdom, and well calculated to compensate for all the sorrow and suffering by which it is won. In all the three instances in which martyrs are spoken of in scripture, it is remarkable that they are introduced as standing in a near relation to the exalted Redeemer—“ When the blood of *his* martyr Stephen was shed;” “ Antipas, *my* faithful martyr;” “ the blood of the martyrs of *Jesus*.” Acts, xxii. 20. Rev. ii. 13; xvii. 6. This itself gives to the character a moral elevation, throws around it a halo of glory, sufficient to neutralize disgrace and compensate for any measure of hardship.

[To be continued.]

NOTICES OF THE COVENANTERS.—NO. 5.

Conventicle at Normangill.

The farm of Normangill is in the parish of Crawford, a wild and secluded part of the country. It was in the end of the year 1683, that, as tradition affirms, a conventicle was

held in this place. The preacher's name is not given, but it must have been Mr. Renwick. The moorlands of Crawford were a wide field of resort to the persecuted wanderers; and many a time was God's weary heritage refreshed, when sitting by the wells of salvation which were opened in this desert. The company of God's hidden ones referred to, had met for worship in the obscurity of the night, and that company was small, amounting, it is said, only to about fourteen persons. A notice of this projected meeting had been conveyed beforehand to the military, who lost no time in marching to surprise the worshippers. By the time the soldiers arrived at Crawford the night had set in, and gradually became so very dark, that they could not proceed to the meeting-place without a guide. Having, therefore, pressed into their service a man to conduct them through the trackless moor, to the house where the assembly had convened, they advanced with more security, eagerly intent on their mission of evil. The person whom they had compelled to become their conductor had no good-will to the business, and he began to revolve in his mind by what means he might defeat the designs of the enemy. The darkness was favorable to any plan he might see fit to adopt; and, knowing the locality well, he led them by a circuitous route, to protract the time as much as possible. Aware, however, that it would be attended with great hazard to himself, if he should lead the troops away from the place altogether, he resolved that, when they came near the house, he would endeavor to make a noise so great as to alarm the people, and admonish them of the approaching danger. There happened to be in the neighborhood of the farm-house, in which the conventicle was held, a steep and rugged scar that overhung a brawling torrent, that descended from the hills; and the guide, supposing that he was in the vicinity of this precipice, began to sound the alarm to the soldiers at the utmost pitch of his voice. This he did repeatedly, and with increasing vehemence, as they drew near their destination. This stratagem had the desired effect; and the watchman that was on the alert hastily conveyed the intelligence to the worshippers. On this announcement, the meeting instantly broke up, and, in the darkness of the night, left the place unobserved. When the soldiers, led by their wary guide, arrived, they found no person but the mistress of the house and her children. After having interrogated her to no purpose, and having searched the place in

vain, they resolved, owing to the murkey state of the night, to remain in the house till the morning. They made themselves happy, eating and drinking what they could find; and next day, when they departed, they retired like robbers, carrying many valuable articles along with them.

The little company withdrew to a place called Winter Cleuch, on the farm of Nunnery, in the same parish. The shepherd who occupied this cottage, being himself one of the party, entertained them hospitably, and kept them in concealment till the search in the neighborhood was over. The minister, who formed one of the number, continued to preach in the shepherd's lonely dwelling, and several of the serious people in the neighborhood secretly resorted to the hut.

The retreat of the inmates of Winter Cleuch, however, was at length discovered. There was a person at Crawford, who, for filthy lucre's sake, was ready at any time to give information respecting the wanderers. This man learned that the conventicle of Normangill had taken refuge in the shepherd's cottage, and he lost no time in communicating the knowledge of the fact to those to whom the information would be acceptable. Tradition says that he hastened to Douglass to fetch troopers for the purpose of apprehending the rebels.—And here we cannot help noticing the accuracy of tradition in detailing circumstances for which itself cannot account.—It is well known that there was a garrison stationed in Crawford; and we may be ready to ask, why not bring the soldiers from their nearest quarters? But in looking into the history of the period, we find that the garrison in Crawford was not appointed till the following year. The general correctness of tradition, and, in fact, its minute accuracy in multitudes of instances, is amazing, and shows how firm a hold these anecdotes have taken of the popular mind, and with how much truth even in trivial circumstances they have been transmitted to us. They are generally short, and this, as D'Israeli remarks, has insured both their permanence and fidelity. Few, except those who have paid some attention to it, can believe how trust-worthy tradition is, and how safely in the main it may be relied on. The justness of this remark, were it necessary, might easily be made apparent in not a few instances, as it regards the traditions respecting our suffering ancestors.

The informer, accompanied by a party of troopers, reached Crawford when the night was far advanced. Having rested here for some time, they proceeded on their way to Winter

Cleuch, with the intention of reaching it by the dawn of day. The morning happened to be cold and inclement, and the mist was trailing its snowy drapery along the dark brows of the hills. Every object was magnified far beyond its just dimensions, and appearances were mistaken for realities. It happened that the worthy shepherd, the covering of whose house required certain repairs, had prepared on the bent, in the immediate vicinity of his hut, a quantity of turfs, which he had piled up in little heaps in regular rows on the heath. In the obscurity of the morning, and by means of the mistiness of the atmosphere, the turfy pillars presented the appearance of a numerous body of tall and *buirdly* men in a martial attitude, waiting to assail the advancing troops.

At the moment the soldiers arrived, the shepherd's wife, who had gone incidentally to the door, was, to her utter astonishment, sternly confronted by them. The poor woman, in despair, concluded that all was gone, and was about to hasten to the interior to announce the approach of the dreadful foe. The commander of the party ordered her to stand, for his suspicious eye had caught a glance of the heaps of turf on the rising ground, and he supposed it was a band of conventiclers prepared for a vigorous onslaught. "Who are those," he eagerly asked, "whom I see standing before us on the hill, so early in the morning?" The terror-stricken woman, not apprehending what was passing in the mind of the leader, nor guessing at his suspicions, replied, they are "*dasses o' devots, sir.*" The magnanimous trooper, not comprehending what was meant, never having heard the expression before, exclaimed "Dassie Davie! Dassie Davie! who the plague can this Dassie Davie be, with all this army at his back this morning? I plainly perceive," said he, turning an anxious look on his own handful of dragoons, and retreating apace, "I plainly perceive that we are betrayed. This pretended informer, who has led us a long night's dance, has been employed by his party to bring us within the reach of a numerous force, for the purpose of destroying us." He then ordered his men to retreat, and to save themselves by a timely flight, from the face of the warriors on the eminence who seemed to keep their ground with unflinching obstinacy. By means of this illusion, Providence shielded the helpless people in the hut, at the very moment when their enemies were at the door.—Had they been an hour later in arriving, the clearer light of the morning would have revealed the secret, and the troopers would have done their work.

CHURCH OF SCOTLAND.

The following extracts from an article in "the Spirit of the 19th century" will be interesting to our readers, both from the historical facts embodied, and from the judicious observations made in reference to the great event of which it treats.

The established church of England, under the temporal popery created in the person of Henry VIII., and perpetuated in that of his successors on the English throne, sunk down into a helpless and homeless Erastianism, and became and continues the mere creature of the English Parliament. The church of Scotland revolted, from of old, against the measures which would have reduced her to a similar condition. John Knox, Andrew Melville, and Alexander Henderson, with their illustrious fellow labourers, from the commencement of the reformation in Scotland through the administrations of Mary of Guise, Mary Stuart, the Regencies, James I. and Charles I., kept up the contest with various success, until along with the head of Charles fell all the enemies of the Church of Scotland. The Protectorate of Cromwell—the greatest and best man that ever raised himself from a private station to supreme power—was a period of general toleration. Then came the fierce and bloody persecutions of Charles II., whom those loyal but deluded Scots restored; and the open popery of James II.; and then the glorious revolution of 1688, which placed William of Orange on the British throne, and finally established the national, Presbyterian church of Scotland.

We may pause here to note what the reader will perhaps consider a trival and accidental circumstance, but which is at least curious. The Scottish papers inform us, that on the morning of the memorable day on which their national church was virtually dis-established, as the nobles, and gentry, and scholars, and clergy of the land were crowding around the Royal Commissioner to the Assembly, the Earl of Bute, at the palace of Holyrood, and as the splendid cortege was about to commence its procession towards the spot where the great sacrifice was about to be offered up; suddenly a loud crash arrested the movement; and it was found that the portrait of William of Orange had slipped from its hangings amid the grim ranks of dead sovereigns which crowd the walls of that ancient abode of royalty, and fallen heavily upon the

floor of the great hall of state ! Who can tell what kings may fall, and dynasties be changed, as the remote consequences of that day's work ? The house of Hanover came by revolution, to the throne of England ; and of all its supporters, the Scottish Presbyterians have been the most loyal. The house of Hanover, may yet wander in exile and beggary in the footsteps of the house of Stuart, whose spirit it has imbibed ; and the Presbyterians of Scotland, betrayed alike by both, may yet make the analogy complete.

The legislative union between England and Scotland, accomplished during the reign of Anne, was based, on the part of the Scots, on the fundamental condition that their church and religion should be preserved inviolate, as then established ; and from that time, this became a part of the coronation oath of every English sovereign. But before the death of that feeble princess, this condition was virtually set aside by act of Parliament, and the ancient discipline and rights of the church rendered null, in many points deeply affecting its prosperity and purity, and amongst the chief in the matter of patronage : that is, in plain terms, depriving the congregations of the right of electing their own pastors, and vesting the power of appointing them, in public or private persons, in corporations, or in the crown. Before this, the inherent vice of religious establishments had so wrought that the *Moderate* party was predominant in the Scottish church ; that same party which from the days of Anne, has connived at patronage ; the most of whom became placed ministers by virtue of it ; and amongst the first signal acts of whose restoration to power after the disruption of the Assembly in May last, was the repeal of the famous act restraining patronage, commonly called the *veto act*.

We need do little towards recalling the evil consequences which the long and firm supremacy of the *Moderate* party inflicted on the Scottish church. The withdrawal of Thomas Boston, the expulsion of the Erskines and Fisher, the deposition of Gillespie, the emigration of Witherspoon, and many other events, fruitful of such prodigious results, must be familiar to every enlightened reader ; and the whole conspire to prove how deplorable must have been the condition of true religion in the establishment, when for a century together its most godly sons were harrassed in its bosom, or driven from its communion, and when its most trusted and honored divines so read the gospel of Christ as to overlook the doctrine of his

vicarious atonement, and hardly observed that it inculcated the necessity of regeneration.

It must be borne in mind that the *Moderate* party in the Church of Scotland, is responsible for every disruption and secession that has befallen that venerable body; and this, by itself, should cover them with shame. Just a century after the first secession, the *Orthodox* party became the majority in the church; and its accession to power was marked by an immediate and thorough change in the spirit and policy of the establishment, and by the commencement of large and earnest efforts to purify and extend it. The church entered with vigor into the various benevolent enterprises of our age, and began again to struggle upwards to her stand—her ancient and glorious stand—at the head of the reformed churches. Amongst the early acts of her reviving evangelism was the noble effort at church extension, which produced two hundred new churches and congregations within ten years; and the *veto act* of 1834, already mentioned, by which under certain restrictions, the right of Christian congregations to reject unacceptable presentees was asserted and guaranteed. Both of these proceedings involved the church in a fierce collision with the civil power; and by means of them, especially, has the recent disruption been accomplished. By the church extension project, which was so eminently blessed of God, a large number of ministers, called technically *quoad sacra* ministers, became connected with the Presbyteries without being placed in parishes which had a legal existence or recognition; and these men, the *Moderate* party contended and the civil tribunals held, could not sit in the courts of the church as by law established; which was at once to say that the church could not grow except by and according to act of Parliament, and that not only the ordaining and settling of ministers, even where no right of patronage was contended for, but even the composition of church courts, were matters coming under the control and decision of the municipal law. As to the *veto act*, it was contended by the *Moderate* party, and held by the courts of law, that it was *ultra vires ecclesie*, a matter beyond the power of the church to interfere in any way with the rights of patronage, which were adjudicated to be vested and patrimonial—and to be conclusively settled by act of Parliament; and all this in such a form and to such an extent, not only that the temporalities were forfeited by a refusal to induct the presentee, but that both presentee and patron might,

by process of law, and by fines and forfeitures, pains and penalties, compel the church courts to induct. This was just making the church a creature of the civil power; and was simple Erastianism in its most naked and absolute proportions.

A controversy of ten years, brought the parties together at the General Assembly in Edinburg, in May last, on grounds such as we have now briefly stated and deduced. There were three courses left open to the *Orthodox* party, which was still the majority of the church and of the General Assembly. They might recede; they might secede; or they might disregard the law and take the consequences. The first course was impossible. It was inconsistent alike with all the professions, and with the settled principles of the party. The third course, it seems to us, was the one which naturally and properly became them, under the circumstances and with their opinions.* For they held to the necessity and scripturalness of religious establishments, and still profess, in their new condition, the same doctrine. And as to the necessity of obeying the instituted tribunals, it really seems to us, that whether men contend against the infallibility of popes, as they did in the first reformation in Scotland, or against the infallibility of kings as they did in the second, or against the infallibility of judges, as they do now, the fundamental principles involved are just the same; and men had as well suffer, and may be as clearly called to suffer in the one case as in the other. And besides, we cannot but believe that THOMAS CHALMERS, in the Tolbooth, or in the Pillory, even like poor old Leighton with his ears cropt and his nostrils slit, could have shaken the earth to a degree that he never can as Moderator of the *Free Presbyterian Church of Scotland*. However, the *Orthodox* party elected the second alternative; and being fully resolved to maintain the doctrine of Christ's absolute headship over his blood bought church, and the order and laws of his kingdom as really *juro-divino*, they made beforehand, all the necessary arrangements, and when the time arrived, executed their firm and self-devoted purpose with a solemnity, a dignity, a grandeur never surpassed.

A very slight acquaintance with the progress of religion, of letters, of science, and of society itself in Scotland for the

* Different persons entertain different opinions as to the proper course to have been pursued by the noble men who separated from the corrupt establishment. Probably they were the best judges, as they undoubtedly best understood the whole circumstances in which they were placed.

last fifty years, must convince every one, that the first men of that nation in every department of knowledge, of effort, and of excellence, have directed this movement. A list of nearly two hundred names, of which the first (after the Moderator's) is, *Thomas Chalmers*, and the last, *David Brewster* and the rest worthy of such an association, is a thing for a world, rather than a single city—a century rather than a single hour to exhibit. Of that list of names, the larger part are known to Europe; very many to civilized man; and not a few will live forever. If any cause was ever ruined by human testimony, that upheld by the *Moderate* party and the English Government is undone. If any cause was ever sanctified by human approbation, the name of *The Free Presbyterian Church of Scotland* is already become immortal.

What portion of the ministers, elders and people of the establishment will adhere to the new organization, it is impossible for us to determine. Our present information comes no farther down than to the ninth day after the disruption. Up to that time, above four hundred ministers,* and two hundred probationers (licentiates) had adhered to the protest of the seceding commissioners. That the great body of the common people who have heretofore worshipped in the establishment, are already with the Free Church in heart and mind, there seems to be every reason to suppose; not the least emphatic of which is the immense contributions—exceeding \$1,100,000,† already made to promote its objects. But, when it is considered, that it is the avowed purpose of the new church, to present its cause, its principles, and its claims in every parish and neighborhood of Scotland; and that it goes forth upholding the ancient, precious, hereditary faith of the church, the covenants, and the martyrs—proclaimed afresh by men who have first sealed their testimony by the greatest and the noblest sacrifices; that it does it to the very people, in maintenance of whose important and sacred rights, it has suffered the loss of all things—and this people the most fixedly national and Christian of any that exists; there seems no ground to question that the movement must become, if it is not already, in the fullest sense, general, popular, national. Nay all experience and all philosophy are at fault, if it is not—humanly speaking—the *people* of Scotland who have already communicated this vigour and enthusiasm to their ministers and

*The number is now nearly if not quite 500.

†About \$2,000,000 have been contributed.

elders; and if they do not go before them, in every step of the gigantic revolution which has long worked, and is now completely organized. Long before any man proposed the enactment of the *veto act*, tens of thousands had left the establishment to avoid the curse and wo of patronage; and tens of thousands more endured it only for lack of remedy. And if a day of martyrdom shall come again—which is not unlikely—it will be in the ranks of those “common people,” who from the beginning have “gladly heard” our Master—that the first, the most, the latest, and the readiest sufferers for the good cause, will still be found.

There seems to be no doubt that the great body of the nobles, gentry, and landed aristocracy of Scotland adhere firmly to the establishment—the *Residuary Assembly*, as it is very expressively called. In most instances their opposition to the *Orthodox*, and to the new church, appears to be most decided; and in many cases, they have gone so far as to refuse to grant land upon any terms, on which churches may be erected, and have descended to the baseness of discharging tenants, work people, and even domestics, because in their souls and consciences, they preferred the ministrations of the evangelical preachers and the principles of the free church. There is, doubtless, this allowance to be made, that the aristocracy hold the greater part of the church patronage in their hands, and that the upper classes of society, in all countries, seem doomed to religious ignorance and error. Of all the Scottish nobility, the only family that has openly adhered to the Free church, as far as we observe, is that of *Brædalbane*, a branch of the illustrious house of Argyle, whose blood has flowed so freely, both on the scaffold and in the field, for the honour, the independence, and the faith of Scotland. The present marquis of Brædalbane, who may be called, in a certain sense, the head of the Orthodox interest in Scotland, is a descendant in the right line, of that heroic Lord of Lorne, who two hundred years ago, stood foremost amongst the gentry of his age and country, for the defence of his bleeding church and betrayed people. The impulse of our spirit is, to abhor all privileged orders, whether they be of hierarchy or squirearchy; but where God raises up such men as the good Coligni, the brave Lorne, or the generous Brædalbane to stand for his name, we rejoice the more as the mercy is so rare. And in this particular case, we gratefully record the covenant keeping faithfulness of God, who, now that the no-

bles of Scotland seem resolved once more, if it be possible, to ruin and degrade their country, has granted grace to a "very small remnant" of them,—(and they the seed of his chosen ones, who even in a day of trial darker than that which now lowers over men, were found faithful)—to be found still true to Christ and to his blood-bought church.

AGITATION IN IRELAND—REPEAL AND POPERY.

Mr. O'Connell is undoubtedly one of the most remarkable personages of the present century. Possessed of uncommon talents, of extensive attainments, of great energy and sagacity; eloquent; audacious; farsighted and skilful in the management of men; he has exerted an influence and produced effects, important and extensive beyond what it is possible as yet to estimate. An able lawyer, a wise politician, a great statesman, a true lover of his native land, and an ardent friend of general liberty, we think he has clearly shown himself to be. These are great qualities, and high claims to the admiration of mankind. But the weak and offensive traits of his character are equally striking and numerous. The most shameless of all braggarts and liars—the most brazen faced of all bullies and cowards—the most sordid of all public mendicants—the most unscrupulous of all blackguards—the most reckless of all bigots; his evil points—when separately contemplated—exhibit him as thoroughly disgusting an object as the most corrupt public characters of the most corrupt ages of the world. It is not therefore at all surprising, that those whose position, interests or passions lead them to view him only in his evil manifestations, abhor and detest him out of measure; nor that those who are benefited by his efforts, and who share his political principles and aims, should admire and love him with intense fervor.

The *avowed* ends to which all his efforts are directed, ought to commend themselves to every enlightened mind. Ireland ought to be free; for all men ought to be free. Ireland ought to be independent; for all nations are of right entitled to political independence. Ireland is entitled to equality with England and Scotland, in civil and political privileges.

But the political regeneration of Ireland is absolutely impossible—as much so as that of Mexico—while five-eighths of

her people are little better than savages. When it is remembered that the independence of Ireland is but another phrase for the massacre or exile of all its protestant population—being about three-eighths of the whole—the subject assumes a very dubious aspect. When the real question to be decided is whether the reformed people of England and Scotland shall restrain the ferocious and brutal turbulence and fanaticism of the Irish papists, or whether the latter shall give law to the former; the decision to which any rational and considerate person must come, is very far from being clearly with the Irish papists. The papal religion is not only inherently and universally, but as it asserts, by divine command, is exclusive and intolerant; and this melancholy and unmanageable fact complicates inextricably every question of civil liberty, in every land where they are the majority. We boldly assert, and appeal alike to reason, to history, and to philosophy for proof, that it is better to have protestant than papal supremacy. Better, because the protestant religion is by its first principles a merciful and tolerant religion—while the papal religion is cruel and bloody; better, because papists are always and every where better off under protestant supremacy, than protestants are or ever were any where under papal supremacy. Bad as may be the condition of the papal population of Ireland, how much greater are their rights and privileges than those of protestants in Italy, Spain, South America—nay, even in France, where the law professes to place all religions on an equality? Did protestants ever make a general and indiscriminate massacre of papists? Do they incorporate it with their religion, that popery subjects men to be stripped of their fortunes and their liberty, to be scourged and to be burned? Ready as we are to admit, that the English government has mis-governed Ireland for the greater part of the six centuries she has held and ruled it, in and by virtue of a solemn grant from the Pope of Rome; still it seems to us clear that a very great part of the fault is to be attributed to the extreme difficulty if not utter impossibility of governing Ireland at all, either wisely or safely.—And prompt as we are to admit the general justice of the claims put forward in the name of Ireland, at present we are satisfied that the granting of them would entail ruin upon the whole protestant interest in Ireland, and be of exceedingly doubtful result upon the papal population of that unhappy country.

It is, however, absolutely certain that Ireland will not be allowed the claims set up on her behalf. They will never be granted by the Imperial parliament; and they can never be enforced by the Irish papists. On the other hand, what are the chances of obtaining by arms the repeal of the Union! Not the most remote! In the event of civil war in Ireland, the three millions of protestants stand about as good a chance of victory as the five millions of papists. At a secret massacre they have no chance; in a political contest, of which universal suffrage should be the basis, just as little. But in open war the issue would be as likely to be for as against them.—But does any man doubt, that the protestant population of Ireland look upon the present agitation for repeal, as essentially a papal movement, for papal purposes? or that they will oppose it to the last extremity? If any does, he is sadly ignorant of the subject. But suppose it were otherwise; what can Ireland do in a contest with the remainder of the British empire? What could she do six centuries ago? What against Oliver Cromwell? What against William III.?—What in 1798? when the wrongs of Ireland were a million times greater than at present—when 600,000 of her sons capable of bearing arms, banded together to redress her, and some of the noblest spirits that ever lived, stood forward to lead them: what, alas! but wo, was the result? The thing is utterly hopeless and absurd. Ireland is a country incapable of defence, except in open battle; a country without high mountains, great forests, broad rivers, or fastnesses of any kind. Its population are without arms, and ignorant of their use. The state of its agriculture is such, that in times of profound peace a third of its population beg bread two-thirds of every year. The most powerful and warlike nation of Europe is in twelve hours' sail of half its ports. The most idle of all imaginations, seems to us to be the idea that Ireland is capable of tearing herself by force from British connection.

Mr. O'Connell and the repealers pretend that their plan differs from both of those above mentioned. They do not expect to succeed exactly by the free consent of England—nor yet by open force: but they have discovered a new method which they call *passive resistance*, and are resolved to adhere strictly to *legal rebellion* against the government, till the English Parliament, worried out by ceaseless agitation, confusion, and turmoil in Ireland, will agree to make that unhappy

country independent. This is surely a most hopeful plan ! It is certainly very characteristic of the English, that they should give up any dominion they have once held ; and doubly so when they are bothered into the measure. The exact way to make a bull-dog let go his hold, is to make his victim growl and struggle ; which is just the account the repealers give of the relative positions and characters of England and Ireland. And what is this famous *passive resistance* ? How is it to become effective ? It is just shooting men from behind hedges, instead of doing it in the open field : it is burning down houses at night, instead of battering them down with cannon : it is base, cowardly, treacherous, private and detailed murder, robbery and arson, instead of open and manly revolution. Such is *passive resistance*.

This then is the cause, questionable as to its right, and absolutely hopeless as it regards success, in favor of which a systematic agitation against a government to which we are bound by treaties, is set on foot throughout America. An agitation whose most probable results are, serious damage to the Irish, by exciting in them hopes which will not be realized and urging them to excesses which will probably be punished ; and causeless provocation of war between ourselves and Great Britain—war, without honor or glory, without a principle, an object, or a hope which can be justified either before God or man.

But American repealers are in high dudgeon just now because O'Connell and the Irish repealers have lately issued a new denunciation of our country. Has he not the same right to denounce slavery in America, as we have to denounce slavery in Ireland ? Has he not the same privilege to call on naturalized Americans to subvert our constitution and dissolve our union, as we have to call on native born subjects of the British government to revolt and dismember the empire ? Is it not just as competent for him to recommend a crusade against what he dislikes in America, as for us to agitate against what we disapprove in Ireland ? Is he not as fully authorized to abuse the masters of American slaves, as we are to traduce the landlords of Irish peasants ? Really it seems to us, that he is far the wiser and more consistent of the two. Indeed his bold and open proceedings and threats on this subject go farther than most things we have known of him, to convince us the man is in earnest, and avows the real grounds of his conduct at home : whereas the shuffling and dodging here, seem plainly to indicate that the repeal

movement in America does not avow the real objects of its authors. *How does it happen that all the leading men amongst our repealers here are papists? Many of them priests? Why do the protestant Irish in America stand aloof from the movement?* Is it possible that the American public can allow itself to be hood-winked by such shallow tricks? Are our political party leaders stark mad, that they forget there are twenty protestants to every papist in America? Men must be in a desperate plight truly when they expect to be made presidents, and governors, by courting American—Irish—repealers.

It cannot be denied that the condition of Ireland presents many difficult problems, and that dark clouds hang over the future. The British government is likely to have its hands full of trouble after a while; and what the issue may be, no man can venture to predict. Her immense expeditions to the most distant lands, her enormous and agitated possessions in foreign countries, her stupendous debt, her grinding taxation, her fierce, discontented and starving domestic population, added to the settled and gloomy sense of wrong which is spreading in Scotland, and the nearly absolute dissolution of society which prevails to so great an extent in Ireland, present a mass of difficulties which may bring disaster in countless forms, and which, it is scarcely conceivable, can be all successfully solved. Yet the very magnitude of empires seems to impart to them a vitality proportionate to their bulk; and this stupendous monster goes on still to increase towards every quarter of the earth, to fatten upon every sort of aliment, to acquire strength under every condition of things.—How far its avarice, its ambition, its rapacity are yet, in the inscrutable purpose of God, to be allowed to have way, no mortal can divine. But according to all the lessons of the past, it has not yet reached its culminating point, and even the convulsions which seem to threaten it, may only develop its powers with greater force and unity, and make it ten fold more formidable to every thing, save the faction or the interest that may have force and spirit enough to seize the helm. Nothing seems to us more certain than that the papal interest in Ireland is utterly incompetent for an enterprise so daring; and that even if it were otherwise, nothing is more insane than for free and protestant America, to foster such an undertaking.—*Spirit of the 19th Century.*

MEMOIR OF THE LATE REV. HUGH WALKINSHAW.

The Rev. Hugh Walkinshaw was born June 15th, 1803, in the county of Antrim, Ireland. His parents were then members of the Presbyterian Church, and in that church he received baptism. It appears that he was early designed by his pious parents for the ministry of reconciliation. About the eighth year of his age he commenced the study of Latin, which, with other kindred studies, he prosecuted as he had opportunity till 1819, when his father's whole family emigrated to the United States and settled in Belmont county, Ohio. Some time after this he entered Franklin College, where he finished his literary course, and received the honorary degree of A. B. in the spring of 1827, being the second student that graduated in that institution. The following winter he commenced the study of theology in Pittsburgh under the direction of Dr. Black. In the spring he went to Philadelphia, where he completed his theological studies under Dr. Wylie. In the summer of 1832, he was licensed by the Philadelphia presbytery. In 1834 he came into the bounds of Pittsburgh presbytery, where he supplied the vacancies with much acceptance till the following spring when he received a call from the united congregations of Brookland, North Washington, Union, Pine Creek, &c., and was ordained and installed their pastor on the 15th of April, 1835. In 1841, his congregation having through the divine blessing on his labors greatly increased, was divided. He chose the Brookland, North Washington, &c. part, and continued their loving and beloved pastor, till his death, April 19th, 1843.—Shortly after his settlement he was married to Lydia Jane, daughter of Robert Sproull, a member of his congregation, who with her three children, a son, and two daughters, survive him to realize the truth of the gracious declaration, "A father of the fatherless, and a judge of the widow is God in his holy habitation." His aged parents also survive him, mourning indeed for the early removal of a beloved son from a station of usefulness in the church militant, but not mourning as those who have no hope. They are highly esteemed members of the church.

His last illness was lingering. About a year previous to his death he was confined for several weeks, by a fracture of one of his legs. This state of necessary bodily inactivity appears to have had the effect either to produce or develope organic disease of the liver.—During the summer he was frequently afflicted with nausea of the stomach, and about the first of October he exhibited symptoms of jaundice. A dropsical effusion, first in the extremities, and then in the body soon followed, which increased till his death.

During the whole of his illness he manifested no disposition to murmur. He was generally cheerful; always resigned. His freedom from all ostentatiousness in religion was observable under his afflictions. He felt resignation to the will of his Heavenly Father;

and yet his jealousy of himself led him at times to express the fear that this arose rather from a natural easiness of disposition than from the exercise of grace. This scrupulousness was to his friends however an increasing mark of the safety of his state. The hypocrite never suspects the foundation of his comfort or confidence. Nothing but grace can lead us to distrust ourselves. Whenever he did freely communicate his experience and disclose his prospects, he gave evidence that they were such as are imparted only by "the God of consolation."

To this brief history we propose to add in a few particulars an outline of the character of our beloved brother.

1. He possessed many desirable natural endowments. To a sound judgment and retentive memory was added a clear discernment.—This happy combination contributed much to his usefulness. Between fickleness and obstinacy he kept the proper medium, neither the subject of changeful caprice, nor the slave of perverse determination. Naturally fond of society he possessed eminently the faculty of rendering his company both pleasing and profitable. Nor was he less fond of study. His mind readily yielded to the dictates of duty, and among his books he appeared no less happy than among his living friends. To all this he added a high sense of true honor. His noble spirit could never stoop to a mean action—his hand was ever open at the calls of benevolence—and in all his conduct he gave satisfactory evidence that his affections were set "on things above, and not on things on the earth."

2. His mind was well cultivated. His literature was more solid than showy—rather enriching with its real worth, than dazzling with its superficial splendor. His knowledge of the various branches of learning was ample. All his literature, however, he made subservient to the great work of glorifying God in the salvation of men.—With this view he was a diligent student of the scriptures in their originals; and the importance of this, impressed on his own mind, it was his care to inculcate on the minds of others. The Hebrew bible was among the first books which he put into the hands of such youth as sought to avail themselves of his instruction. The advantages of his labor in this way are even now—and will be yet more—realized in the church. His works follow him.

3. He possessed much firmness of mind. The circumstances in which he was placed shortly before his licensure gave occasion for the exercise of this trait of his character. Attempts were made by Dr. Wylie and some other members of the Philadelphia presbytery to intimidate him and a fellow student (Mr. McKinney) into compliance with the measures of defection which were then distracting the church. After he had delivered the usual pieces of trial for licensure, test questions were proposed to him on his examination to elicit his views of the duty of the church in relation to the American government. His answers were candid, and in accordance with the testimony. Finding that he was not a man to be either intimidated or

flattered into a course in opposition to the standards of the church and his own obligations, on some slight pretext they refused him licensure, and attempted to degrade him from his standing as a student. In the Eastern S. Synod, which met some time afterwards, inquiry was made in relation to the standing of these students. The members of presbytery either ashamed of their tyranny, or afraid of the reckoning that awaited them; on their return from Synod, offered Mr. Walkinshaw licensure, without conditions. He accepted it, and was accordingly licensed.

The following extracts of letters written about this time to his parents, show the state of his mind under these trials.

April 21, 1832.—“I am not at present connected with any presbytery, nor do I intend to join any until things assume a better aspect. I have not however the least intention of giving up my theological studies.”

June 30, 1832.—“God in his good providence has been pleased to open a way for my licensure, when to human appearance every avenue was effectually closed. Mr. McKinney and myself had very little expectation of being soon employed in the Lord's vineyard.”

From these extracts it appears that he considered the act of the presbytery refusing him licensure, and affecting his standing as a student so unrighteous as to dissolve his connexion with that court.

4. He was strongly attached to the distinctive principles of the church. With these he made himself acquainted before he embraced them. He joined the church while at college. For his attachment to these principles he suffered as noticed above. They always received prominence in his pulpit exhibitions. Every thing that seemed like a removal of the old landmarks, he viewed with a watchful eye. To any connexion of the church with voluntary associations for promoting morality he was opposed; believing them calculated to weaken her power, and convinced that they would ultimately fail in accomplishing the proposed end. The following remark made on his death bed is deemed worthy of a place here. “I am sensible,” said he, “that my ministry has been very imperfect, but I can truly say that I am now thankful that I have never been a member of any of these voluntary associations.” It must not be thought that he had any sympathy for those who made this a pretext for leaving the church. So far from it, that he expressed his disapprobation of their conduct in terms of strong condemnation. For the preservation of the integrity of the church he manifested to the last the deepest concern. His prayers and conversation evidenced his strong desire that “Jerusalem might have peace and prosperity.”

5. He was a diligent and faithful pastor. Naturally active and enterprising, he was placed in circumstances favorable to the exercise of this disposition. At his ordination he was placed over a congregation of above two hundred members, and scattered over an area of many miles in circumference. To discharge pastoral duty to such a flock was no easy task, and yet from the people no murmur

of dissatisfaction was ever heard. So tenderly were they all attached to him, that when the congregation was divided both parts strongly urged their claims to him as their pastor. Nor did he find it an easy trial to be separated from any part of a flock which he tenderly loved.

6. He was eminently pious. The negative marks of a christian which his life exhibited were visible to every one acquainted with him. Than his, a more unexceptionable moral character, is rarely to be found. By all who knew him he was respected and esteemed. But it was necessary to possess his confidence and enjoy the freest communion with him, in order to hear from himself what God had done for his soul. To his christian friends he furnished the most indubitable evidence of a gracious state. In his intercourse with the people of God, his speech was "always with grace, seasoned with salt." His preaching was truly evangelical. With the subjective work of the Spirit of God it was evident from his preaching that he was well acquainted. His last discourse was from John xvii. 24, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." This discourse, delivered under great bodily infirmity, and when there was an impression on the minds of many of his hearers that it would be his last, made a deep impression. It will not soon be forgotten. That gracious intercessory prayer is in his case answered, and he now beholds that glory with open face, which while in the body is seen darkly as through a glass.

In his body he was rather slender, and somewhat below middle size. His complexion was fair and his countenance expressive.—His remains lie in Brookland graveyard, whither many of his afflicted parishioners occasionally repair to vent in tears their grief for their loss.

It is worthy of notice that several aged members of his congregation were called away by death during his last illness. Their names were John Rowan, sen. John Henning, John Dunlap and Robert McKinney. The last was of Union congregation, late a part of Mr. W.'s charge. The great shepherd manifested his compassion for the aged of the flock by taking them to himself before he removed the under shepherd.

MEMOIR OF THE LATE JAMES M'ANLISS.

The subject of the following brief memoir departed this life at his residence in Beaver, Pa. on the 20th of April, 1843. He was born in the parish of Newton-hamilton, county of Armagh, Ireland, 1777. His father, Mr. John M'Anliss, designed him in early life for the min-

istry; and with a view to this, gave him a good English education; but the Head of the Church had appointed him to fill another sphere of usefulness. The Lord in his providence, removed his parents from his head while he was yet a youth; and thus he became intrusted with the charge of the other members of the family, some of whom were yet quite young. This trust he discharged with wisdom and fidelity. He attached himself in early life to the Secession Church, in which he was afterwards chosen and ordained a ruling elder.

Having emigrated to this country in the spring of 1821, he settled in Western Pennsylvania, in a religious neighborhood, composed of Seceders, Presbyterians and Covenanters, all of whom were in the enjoyment of the ordinances stately and regularly administered. Thus was he furnished with an opportunity of examining the published principles of these different branches of the church; and after a careful examination of these, being fully persuaded in his own mind, he embraced the principles of the Reformed Presbyterian Church and acceded to her communion. He was well acquainted with the discipline and good order of the house of God; and was therefore well qualified to rule in God's house, a post which he filled with distinguished usefulness, being in his official character firm, faithful and admirably endowed with a peaceful turn of mind and great self-denial.

At the division of the Synod of the Reformed Presbyterian Church in 1833, he displayed his steadfastness in the principles which he professed. For although his teacher, with whom he was very intimate, found it convenient to abandon his professed sentiments, ordination vows and solemn covenant obligations; we find him choosing rather to suffer affliction with the people of God in the maintenance of the testimony of Jesus, than to follow those who made shipwreck of their faith, with a prospect of obtaining the honors and emoluments of this world.

As a presbyter, few elders were his equals; he would be neither overawed nor persuaded beyond what he believed to be his duty.— In the fellowship meetings with his brethren, he appeared to great advantage; for though naturally modest, and diffident of his own abilities, preferring others to himself; yet his extensive knowledge of divine truth, and a well furnished memory, rendered him a living library to all who heard him. As a husband he was benevolent, kind and affectionate. As a father he endeavored to train up his children for God; and in his parental rule, he mingled indulgence with fidelity. While he was free to instruct, he was ready to communicate his earthly substance; he was an hospitable and a public-spirited man, thus endeavoring as a faithful steward to promote the good of the church, and especially of the congregation in which he was appointed an overseer.

Two years before his death he received a stroke of the palsy, by which his speech was somewhat impaired; and thus the last of his

life was less profitable in communicating instruction to those around him. His memory and judgment however, remained unimpaired, for which he was often heard expressing himself with thankfulness. He anticipated another attack of the palsy; and this took place accordingly, but with more alarming consequences than he anticipated. His whole left side was now left powerless and his articulation became mostly unintelligible.

During his last illness, which continued twenty days, not a frown was seen to cloud his brow, not a murmur escaped his lips; he bore all his sufferings with patience and resignation. He died in the 66th year of his age, leaving a widow and eight children; all of whom are in the full communion of the Reformed Presbyterian Church. These with many friends and acquaintances deeply mourn their loss. Yet they feel comfort in believing their loss to be his everlasting gain; and that he now inherits the promise, "Blessed are the peace makers: for they shall be called the children of God."

OBITUARY OF THE LATE ROBERT M'KINNEY.

Died, at his residence, near Union meeting house, on the 9th of March, 1843, Mr. Robert McKinney, aged 70 years.

He was a native of Ireland, and brother of Rev. James McKinney, author of "The rights of God and man," and the efficient instrument of organizing the scattered adherents of a covenanted work of reformation in the United States, into societies and congregations.

The deceased was born in the County of Tyrone, near Sissan. In the year 1816 he emigrated to America, and arrived at the place on which he died on the 3rd of January, 1817.

At an early period of his life he resumed his baptismal engagements and connected himself formally with the Reformed Presbyterian Church, in the communion of which he continued until his removal by death. His latter end was peace. "Blessed are the dead who die in the Lord, from henceforth," &c. Rev. xiv. 13.

ITEMS OF INTELLIGENCE:

The Church of Scotland.—By the last accounts from Scotland, it appears that the seceders from the Established Church were actively and energetically engaged in carrying the principles of their secession into practical effect, thus strengthening themselves by good works.

Arrangements were making in various places for constructing new churches, and aid for this object was coming in from even unexpected quarters. The congregation of St. Johns, having collected upwards of 2,000*l.* for 88*l.* for the sustenance of ministers, resolved to send the whole (more than 15,000 dollars) to the central fund, for the benefit of poorer districts, and begin a new collection for

themselves. The Marquis of Brædalbane had made a grant of slates from his Esdale quarries, valued at 4,000*l.* In several parishes new churches had been commenced. In one, Orlig, the foundation stone was laid on the 28th of June. In the evening, after the labors of the day were over, the people turued out to gather materials to build the walls. Upwards of a hundred men commenced carrying from the sea shore to the beach large stones, to which there was no access by carts—some of them bearing their burdens on hand-barrows, some, bearing them on their backs. Tents, water-proof, and capable of sheltering 300 to 500 persons, were used in many parts of the country for temporary accommodation. Several sites for churches had been presented by the Duke of Richmond; and other distinguished men, and owners of large estates, had made similar grants.

The Great Indian Council.—We learn from the Van Buren (Ark.) Intelligencer, of July 15, that the great Indian council at Tah-lequah, in the Cherokee nation, closed its deliberations on the 3d inst. Delagates from the Cherokee, Creeks, Chickasaw, Delaware, Shawnee, Piankasha, Wea, Osage, Seneca, Stockbridge, Ottawa, Chippewa, Peoria, Witchetah, Pottowatomie, and Seminole tribes were present. The result of their deliberations was a compact, binding upon each nation, party thereto, embracing the following objects; To maintain peace and friendship among each other. To abstain from retaliation for offences committed by individuals.—To provide for the improvement of their people in agriculture, manufactures, and other arts of peace. That no nation, party or compact, shall, without the consent of the whole, sell, cede, or in any manner alienate to the United States any part of their present territory.—To provide for the punishment of crimes committed by the citizens of one nation upon the citizens of another. To admit the citizens of one nation to citizenship in any other nation, party to the compact. To endeavor to suppress the use of ardent spirits within the limits of their respective nations: and to prohibit its introduction by the citizens of one nation into the territory of another.

Synod.—The late meeting of Synod closed on the evening of the 24th ult., the sessions having continued through eight days. Generally the meeting was pleasant, quiet and peaceful, and we hope and believe the proceedings and the spirit generally in which they were conducted, will have a salutary influence. The Minutes will be published about the 25th inst. Copies will be sent to all who order them *free of postage to us*. The price will be 25 cents, and may be paid to Synod's Treasurer, or, if paid to any of our agents, can be forwarded to him.

Notices.—The New York Presbytery (the late *Southern* Presbytery) will meet in Newburgh on the 26th inst. at 7 o'clock, P. M.

The Pittsburgh Presbytery will meet in Allegheny on the 1st Tuesday of October next, at 10 o'clock, A. M.

THE
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NOS. VIII., IX.

MINUTES

OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN
NORTH AMERICA, SESSION XXII.

Rochester, N. Y. August 15th, 1843.

The Synod of the Reformed Presbyterian Church met according to adjournment, at 7 o'clock P. M., and after sermon by the Moderator, Rev. C. B. McKee, from 2 Thes. ii. 15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," was constituted with prayer.

Adjourned with prayer to meet in the same place to-morrow at 9 o'clock A. M.

Same place, August 16th, 9 o'clock, A. M.

Synod met and was constituted with prayer.

The members were ascertained as follows :—viz. from the

SOUTHERN PRESBYTERY.

Ministers.

J. Chrystie,
S. M. Willson,
D. Scott,
M. Roney,
J. M. Willson,
A. Stevenson,

Ruling Elders.

J. Brown.
W. Bradford.
W. Elder.
W. Brown, (Philadelphia.)
H. Glassford,
Wm. Brown,* (Newburgh.)

*Not present at the time of constituting.

PITTSBURGH PRESBYTERY.

Ministors.	Ruling Elders.
J. R. Willson, D. D.	J. McClure.
J. Milligan,	T. Spier.
J. Blackwood,	W. Hazlett.
T. Sproull,	J. Huston.
J. Crozier,	J. Logan.
W. Neil,	R. Henry.
J. Love,	S. Sterritt.
S. O. Wylie,	J. Campbell.
W. Slater.	
J. Galbraith.	

PRESBYTERY OF THE LAKES.

J. B. Johnston,	Stephen Bayliss.
R. Hutcheson,	
John Wallace,	
J. Neil.	

PRESBYTERY OF ILLINOIS.

H. Stevenson,
James Wallace,
J. J. McClurkin.

WESTERN PRESBYTERY.

W. L. Roberts,	J. McCrea.
C. B. McKee,	J. Campbell.
J. Fisher,	J. Cullins.
	J. Smith.

Absent Messrs. Robert Wallace, Wm. Sloan, Jas. Faris,
A. McFarland, Thos. Donnelly and Samuel McKinney.*

The Rev. M. Roney was chosen Moderator, Rev. W. Neil
Clerk, and Rev. S. O. Wylie Assistant Clerk.

The Minutes of last meeting were read, and on motion ap-
proved.

Messrs. Sproull, Galbraith and Henry were appointed a
committee to report a minute in relation to the decease of the
late Rev. H. Walkinshaw.

Adjourned with prayer to meet same place this afternoon,
at 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members
present as before, except H. Stevenson, J. Neil, Hazlett and
Sterritt, all of whom soon appeared.

* The Rev. Thomas Hannay was also absent, but was not known to Synod as a constituent member, until his name was introduced by the report of this Presbytery.—Ed.

The following Standing Committees were appointed, viz :—

1st. *On Unfinished Business*:—W. L. Roberts and James Wallace, Ministers, and J. McCrea, ruling elder.

2nd. *On Discipline*:—D. Scott and J. Blackwood, Ministers, and John Campbell, (Pittsburgh,) ruling elder.

3rd. *On Presbyterial Reports*:—J. Milligan and J. M. Willson, Ministers, and S. Bayliss, ruling elder.

4th. *On the Signs of the Times*:—J. Crozier and J. B. Johnston, Ministers, and J. Houston, ruling elder.

5th. *On Finance*:—John Wallace, Minister, and W. Bradford and S. Sterritt, ruling elders.

6th. *On Foreign Correspondence*:—J. Chrystie and S. M. Willson, Ministers, and H. Glassford, ruling elder.

7th. *On the Theological Seminary*:—J. Milligan and J. Chrystie, Ministers, and W. Hazlett, ruling elder.

Papers being called for, were received and numbered as follows:—No. 1, Treasurer's Report. No. 2, A libel by the Rev. A. Stevenson against the Rev. C. B. McRee, charging him with error, schism and falsehood, as exhibited in a recent publication, entitled "Anti-Deacon." No. 3, A communication from Wm. Cowan, jr. treasurer for the fund of superannuated ministers, containing a resignation of the office, and transmitting \$109 10, the amount in his hands. No. 4, Report of the treasurer of the Theological Seminary. No. 5, A reference from the Pittsburgh Presbytery. No. 6, A communication from the congregation of Bloomington. No. 7, A Memorial from some members of the Pittsburgh and Allegheny congregation. No. 8, A Petition from some students in the Allegheny Institute.

No. 1 was read and referred to the Committee on Finance. No. 2 was read and referred to the committee on Discipline. On Wm. Cowan's communication in No. 3, his resignation was accepted, and the funds received were committed to the care of Synod's treasurer, to be put to interest and reserved exclusively as a fund for superannuated ministers, under the direction of this Synod. No. 4 was read and referred to the committee on Finance. No. 5 was read and referred to the committee on Discipline.

Adjourned with prayer to meet same place to-morrow, at 8 o'clock A. M.

Same place, August 17th, 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except Henry and McClure, who soon appeared.

The minutes of last session were read, corrected and approved. Papers were presented, received and numbered as follows:—viz. No. 9, Report of the committee of Finance for the Theological Seminary. No. 10, Report of Pittsburgh Presbytery. No. 11, A Memorial from the session of the 2nd congregation of New York. No. 12, A Petition from the congregation of Elkhorn. No. 13, A Petition from the Session of Topsham. No. 14, A Petition from the congregation of Topsham. No. 15, A Petition from the society in Cincinnati. No. 16, An Appeal of M. Mulholland from a decision of the Presbytery of Illinois.

No. 6, A communication from the congregation of Bloomington was read. It contained \$10 for Synod's travelling fund, and was an invitation to Synod to hold its next meeting in Bloomington. The sum enclosed was handed to the committee on Finance, and the document was laid on the table for the present. No. 7 was returned because it was not regularly transmitted through the inferior courts, as directed in the book of Discipline. No. 8 was returned for the same reason. No. 9 was read and laid on the table. No. 10 was read and laid on the table.

On motion Resolved, That the hearing of Presbyterial Reports be the order of the day for Saturday forenoon.

No. 11, A Memorial from the session of the 2nd congregation, New York, praying Synod to review its decision made in the case of James Hooks at last meeting, was read and referred to the committee on Discipline.

No. 12, A Petition from Rev. Wm. Sloane and several members of his congregation was ordered to be returned, (except so much of it as expresses Mr. Sloane's individual views on the matter,) because it had not been transmitted through the inferior courts. Mr. Sloane prayed the court to correct a report said to be in circulation, denying that Synod had at last meeting enacted any thing in relation to a Literary Institute; and also requested that the enactment said to have been then made should be carried out, as soon as practicable.

No. 13 was read and referred to the committee on Discipline.

Resolved, That the sessions of this court hereafter be held from 8 o'clock, A. M. to 12 o'clock, M., and from 3 o'clock to 6 o'clock, P. M.

Resolved, That the members of Synod be employed in devotional exercises, to-morrow from 8 to 10 o'clock, A. M.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before, except McCrea, who soon appeared.

The committee appointed at last meeting to collect and have bound the printed minutes of this court, presented their report, with a bound volume, containing all the published minutes. The report was accepted and the thanks of Synod given to Mr. Scott, chairman, for his diligence in the matter.

Rev. R. Hutcheson presented to Synod a copy of the new Scottish Testimony. The present was accepted, and the thanks of Synod returned to the donor.

The committee appointed at last meeting to publish the book of Government and Discipline, reported in part. The report was accepted and laid on the table for the present.

The committee appointed to prepare a minute relative to the death of the late Rev. H. Walkinshaw, reported. The report was accepted and adopted, and the minute prepared ordered to be inserted. It is as follows:

This dispensation of the all-wise, though mysterious providence of God, took place on the 19th of last April. The illness that terminated in the decease of our lamented brother, was lingering, but his latter end was peace. To us who survive him, his removal from among us, before his sun had reached its meridian, from a sphere of extended usefulness, God is speaking in emphatic language. At our last meeting our brother was in the enjoyment of ordinary health; now his remains are in the house of silence. His labors in the church militant are ended: an admonition to us to work while it is the day, for the night cometh in which no man can work.

To his surviving brethren his remembrance is dear.— Those of us who have joined sweet counsel with him, experience a melancholy pleasure in reminiscences of seasons, not soon to be forgotten. To his congregation, relatives and family to whom this is a sore affliction, the Synod tenders its most affectionate sympathy.

A copy of this paper, signed by the Moderator and Clerk, was ordered to be transmitted to Mrs. Walkinshaw by the Moderator: he accompanying it with a letter of condolence in the name of Synod.

The committee on unfinished business presented their report which was accepted and laid on the table for the present.

No. 14 was read and referred to the committee on Discipline. No. 15 was returned because it had not been transmitted through the inferior courts. No. 16 was read and laid on the table.

The report of the committee on unfinished business was taken up and ordered to be considered article by article. It is as follows :

The Committee on Unfinished Business beg leave to report the following items :

1. The action of congregations and presbyteries upon the subject of Home Missions. Printed Minutes, p. 321.

2. The action of sessions relative to those who are employed in the traffic in ardent spirits. p. 324.

3. The action of the board of finance respecting the procuring of a site for the Theological Seminary and Literary Institute, &c. p. 327.

4. Observance of days of Fasting and Thanksgiving.

5. Special committee on the course of Study, &c. in the Theological Seminary. p. 328.

6. Mr. M'Kee's agency to organize a second congregation in Philadelphia. p. 328.

7. Mr. Beattie's agency in Europe.

8. Committee on Historical part of the Testimony. p. 329.

9. Resolutions respecting the office of Deacon, &c. p. 331.

10. Committee on the Covenants, National and Solemn League. p. 329.

All which is respectfully submitted.

W. L. ROBERTS, *Chairman.*

On Item 1st, enquiry was made as to the action of Presbyteries and congregations on the subject of Missions. It appeared that the following Presbyteries and congregations had taken some action on the subject: viz. the Presbyteries of Pittsburgh, the Lakes, and Illinois; and the congregations of Cherry street, (Philadelphia,) Pittsburgh and Allegheny, Brookland, Monongahela, Brushcreek, Bethel, Old Bethel, Princeton, Slippery-rock and Camprun. It also appeared that some congregations and societies were unable to contribute to the Missionary fund.

It was resolved that this court express its disapprobation of those Presbyteries and congregations that have manifested so much indifference in the cause of Missions; and again direct Presbyteries and congregations to give the subject their earliest attention.

Resolved also, that Synod take measures, as soon as practicable, for the establishment of a Foreign Mission.

A special committee of two ministers and a ruling elder, was appointed to report during the present sessions, relative to a Foreign Mission. Messrs. Sproull and Hutcheson, ministers, with Campbell, (Rochester,) ruling elder, are the committee. It was resolved to increase the committee, by adding one minister from each Presbytery, not represented in the appointment. Messrs. J. M. Willson, H. Stevenson and Fisher were accordingly added.

On Item 2nd. Enquiry was made,—*first*, at ministers whether there was any trafficking in ardent spirits in their congregations;—*secondly*, at the elders from vacant congregations;—*thirdly*, at the officers of Presbyteries, whether they knew of any such traffic, in vacant congregations not represented in Synod, or in societies, within their respective bounds. The answers were satisfactory, except in a few cases.

The consideration of Item 3rd was postponed.

On Item 4th. Enquiry was made at ministers and ruling elders, as to the observance of days of Thanksgiving and Fasting, appointed at last meeting. The answers were satisfactory.

Adjourned with prayer.

Same place, August 18th, 8 o'clock, A. M.

Synod met and was constituted with prayer. The court took a recess till 10 o'clock, A. M. that the members might attend to devotional exercises.

After the recess Synod came to order. The minutes of the last session were read, corrected and approved. Papers being called for, there was presented No. 17, a complaint of Andrew Stevenson and Hugh Glassford, against a decision of the Southern Presbytery in the case of James Hooks. It was read and referred to the committee on Discipline.

The committee on Foreign Correspondence, appointed at last meeting, reported that copies of the letters ordered to be sent to the Reformed Presbyterian Synods in Ireland and Scotland, had been duly transmitted—that an answer had been received from the Synod in Ireland, which is herewith presented,—that it appeared from the published minutes of the Scottish Synod, that a letter was prepared by that court and ordered to be transmitted to us, but that it had not yet been received. The report was accepted, and the reading of the

letter from the Irish Synod made the order of the day for this afternoon.

Synod resumed the consideration of the report on unfinished business.

Item 5th was laid on the table.

On Item 6th. Rev. C. B. McKee presented a report of his fulfilment of the appointment to organize a 2nd congregation in the city of Philadelphia. The report was accepted, and, with a motion for its adoption, laid on the table.

Rev. J. M. Willson presented a complaint, No. 18, against the Rev. C. B. McKee for the manner in which he had organized the congregation referred to in the above item. It was accepted and laid on the table.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Papers being called for, there was presented No. 19, a memorial from James Campbell and William Woodburn, which was read and referred to the committee on Discipline.

The order of the day being called for, the letter from the Synod in Ireland was read and referred to the committee on Foreign Correspondence. It is as follows :

Money more, 15th July, 1842.

DEAR FATHERS, AND BRETHREN—

We, the Synod of the Reformed Presbyterian Church in Ireland, being assembled at our annual meeting, and having received a communication signed by the Chairman of your Committee of Foreign Correspondence, take leave to transmit to you the following Minute in relation to it, adopted by us, with much cordiality :

Resolved, That this Synod now resume correspondence with our brethren of the Reformed Presbyterian Synod in America, whose Committee of Foreign Correspondence have, by letter, addressed this court, and resolve in future to maintain with them all fraternal intercourse."

In conveying to you this our deliberate judgment with reference to the relation subsisting between you and us, permit us to say, Dear Fathers and Brethren, that the lengthened interruption of our correspondence did not arise on our part, from any diminution of fraternal affection towards you, or from any want of interest in your proceedings ; but chiefly from the unsettled state of our ecclesiastical affairs, and from those unhappy collisions of sentiment, which, for a number of years marred our concord, and hindered us from attending to matters that concern the unity and friendly relations of the church. Looking back to former years, we have in affectionate remembrance

the interchange of sentiment and affection that long subsisted between us; and the epistles and delegates that you sent us, cheered our hearts and strengthened our hands in the arduous work of maintaining the cause of our common Testimony. From our earliest recollections, your section of the church of our fathers has been endeared to us, not only from the circumstance that many of your office bearers and members are literally our brethren according to the flesh, but likewise from your extended labors in the interesting country in which your lot has been cast, which have been singularly owned for the advancement of the cause and kingdom of our common Lord and Redeemer.

We are not unacquainted with the difficulties from without, nor with the painful trials of an internal kind to which in recent years you have been exposed in your efforts, to maintain inviolate, the testimony of Jesus. While we take to ourselves blame for having done so little in our public acts to encourage you under the manifold reproach and opposition which you endured; we are constrained to declare that your fidelity in holding fast your profession, without wavering, in very trying circumstances, has endeared you to us the more as witnesses who have been preserved in an hour of temptation, that has come upon the whole world to try them that dwell on the earth. In thus communicating our sentiments to you, we are not to be regarded as stamping with our approbation, every step you may have taken, in the disruption of the ties, by which former brethren had been united. Indeed, that steps may have been taken, which were suggested by unexpected and unhappy circumstances, is what might have occurred. But this is a subject to which at present we wish not particularly to advert. For "the divisions of Reuben" we would be humbled to the dust. We will not despair of a better state of things, when God's time to favor Zion shall come. May the Lord hasten this desirable consummation!

We desire, Dear Brethren, unfeignedly to give thanks to the God and Father of our Lord Jesus Christ on your behalf, that He has accounted you "worthy to suffer shame" for his namesake; and because, after having passed through a severe ordeal, your faith and patience and labors of love have been made manifest. Most cordially do we rejoice in your restored harmony and prosperity: and our earnest prayer and hearts' desire to God is, that the desolation of our covenanted sanctuary in your land may be universally healed, and that past trials may, through the gracious power of the Spirit from on High, be rendered subservient to your abundant peace and prosperity.

We are aware, in some measure, of the difficulties of the position which you are called to occupy, arising from the popular form of the civil government under which you live—which while it exalts the will of the people to an impious sovereignty, withholds subjection from the enthroned Mediator, and contemns the revealed law of God, and from your refusal to incorporate with the national society

among which you are scattered, or to unite with the ecclesiastical communities around you which have not come up to a full scriptural standard. The intelligence which your letter contains of the support vouchsafed to you while contending with such difficulties, and of the success with which the glorious King of Zion has graciously crowned your exertions, has been to us most cheering. Our desire is that your cords may be still farther lengthened, and your stakes made strong; and that through your instrumentality the seed of the blessed reformation may be sown throughout every part of your country, to spring up afterwards and bear a plentiful harvest.

Your Theological Seminary, under the superintendance and direction of the two excellent professors, whom you have judiciously appointed over it, promises to be extensively beneficial in preparing a race of well trained preachers and ministers of the word; and we express our united desires that upon this school of the prophets, there may descend a copious measure of the dews of divine influence, and that a double portion of the spirit of our fathers may be the portion of those who are privileged to enjoy its instruction.

We gladly accept of the kind sympathies which you have expressed in our late trials. While we deeply deplore the course which those who went out from us were led to adopt, we feel thankful to Him who walks amidst the golden candlesticks, that since the separation to which you have alluded took place, we have enjoyed a harmony and peace in our deliberations and proceedings to which, for years previously, we were strangers; and we entertain the hope that when the slight remaining agitations of the waves shall have subsided, our judicatories and the congregations under our care shall enjoy, through the favor of the King of Zion, lengthened internal tranquility. At a special meeting of Synod held in March last, after careful examination, we came to a deliberate, and nearly unanimous decision on the subject of the controversy that had so long agitated the church, and in relation to the conduct of the parties concerned in it. Our "Judgment" on this matter has been recently published, and we herewith send it to you for your information on the subject.

It gives us much pleasure to be informed that you have had your attention directed to the subjects of Missions and of Covenant Renovation. We regard the Missionary undertaking as of important concernment to the church. For a considerable number of years, we have assigned it a prominent place in our public proceedings; and from some experience, we can attest that attention to this great cause is calculated to exercise a salutary influence both upon the ministry and the membership of the church. We desire to be still farther excited to a deep and prayerful interest in this matter; and we hail your proposal to enter upon a field which requires all sections of the Redeemer's church to consecrate to its cultivation their highest energies, and their most ample resources. The great topic of Covenant Renovation has, as with you, been under our consideration. We cherish the expectation that, at no distant day, we shall

be prepared, by a solemn public act, to avouch the Lord God of our fathers to be our own God in Covenant. Believing as we do, that it is highly desirable that, in attending to such a solemn duty, there should be exhibited an open and visible evidence of the unity in faith and affection and practice of the Witnesses of the Lamb in various lands, we shall, as far as our circumstances may admit, cheerfully cooperate with you, in the adoption of suitable measures that may conduce to the consummation of this great object.

In some future communication we may furnish you with such statistical information concerning our ministers, congregations, and prospects as may appear useful. Meanwhile, we beg leave to assure you again of our cordial esteem, and fraternal affection towards yourselves—of our willingness to take mutual friendly counsel with you in any matter that concerns the maintenance of our fathers' testimony, and the advancement of the Redeemer's kingdom—and of our fervent wishes for your peace, comfort and prosperity.

We are, dear Fathers and Brethren, yours in the kingdom and patience of our Lord Jesus.

(Signed in the name and in behalf of Synod.)

ROBERT NEVIN, *Mod'r.*

JOHN W. GRAHAM, *Clerk.*

To the Moderator and remanent Members of the Synod of the Reformed Presbyterian Church, in the United States—North America.

The report of the Rev. C. B. McKee, and the complaint against him by the Rev. J. M. Willson, in relation to the organization of the 2nd congregation in Philadelphia were taken up and referred to the committee on Discipline.

Synod resumed the consideration of the report on unfinished business.

Item 7th was laid an the table.

On Item 8th. Enquiry was made at the committee, who reported that nothing had been done. The report was accepted and the committee continued.

Item 9th was laid on the table.

On Item 10th. Enquiry was made at the committee, who answered that they were not yet ready to report. Hearing their report was made the order of the day for the afternoon of Tuesday next.

Resolved, That a special committee be appointed to report rules for the organization of this Synod at the opening of its sessions. J. M. Willson and Johnston, ministers, with W. Brown, (Newburgh,) ruling elder, were appointed. On motion, M. Roney was added to the committee.

Resolved, That Presbyteries be, and hereby are directed to send up hereafter their books to Synod for inspection.

No. 6 was taken up and read. It contained an invitation to Synod to hold its next meeting at Bloomington, Indiana.

Resolved, That when Synod adjourn from its present sessions, it adjourn to meet in the city of Allegheny, on the 3d Monday of May, 1845, at 7 o'clock, P. M.

Adjourned with prayer.

Same place, August 19th, 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except W. Brown, (Philadelphia,) J. Campbell (Rochester,) and McKee, all of whom soon appeared.—The minutes of last session were read, corrected and approved.

The order of the day was called for—the hearing of the reports of Presbyteries.

The Illinois Presbytery presented their report, No. 20, which was read, accepted and referred to the committee on Presbyterian reports. It is as follows :

To the Synod of the Reformed Presbyterian Church, to meet at Rochester, N. Y., August 15, 1843.

The Presbytery of Illinois would respectfully report :

REV. FATHERS AND BROTHERS—

The situation of affairs within our bounds is not materially different from what it was when we last addressed you.

The people committed to our care, are scattered over a vast extent of country, from the middle of the state of Indiana, to the western boundary of Iowa territory. But few of them are natives of the places where they dwell. They are mostly emigrants from the Eastern states, South Carolina and Tennessee, or Europe. They are generally firm in their attachment to their principles. Cases of discipline are rare among us.

Fast days, thanksgiving days, examinations, Presbyterian and Pastoral visitations, have been conscientiously attended to.

The facilities for acquiring property in this Western country have had a great influence in scattering our people : hence the number of settlers in some places is so small and the distance between them so great, that in the present state of national bankruptcy, when we send young men to preach to them, they can hardly obtain sufficient to defray their travelling expenses.

We have little prospect of increase but by emigration and the accession of our youth, who seem disposed to keep by the footsteps of the flock. Our people generally have large farms, we have a fertile soil, and salubrious climate. The increase of our population is rapid. On the whole, we are of opinion, that it would be difficult to find any place where Covenanters have a fairer prospect of inheriting the land forever.

We have one student of Divinity—Mr. Joshua Kennedy. He delivered one piece of trial before us and spent last winter at the Seminary.

As we expect that you will at your present meeting adopt a permanent system of education, for those designed for the ministry, we hope you will make it *definite*. Would not the European plan, of Presbyteries examining young men, previously to their going to college, and also after their return, each session, be well calculated to stimulate their exertions for a high degree of literary excellence? Your reverend body are well aware, however, that, to require of students more than they can perform, is the most effectual means to enervate their exertions and cause your regulations to be evaded.

Is not the language of the third term of communion in relation to the Form of Church government and Directory for Worship too indefinite? The church needs a form of church government and directory for worship *formally* as well as *substantially*.

The present year has been remarkable—alarming. The winter was unusually long and severe, the spring exceedingly wet and cold: but the people turn not to Him that smiteth them, neither do they seek the Lord of Hosts. These circumstances induced us at our April meeting to appoint a day of fasting to deprecate divine wrath.

Though iniquity abounds and the love of many waxeth cold, though there is great lukewarmness and great want of brotherly love, yet, we trust there are a few names in Sardis, who have not defiled their garments and who shall be accounted worthy to walk with the Redeemer in white.

The congregations of Princeton and Walnut Ridge have suffered severely, in various ways which we need not enumerate: yet there is a remnant (whose ancestors have been Covenanters from time immemorial) that are still faithful and zealous. Each of these congregations having given a call to Mr. Johnston J. M'Clurken which being accepted, he was ordained to the holy ministry and installed at Princeton, on the second of June last.

We would conclude, Fathers and Brethren, with observing, that while we have no ground of self congratulation, neither have we any for despondency: we have reason to thank God and take courage. For the Lord shall comfort Zion.

All which is respectfully submitted.

JAMES WALLACE, *Clerk of Presbytery.*

Princeton, (Ind.) June 5, 1843.

The Presbytery of the Lakes presented their report, No. 21, which was read, accepted and referred to the committee on Presbyterial Reports. It is as follows:

To the Synod of the Reformed Presbyterian Church, to meet in Rochester, on the 3d Tuesday of August, 1843.

The Presbytery of the Lakes respectfully report:

That a variety of dispensations of Divine providence has passed over us since last meeting of Synod. We have experienced some marks of the displeasure of the Great Head of the Church, and

though these have not been without much cause and provocation, yet, he has given us many encouraging tokens of his favor. "The Lord will not cast off his people—he will not forsake his own inheritance." Some of our congregations were in a distracted state, particularly some of those which had been placed under our care by recent Synodical deed. These generally now present a different aspect. We have labored much to adjust difficulties, and with very few exceptions, all our congregations enjoy peace. They have been all supplied with the ordinances of the gospel to the extent of our means. There has been a good increase of members in nearly all, and in several an addition of ruling elders. Presbyterial visitations have been attended to in settled congregations.

In Miami congregation, one of the largest in our bounds, some seventeen in number have declined the authority of the church, and left her communion. Four of them are ruling elders. These, with several adherents, have been receiving supplies from D. Steele.

In the Brush Creek congregation, which had been much distracted by the schismatic course of their former pastor and his associates, a degree of peace, harmony and prosperity have prevailed since they obtained another pastor. A good number of members have been added, and four members to the session. That congregation is in a flourishing state.

Most of our congregations are in a prosperous condition—they are nine in number (four are vacant,) besides the societies of Cincinnati, Xenia, Sandusky, Delaware, &c. with a number of interesting places requiring our attention. We have been giving supplies to a number of families in the city of Louisville, Ky. That city, and also the city of Cincinnati, present encouraging prospects—they are sending out the Macedonian cry. An efficient labourer might, with the divine blessing, do much good in both places.

We have had six meetings since the last meeting of Synod. The extension of our borders has accumulated ministerial labor and presbyterial business. At our meeting in May, 1842, held at Utica, a call on Rev. R. Hutchinson from Brush Creek, was presented and accepted, and his installation effected in September following. In October, 1842, at a meeting held at Jonathan's Creek, Mr. James Neill, a licentiate of the Pittsburgh Presbytery, presented himself, duly certified and dismissed; and his name was entered as a probationer. Since he entered our bounds he has been labouring in our vacancies with great acceptance.

At our meeting, Brush Creek, April, 1843, calls from the united congregations of Beech Woods and Garrison, from Jonathan's Creek, and from Southfield, Michigan, were presented to Mr. Neill. The call from Southfield was accepted, and at our meeting held Utica, May, 1843, the candidate was solemnly set apart and ordained to the office of the holy ministry, and on the 7th day of August, installed to the pastoral charge of the congregation. Thus, Fathers and Brethren, by the good hand of our God upon us, Zion's cords have

been lengthened and the curtains of her habitation extended. In the new state of Michigan, far in the wilderness, the tabernacle is erected, and a field of great promise under cultivation, from which we fondly anticipate, under the benign influences of the Divine Spirit, an abundant harvest.

We have been unable to do any thing for Synod's fund for Foreign Missions, owing to the pecuniary embarrassments of the times—our numerous and widely scattered vacancies, societies and families, especially in Michigan and Indiana, which have been aided by our home missionary fund, have required our whole attention in a pecuniary way.

The late action of Synod on the subject of voluntary associations, has had good effect. Our people have generally turned their attention to the subject, and, while they approve of the object of some of these associations, in so far as consistent with truth, Christian benevolence, our public profession and Testimony, they abstain from identifying with them. Some had been connected with canal companies involved in Sabbath desecration, who, so soon as they were informed of Synod's action, and had reflected upon the subject, gave satisfaction and withdrew.

There is a laudable and increasing inquiry for the old paths, and the good way of our covenant fathers. Old books are sought for—and the ancient landmarks traced with an ardor which should cheer our hearts, while we wait for the time set for Zion's favor. "Her saints take pleasure in her rubbish."

Many are asking for the Second Book of Discipline—Hind let loose—Cloud of Witnesses—Faithful Contendings—Auchensaugh Renovation—Scottish Testimony, &c.

The course pursued by the schismatics of '38 and '40, has been, we have no doubt, overruled for good to Zion, in arousing to inquiry and in quickening zeal. Their many gross misrepresentations—their perversions of history and even of the scriptures—their rude attacks made upon the standards of the church while boasting of their adherence to them, to a jot or tittle even—their encompassing sea and land to catch the disaffected, no matter how great the discrepancy of character; yet, having one common prominent and distinct feature—hatred to the church, her courts, and her ministers—these have aroused a spirit of inquiry that will not soon be extinguished. Our people glory in the doctrines of their testimony—the heaven-born truths sealed by the blood of their martyred fathers, and which carried them to glory—they feel the same warm attachment to their Testimony and Terms of Communion that they felt when they lifted their hands and opened their mouths in their defence—they are not disposed to stand by unmoved, while those who once, under the most solemn covenant engagements, stood by their side building upon the wall, are now with axes and hammers breaking down what they once built up.

We trust that intelligence and practical piety in some good degree keep pace with the increase of inquiry after the old paths.

Covenant renovation elicits general interest among our people.—They are anxious to see renovation day, when all former attainments will be recognized and bound up in covenant form—when another cord will be bound around the Testimony, and another seal set to the law among the disciples. Not insensible to the present shakings in the ecclesiastical heavens, they are exceedingly jealous lest a single pin of the tabernacle should be relaxed.

We have no unsettled minister—no probationer, nor student of theology. We trust Synod will not be unmindful of our wants, but grant us a share of ministerial aid at their disposal.

The constituent members of Presbytery are five in number—J. Wallace, J. B. Johnston, A. McFarland, R. Hutchinson and James Neill. By order of Presbytery. R. HUTCHINSON, Pres. Clerk.

The Southern Presbytery presented their report, No. 22, which was read, accepted and referred to the Committee on Presbyterial Reports. It is as follows :

To the Synod of the Reformed Presbyterian Church, to meet in Rochester, N. Y. on the 15th of August, 1843.

The Southern Presbytery respectfully present the following Report of their state and proceedings since last meeting of Synod.

The number of our ministerial members is *seven*, of whom six are settled in stated pastoral charges. Under our care are *fourteen* organized congregations, of which eight are vacant. Of these, five are considered able to support settled pastors, inasmuch as they have repeatedly petitioned Presbytery for the moderation of calls. We have besides several societies and preaching stations that are anxious for the enjoyment of public ordinances to a greater extent than we can possibly furnish. In the bounds of our vacancies generally, and in those of some of our stations there is ground to hope for increase, if laborers could be procured to attend fully to the cultivation of these parts of the Lord's vineyard.

We have held regular semi-annual meetings since the date of our last report : the meetings have been well attended by the ministers generally, and by ruling elders from the several sessions. The sacrament of the Lord's supper has been dispensed annually in some of the vacant congregations ; in others less frequently.

The number of our ministerial members has been increased by the ordination of Mr. Thomas Hannay, a licentiate, whose certificate from our sister Synod in Scotland was submitted to you at last meeting, and who was assigned to our jurisdiction. He was ordained on the 8th of December last to the office of the holy ministry, and installed in the pastoral charge of the Conococheague congregation.

At our last meeting, Mr. J. W. Shaw, a student under our care, and who was certified as having completed his course of Theologi-

cal studies in the Seminary, delivered the complement of the usual pieces of trial for licensure, and was examined at length on the ordinary subjects. His trial pieces and examination being satisfactory and unanimously sustained, he was licensed to preach the gospel as a candidate for the ministry of reconciliation. At the same meeting Mr. R. Z. Willson was received under our care as a licentiate, on certificate from the Pittsburgh Presbytery, and continues within our bounds. During the past year, we enjoyed for a short period the labors of Rev. Wm. Niel and Mr. Samuel O. Wylie, whose ministrations were very seasonable to the several vacant congregations to which they ministered.

There remain under our care two students of Theology, Messrs. Samuel Bowden and Wm. A. Acheson. From the former, Presbytery has received at each stated meeting a trial discourse as a specimen of improvement; from the latter no such trial has been received, he not finding it convenient to return to our bounds during the vacations in the Theological Seminary.

We have but one unsettled minister and two licentiates to supply all the vacant congregations and stations, that look to us for the bread of life as dispensed in public ordinances. Synod will readily perceive that the amount of supply which can be furnished, even when a considerable share of the time of settled ministers is appointed thereunto, must be very inadequate to meet the demand of vacant congregations and destitute societies. We respectfully and earnestly request Synod to take our condition, in this respect, into their careful and compassionate consideration, and to grant us as large a share of the aid at their disposal as the wants of other parts of our Zion will allow.

Presbytery regrets to state that nothing efficient has been done towards carrying out systematically the plan for missionary operations adopted by Synod at last meeting. This has arisen, assuredly not from want of intention or desire on our part, but from the condition of the congregations and people generally, under the pressure of pecuniary embarrassments. It is hoped that ere long the subject can be taken up judiciously, and the plan proposed prosecuted with energy. Neither has it been found practicable to attend, as yet, to the visitation Presbyterially, of the congregations. The number of these, their remoteness, in most cases, from each other and from the residences of ministers or ruling elders, and the frequency of the demands made on the time of both, have seemed to render such visitation extremely difficult. In a few cases it might have been attended to readily, but our desire was and is to serve all alike, especially in the commencement of the matter. Presbyterial visitation we regard as an important duty, the right observance of which is highly beneficial; and we assure Synod of our desire to attend thereto at the earliest period practicable.

A complaint by the Moderator and a ruling elder in the session of the 2d congregation of New-York, against an order of Presbyte-

ry to said session, in a case that has been twice before Synod, will be laid before you. The documents in the case, so far as furnishing them pertains to Presbytery, will be ready when called for.

As to the state of our congregations generally, we can report grounds of encouragement; while there is cause of humiliation before God that these grounds are not more numerous and strong. In those that enjoy stated pastoral labors, and in our vacancies generally, there is a small but steady increase: In all, we believe there is peace; in most love and harmony. In all our settled congregations public and social ordinances are dutifully attended; while in a few vacancies there is, we fear, a sinful dereliction in keeping society. Family duties, we have reason to believe, are punctually observed, at least in the form, and we would hope the services of personal religion are not neglected. We sympathize with our vacancies in want of Pastors, and unite with them in praying that the Lord of the harvest would speedily send forth more laborers. The youth especially are suffering for the want of cultivation in these parts of the great field of labor.

The state of society around us is evidently deteriorating. Old evils have become, in many instances, inveterate; and new ones constantly springing up are strengthening and extending by indulgence. There is much, very much, against which the testimony of the witnesses needs to be directed.

In conclusion, we would respectfully urge upon the attention of Synod the duty, necessity and advantage of employing whatever means may be deemed most advisable and efficient for maintaining and increasing the usefulness of the Theological Seminary. Already is the church enjoying much benefit from the early fruits of that institution; and surely with a proper fostering care, under the blessing of her kind and glorious Head, these may be regarded as only the first fruits, that give promise of an abundant harvest.

Rev. James Chrystie is Moderator of Presbytery, and Rev. M. Roney, Clerk for the present year.

Respectfully submitted.

By order of Presbytery,
New-York, 13th April, 1843.

M. RONEY, *Clerk.*

The Western Presbytery presented their Report, No. 23, which was read, accepted, and referred to the committee on Presbyterian Reports. It is as follows:

To the Moderator and other members of the Reformed Presbyterian Synod to meet in Rochester August 15, 1843.

The Western Presbytery beg leave to report:

That we consist of three ministerial members: two having the oversight of congregations and one, Rev. C. B. McKee, dismissed from his pastoral charge, by which the congregation of Rochester has become a vacancy. We have one licentiate, Mr. Middleton, and four

organized congregations under our jurisdiction : York, Sterling, Rochester, and Lisbon. The latter has received a grant of a moderation of a call ; and is a vacancy, though weak in pecuniary resources, yet of encouraging promise. The increase of our congregations is gradual. We have nothing that would be called, in the language of the times, a revival, yet there is considerable attention given to gospel ordinances, and some regard to the importance of truth, among those without ; and we have reason to believe that our people are growing "in grace and in knowledge." The pecuniary difficulties of the times, press with peculiar weight upon our people, yet we are not left destitute "of food to eat and raiment to put on", or a covert from the storm. A beneficent Providence is dealing with us mercifully in outward things. Though we have embarrassment, yet "His paths drop fatness."

The cause of human rights is making some progress within the bounds of our Presbytery, as connected with the claims of the enslaved African—and the testimony of the Reformed Presbyterian church against the moral evils existing in the Federal constitution, which deprive it of the dignity of being the ordinance of God, has exerted such an influence, that many able friends of liberty, are denouncing the enormous wickedness of this instrument, and pleading for the assembling of a convention, for the forming of one, which shall so clearly exhibit, and firmly establish the inalienable rights of men, without distinction, as cannot by any possible interpretation be construed in favour of slavery.

The heavens and the earth are shaking : admonitory of the near approach of the great and terrible day of the Lord, when he will remove the diadem and take away the crown, and "the little stone shall become a great mountain and fill the whole earth." The signs of the times rebuke our deadness, worldly mindedness, and cowardice, and warn us to gird on the harness, and prepare for the fierce encounter with the enemies of the Lamb, that our banners may float in triumph from the towers of the millennial Zion.

All which is respectfully submitted.

W. L. ROBERTS, *Clerk of Presbytery.*

The report of the Pittsburgh Presbytery, previously presented and laid on the table, was taken up, read, accepted, and referred to the committee on Presbyterial Reports. It is as follows :

To the Synod of the Reformed Presbyterian Church to meet in Rochester, on the third Tuesday of August, 1843.

The Reformed Presbytery of Pittsburgh respectfully present the following report :

By the good hand of our God upon us, we are still enabled in some degree to keep the word of Christ's patience, and follow the footsteps of our Covenant Fathers.

Since the last meeting of Synod we have experienced much that is pleasant and encouraging; and also that which is calculated to produce deep and painful emotions. On the 19th of last April, our dear brother, Rev. Hugh Walkinshaw, with whom we often took sweet counsel, was removed from us by death! Solemn warning—mournful fact: The prophets do not live forever. His loss is sensibly felt and much lamented: but it is the Lord's hand, and let his will be done on earth as it is in heaven. Notwithstanding this afflictive dispensation, we have abundant evidence that the Lord has not cast off his people, nor forsaken his inheritance—and although he has taken from our number one who has dipped his foot in oil, and was always dear and acceptable to his brethren, he has raised up others to take his place, and stand as watchmen upon the walls of our Zion.

Since our last report, Rev. James Milligan, has accepted a call, and been installed pastor of the congregation of New Alexandria. Messrs. James Neal, Renwick Z. Willson, Samuel O. Wylie, William Slater, John Galbraith, and Nathaniel Allen, students of theology, have been licensed to preach the everlasting gospel. Mr. Neal, after labouring for some time in our bounds, was certified and dismissed to the Presbytery of the Lakes—and Mr. Willson to the Southern Presbytery. Mr. Wylie has been ordained to the pastoral charge of the congregation of Greensburgh, Clarksburgh, &c. Mr. Slater to the pastoral charge of Miller's run and Middle Wheeling—and Mr. Galbraith to the pastoral charge of Union, Pine Creek, &c.

Our Presbytery consists of eleven ministers; two of whom, Rev. William Neal, and the senior Professor, are without pastoral charge. Mr. Allen is the only licentiate now in our bounds.

Our students of theology are, Oliver Wylie, Samuel Sterit, Robert Cannon, and Josiah Dodds. Charles Williams, a coloured man, is prosecuting *literary* studies under the care of Presbytery. We have two vacant congregations ripe for settlement, and some important missionary stations. We trust Synod in making a distribution of unsettled labourers will remember our wants, and grant us an adequate supply.

Our congregations are in a healthful and prosperous condition. Peace and harmony generally prevail. We have no cases of discipline to bring before Synod. One reference, on the subject of deacons, is all with which we shall trouble you. The state of society around us is much as formerly. Vice and iniquity abound—error and heresy appear to be on the increase. A form of godliness, with little evidence of its power is highly characteristic of the men of this generation. O that the Lord would send unto his church a reviving and refreshing time from his holy presence; that worm Jacob might soon arise and thresh the unhallowed mountains, and make the hills as chaff; and the whirlwind of the divine displeasure scatter them; and his people be made to rejoice in the Lord, and glory in the Holy One of Israel. Respectfully submitted.

By order of Presbytery.

JOHN CROZIER, Clerk.

The following resolution being offered was referred to the committee on Presbyterial Reports.

Resolved, That presbyteries be, and hereby are directed to require of the sessions, and of the societies under their care, an annual statistical report of the number of families subject to pastoral visitation—of church members in communion—and such other information as is required in the form of a statistical table contained in the printed Minutes, page 11, of 1836 : and that Presbyteries furnish a summary thereof in their stated reports to Synod, according to that same table.

No. 16, a Protest and appeal of M. Mulholland, with accompanying documents, was taken up. A paper purporting to be the pleading of M. Mulholland in the case, was declared inadmissible on the ground that it contained foreign and censurable matter. The appellant not appearing, and no person having been appointed to plead in his behalf, the Illinois Presbytery was heard in the defence. After deliberation on the subject it was *Resolved*, That the appeal be dismissed and the decision of the Presbytery in the case affirmed.

Messrs. Hutcheson and A. Stevenson, ministers, with W. Elder, ruling elder, were appointed to report a Minute stating the ground of the above decision.

Resolved, That the paper purporting to be M. Mulholland's pleading in the case be returned.

The following resolution was offered, viz : *Resolved*, That the design of purchasing lots and erecting a building for the Theological Seminary and for an Institute, be postponed for the present.

While the discussion of this resolution was pending the hour of adjournment arrived.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before.

The consideration of the motion pending at the time of adjournment was resumed. After some deliberation it was laid on the table.

A Preamble and Resolutions on the subject of continuous singing in public worship being offered, were referred to the committee on Discipline.

Adjourned with prayer.

Same place, August 21st, 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except Logan, detained by indisposition, and Chrystie. The latter soon appeared. The minutes of last session were read and approved.

Resolved, That the time of meeting for forenoon sessions hereafter be half past 8 o'clock.

The committee on Presbyterian Reports reported in part. The report was accepted and returned to the committee for completion.

The committee on Foreign Missions presented their Report, which was accepted and, with amendments, adopted as follows :

The committee on Foreign Missions respectfully report :

That they judge it to be the duty of Synod to proceed to some efficient action in this matter. No argument is needed on this subject after the documents published in your Minutes of last session ; all are aware of the obligation to "preach the gospel to *every creature*."

Your committee would recommend

1. That the West India islands be the field of operation, and the island of St. Thomas the place of beginning.
2. That the plan of raising funds already contained in the Minutes of last session, page 321, be carried into effect, viz : that Presbyteries transmit to a treasurer appointed by Synod, the contributions of their congregations. Presbyteries and congregations to adopt such measures in raising funds as they deem suitable.
3. That Hugh Glassford be appointed treasurer to receive such sums as may be forwarded for this purpose, and report to next meeting of Synod.
4. That Synod proceed forthwith to ascertain whether any minister or licentiate can be obtained to go and explore the field of labor.
5. That such person commence the tour of exploration by the first of November, 1844.

T. SPROULL, *Ch'n.*

M. Roney, J. M. Willson, and D. Scott, ministers, with W. Bradford, and H. Glassford, ruling elders, were appointed a committee to superintend and direct the operations of the Missionary contemplated in the above report, and to disburse the funds that may be collected for his support. They were also authorized and directed to endeavor to procure a suitable person to explore the field of labor.

The committee on the Signs of the Times, appointed at last meeting, presented their report, which was accepted, and its consideration, paragraph by paragraph, entered upon. After some progress, the document was recommitted to the committee to make some additions.

Resolved, That a special committee be appointed to prepare a Circular to be submitted to Synod at its next meeting, on the subject of a scriptural education.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before, except M'Crea, who soon appeared.

The Moderator appointed Scott and Slater, ministers, with J. Brown, ruling elder, the committee to prepare the Circular contemplated in the resolution adopted immediately before the last adjournment.

The Committee on the Signs of the Times again presented their report, which was accepted, and its consideration, paragraph by paragraph, was resumed.

The whole report having been considered was adopted as follows :

The committee on "the Signs of the Times" appointed at last meeting of Synod, report the following Causes of *Fasting and Thanksgiving* :

CAUSES OF FASTING.

The duty of humiliation is one to which the church must frequently be called in her present militant condition. There is in her much imperfection and much sin : hence, the need of frequent confession and mourning before God. "Therefore also now saith the Lord, turn ye even to me, with all your heart, and with fasting and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." The sincere discharge of this duty has a great promise annexed to it in scripture. "He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy."

In view of this duty, and of the encouragement to perform it, we acknowledge

1. Lukewarmness and inactivity in the duties of personal religion. Our lives and practice, furnish but little evidence of the power of true Godliness. This has its seat in the heart ; but its inward power is manifested by outward acts, which demonstrate that its obligations are felt. True religion may exist where these obligations are only partially recognized and responded to ; but with such a state

of things it cannot prosper in the souls of men. Indeed, there may be much activity as it respects religion, while at the same time, none of its power may be experienced in the heart. Hypocrites are often very zealous professors; and like Jehu they boast "Come see my zeal for the Lord of Hosts." But real religion cannot prosper without a corresponding activity in the life of a Christian. The absence of such activity as a prominent part of christian character, prevails at the present time among us to a most alarming extent. A Laodicean spirit, hitherto unexampled in its influence, cripples our energies, and spreads over us the death-like slumber of spiritual inaction. We exhibit in practice little of that holy zeal and energy which distinguish the attainments of vigorous piety; and which has been exemplified by believers in holier and healthier periods of the church's history. Such a state of things is most offensive to God. Neutrality, whether as it respects the testimony of Jesus, as embodied in the standards of our church, or the practical expression of its power in the life, is an abomination in his sight. Of such he says, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The painful evidence that such a state of things prevails among us, is found in the frequent neglect of religious duties, or the very careless manner in which they are performed. The most slender excuses are often sufficient to prevent members of the church from attending the public ordinances of religion; and not unfrequently are they neglected without even the form of an excuse. And, this is perhaps still more true, as it respects the private social duties of religion. And even when they are not neglected altogether, the listlessness and inattention with which they are observed, give strong evidence that it is only the bodily service which profiteth little, that is given. Where is our holy zeal? Where is our christian activity that we may make our calling, and our election sure? Where are our fruits meet for repentance? Alas! our barrenness, our leanness, doth bear witness against us.

2. *Worldly mindedness.* This has had a powerful effect in producing lukewarmness in religion: while, again on the other hand, as lukewarmness prevails, the influence of the world increases. As states of mind they mutually act, and react upon each other in hindering the growth of religion in the soul. The secularity of the age

has imparted a character of worldly mindedness to the members of the church, which has never perhaps been so strongly, or so generally manifested as it has been within these few years past, and as it is at the present time. When the duties of religion come into collision with the world, they have generally to yield the preference to its claims. Religion, instead of maintaining a strong and prominent influence on the mind, frequently occupies a secondary place, and exerts only a very feeble influence. This worldly mindedness of professed christians shows itself sometimes by their engaging in business or avocations, the tendency and effect of which upon personal religion, is, to say the least, very doubtful, if not directly injurious : such as encroach upon the duties of the Sabbath, or that deny the time required for the performance of religious obligations during the week : or such employments as may expose individuals who pursue them to the temptation of forsaking the testimony of Christ. In these, and similar cases, pecuniary gain or worldly advantage in some form is the motive ; and religious obligation is often the sacrifice that must be made before the gain or advantage can be obtained.

3. Love does not prevail among the brethren. The duty of loving one another, is frequently urged in scripture as an unequivocal mark of true religion in the soul. "By this shall all men know that ye are my disciples, if ye have love one to another." Growth in the principle of love is inseparably connected with all that is prosperous in personal and social religion. "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?" And, yet the principle of love has but a feeble influence among us. Brethren do not dwell together in unity endeavouring to fulfil the law of love. The bonds of Christian charity are much loosened. The absence of a prevailing spirit of love is visible in the comparatively little interest taken by brethren in each other's welfare whether temporal or spiritual—in the little respect shown to each other's feelings—and especially in the little tenderness shown in regard of each other's characters, by half-expressed insinuations, or by whisperings which materially affect the respectability and religious standing of one another. And sometimes by open and unprovoked misrepresentation and slander.

4. Party spirit. The Spirit of Christ is a spirit of union as well as of love. By this, Christians are bound together in "the unity of the

Spirit and in the bond of peace. That there should be no schism in the body; but that the members should have the same love one for another." As there is only one Lord, so is there only one Spirit. And he is the spirit of union among Christians. This essential element of christian prosperity, does not obtain that high and commanding influence among us that our holy vocation demands: it is too often sacrificed to sinister purposes and aims. We are too ready to overlook the advancement of the Redeemer's glory, whether by the edifying of his body the church, or by the gathering in of the travail of his soul, amid the petty strifes of a partizan warfare. Things comparatively unimportant in the ordinary economy of congregations, as well as matters of higher importance, often become the rallying points of party movements, and fierce contention. Like Diotrefes, some grasp at preeminence among the brethren; or others have an interested selfishness to gratify; or it may be pride and selfwill are the impelling motives: these and other improper motives, create a party spirit in the church, and cause division and strife among the brethren. Even in respect of the ministry of reconciliation such party spirit is indulged; and that to the great injury of the church. The truth, the testimony, and the ordinances of Christ, are not always valued for their own sake, as they ought to be, because they are the means of grace, designed by the Head of the church to promote the instruction, the sanctification, and comfort of sinners. Often these ends are lost sight of in a great measure. The testimony, the truth, and the ordinances of Christ, are too often submitted to party tests. So, that the following language used by Paul to the Corinthians is applicable to us on many occasions: "It hath been declared unto me of you brethren, by them who are of the house of Chloe that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith I am of Paul, and another I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord giveth to every man?"

5. Insubordination. The house of God is a house of order: for the Lord Jesus Christ has appointed in it a system of government. "Obey them that have the rule over you, and submit yourselves, for

they watch for your souls, as they that must give account." Obedience to this plain and obvious command, is not more dutiful than it is advantageous to Christians. There can be little spiritual profit obtained by the ordinances of religion, if the members of the church cease to have confidence in those who bear rule over them in the Lord : and still less, if they indulge in opposition to the judicatories of the church. And yet such a state of things exists : there is an evident want of confidence as it regards the fidelity of both ministers and elders. We live in an age of revolution and change. In political society, and social life, long established order is fast yielding to vague and undefined revolutionary movements. This has been productive of hurtful influence in the church ; submission to existing order is less respected, and obedience to lawful authority more reluctantly given than formerly.

6. Want of public spirit. Vigorous personal religion cherishes an enlarged public spirit ; but with the decline of personal religion it suffers. Viewed in this light, the want of public spirit must appear a very grievous evil : one, on account of which we should be seriously affected. Few members of the church take a deep interest in those things that tend to, and are necessary for the good of the congregations to which they belong. Pecuniary support, or necessary services are often very grudgingly given ; and not unfrequently withheld altogether. And as far as such persons are concerned, the testimony of Christ and the ordinances of religion must soon cease. For, if little interest is taken by such, in their own congregations, they feel still less for the church generally. They prefer their ease, their property, or the world and its claims, to those of Zion.

As it respects the testimony of Jesus, the enlargement of the church, and the conversion of Jews and heathens, we are all verily guilty of the sin of negligence. We have been sinfully deficient in public spirit. Perhaps this is one reason why God is contending with us. Why we have been rent by division and strife—and why there is so little love and so little of the fruits of holiness exemplified by us, because we have been more influenced by narrow-minded selfishness, than by an enlarged public spirit for the manifestation of God's glory and the prosperity of Zion.

The state of religion around us does not furnish much that is encouraging. There is a prevailing tendency to accommodate the

principles of christian truth, to the views and maxims of the world. The different denominations are all, more or less under an extrinsic and foreign influence, which is rapidly bringing them down to the level of the world. The hedge of discipline is broken down; truth is fallen in the streets; and personal religion is at a very low ebb.

In the condition of society generally there is much reason for humiliation.

1. Because of national sins. The nation still occupies the position of infidel hostility to the Lord Jesus Christ, "the Prince of the kings of the earth;" by refusing obedience to his authority—declining the obligations of his law—profaning the Sabbath by carrying the mails and attending to the postoffice department—and by suffering slavery to exist in the District of Columbia, and in the territory of Florida; and by permitting the continuance of the inter-state slave trade, and by protecting the interests of slavery in other parts of the land.

2. Because of an increased tendency to infidelity. Without any great increase of its disciples, the principles of infidelity have been strengthening and gaining ground, to a most alarming extent. Much of the action of the national and state governments, and political movements whether general or local, either proceed upon principles at war with revealed religion, or are calculated to lessen its influence. A striking instance of the tendency to infidelity is found in the powerful efforts now making to drive the Bible and such books as teach its distinguishing doctrines from our schools; and thus make them the nurseries of infidelity, by accommodating them to the false religion of Jews, Papists and Universalists.

3. Because of the increase of Popery. The influence of "the man of sin" is rapidly advancing throughout the world. In our own country, popery is gaining strength in the yearly increase of its members, its priests, its mass-houses and seminaries of learning. And semi-popery, under the name of Puseyism, is daily gaining ground; and presenting an easy lure to nominal protestants to abandon the truth as it is in Christ.

4. Because vice prevails in society, Dishonesty, licentiousness, gambling and murder are more common than at any former period. The excessive immorality of the present time is illustrated by the fact that the number of murders during the first six months of the

current year surpasses those of the entire preceding year,* thus showing a calendar of crime hitherto unexampled in civilized society!

5. Taking a more general view, we notice as a cause of mourning the high-handed and oppressive course adopted by the British government respecting the Church of Scotland, by interfering with her spiritual affairs. Thus endeavoring to subject that church to the exercise of an Erastian power. For these and other reasons Synod appoints the **FIRST THURSDAY OF FEBRUARY, 1844**, to be held as a day of fasting by those under their charge.

CAUSES OF THANKSGIVING.

Although iniquity abounds and the love of many waxes cold, the Lord's goodness has not been withdrawn from us: he still waits to be gracious. Indeed, while there are many causes of humiliation before God, because our sins are many; on the other hand, as far as his dealings with us are concerned, there is ground for the greatest thanksgiving. He has been verifying to us in his providence the character that he has given of himself in his word: "the Lord God, merciful and gracious, long suffering and abundant in goodness."

1. He has smiled upon us by a bountiful providence. In this respect, "God has not left himself without a witness in sending rain upon the earth and fruitful seasons." There is food in plenty for man and beast. And the present season promises the continuance of an abundant supply of our wants. There is some revival of trade and manufactures, furnishing employment for laborers and thus multiplying our comforts.

2. The long suffering patience of God manifested in his providence. Although there has been considerable sickness in some parts of our country, yet no extraordinary mortality has prevailed. The Most High has been dealing with us infinitely better than we have deserved. He has been lengthening our time, and thus giving us renewed opportunity for repentance. We are still in the land of the living; and therefore in the place of hope. "Oh that men would praise the Lord for his goodness, and for his wonderful works unto the sons of men."

3. We are still continued in the enjoyment of the means of grace. The candlestick of the gospel has not been removed from among us:

* Two hundred and fifteen murders are recorded as having been committed in the United States during the first six months.

We have still a nail in God's holy place. We enjoy the ordinances of religion, in the preaching of the everlasting gospel, and the seals of God's covenant. And we have good reason to hope that the enjoyment of these has not been without some suitable fruits of righteousness. And that the blessed influence of the Spirit of God has not been altogether withheld from us.

4. We would hail as a ground of thanksgiving the prospect held out, of doing something in the Missionary cause. Our zeal in this good cause has indeed been but feebly expressed, yet we would not despise the day of small things, but hope that our zeal and energy shall soon be more effectively manifested. And in the meantime praise the Lord that he has put it into our hearts to build an house for the Lord God of Israel.

5. We would remember with gratitude that the bond of connexion with Brethren in foreign lands has been strengthened. The temporary interruption of correspondence between them and us has been removed; and the interchange of brotherly kindness renewed, for which we bless God, who holds the hearts of all men in his hand.

6. It is ground of thanksgiving, that the cause of civil liberty throughout the world is in onward progress. And that efforts, not without success, have been made for the emancipation of the enslaved.

7. The cause of temperance is progressing. The manufacture and sale of intoxicating drinks, with the improper use of them, are very much lessened.

8. We bless the Lord God of Israel, that the reform begun in the Church of Scotland, and so successfully conducted for several years, has issued in the constitution of the Free Church of Scotland; thereby presenting to the Christian world a noble testimony to the Headship of Christ over the Church. For these and other reasons Synod appoints the **LAST THURSDAY OF NOVEMBER, 1843**, as a day of Thanksgiving.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

The committee appointed to prepare a minute stating the ground of the decision made in the case of appeal by M. Mulholland reported the following, which was accepted and adopted.

The principle on which Synod decided this Appeal is, that a person voluntarily entering into an engagement, the nature of which he understood, is bound to fulfil it so far as he is able, the matter being in itself lawful. Ps. xv. 4. "He sweareth to his own hurt and changeth not." It is admitted by the appellants that he entered into the engagement without compulsion, and nothing has been presented to show that the engagement was immoral; nor does the appellant pretend that he was deceived in the bargain.

Respectfully submitted.

R. HUTCHESON, *Chairman.*

The Committee on Foreign Correspondence reported a draft of a letter to the Irish Synod. The report was accepted, and, after some discussion, its farther consideration was postponed for the present.

The committee on Presbyterian reports reported. The report was accepted and ordered to be considered paragraph by paragraph for adoption. While this document was under consideration, a motion for adjournment was carried.

Adjourned with prayer.

Same place, August 22nd, half past 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except Bradford, McCrea and John Wallace; all of whom soon appeared. The reading of the minutes of last session was dispensed with for the present.

Synod resumed the consideration of the report of the committee on Presbyterian reports. After farther discussion, the report, with amendments, was adopted as follows:

The committee on Presbyterian Reports respectfully report :

Your committee have been cheered by the intelligence derived from the reports presented by the appropriate organs. There seems to be a steady progress in knowledge; and a gradual increase of members; and it is to be hoped that this is the effect of that grace which bringeth salvation, and reigns through righteousness unto eternal life. During the period elapsed since your last meeting, there has been a great increase of congregations and ministers, particularly in the bounds of the Pittsburgh Presbytery. The Presbyteries of Illinois and of the Lakes, deserve much credit for the exertions they have made to supply, with so small a number of labourers, so large a field. There ought to be an appropriation of aid made to both, if any can be found.

The great number of vacant congregations and the still greater number of little societies and families, scattered over this growing commonwealth, present a strong motive to industry and activity to our students and probationers to prepare for and labour in the blessed work of supplying these destitute parts of God's heritage with the bread of life.

It is pleasant to observe from these reports, that Presbyteries and members continue to entertain a holy indignation against the wicked system of slavery, and do still cherish a laudable sympathy for their suffering sable brethren, still desiring and still hoping that God will, according to his faithful promise, "arise for the oppression of the poor and for the sighing of the needy," and set them free from them "that puff at them" and at their advocates. The Son of God is "anointed to proclaim liberty to the captive : " He will break every unholy and unrighteous yoke.

It is also very pleasant to learn that there is a growing desire to read the old books which teach the great fundamental principles of our church, namely, that the glory of God should be the chief end of man, in a social as well as individual capacity ; and that the law of God, or the scriptures of the Old and New Testaments, are the supreme rule to direct us to that end. When society comes to think correctly and act consistently on this great principle, the divisions of Reuben, which cause so much grief of heart, will terminate.

Your Committee recommend the following resolutions :

1. That what is now called the Southern Presbytery, be designated the New York Presbytery : and that the Western Presbytery be designated the Rochester Presbytery.

2. That all those Presbyteries which have urged the more complete organization of the Institute, and Seminary, be directed to tell the court at its next sessions, how much they will give to accomplish his very desirable object.

3. That Presbyteries who have not attended to Presbyterial visitation be directed to attend to this duty as soon as practicable.

4. That the Rev. John Wallace, and his congregation, be, for the present, attached to the Pittsburgh Presbytery, and that, if there be any unfinished business, in regard to them, pending before the Presbytery of the Lakes, the same be transferred to the Pittsburgh Presbytery.

As to the disposal of unsettled Ministers and Probationers, we recommend that they remain in their present locations ; except R. Z. Willson, who shall be transferred from the Presbytery of New-York to the Presbytery of the Lakes, April 1st, 1844. We also recommend the adoption of the resolution on Statistical Reports referred to our consideration ; namely, that

Presbyteries be and hereby are directed to require of the congregations and societies under their care, an annual statistical report of the number of families subject to pastoral visitation ; of church members in communion ; and such other information as is required in the Form of a Statistical table contained in printed Minutes of 1836, p. 11 : and that Presbyteries furnish a summary in their stated Reports to Synod, according to that same table.

Respectfully submitted.

J. MILLIGAN, *Chairman.*

The committee on Discipline presented their report, in part, which being accepted, was considered paragraph by paragraph and adopted.*

The committee on Finance reported. The report was accepted, and recommitted to the committee to be completed.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before. The Minutes of the last two sessions were read, corrected and approved.

The order of the day—hearing the report of the committee on Covenanting, was called for. The committee reported a draft of a form for renewing the Covenants, National and Solemn League. The report was accepted and considered paragraph by paragraph; when it was, on motion, *Resolved*, That the report be adopted in *Overture*, and sent down to the inferior courts, with instructions to them to report thereon at next meeting of Synod; and that copies be sent to the sister Synods in Scotland and Ireland, with the request that they transmit their views to us on the subject.

Resolved, That the above mentioned document be published in the Reformed Presbyterian, under the direction of the chairman of the committee, with one hundred extra copies, or as many as he may think necessary, to be sent to Presbyteries, Sessions, &c.

Resolved, That the expense incurred by carrying these resolutions into effect be defrayed out of the Literary Fund.

The following is the Report.

(PUBLISHED IN OVERTURE.)

The committee appointed by Synod, at its sessions in October, 1841, to draft a form for the renewing of the Covenants of our forefathers in the British Isles, respectfully report :

They have endeavored to give to the subject the grave and deliberate attention which its importance and solemnity require.

In the prosecution of the duty assigned them, they have proceeded upon the principle, that the act contemplated is

*For this and other parts of the report, see report as printed entire, p.p. 267—270.—Ed

simply and exclusively a renewing of the covenants by which the Church is already bound; avoiding therein the insertion of any principle or obligation other than those already comprehended in these time-honored documents, and with equal care, preserving every attainment and engagement they transmit to us.

Apprehending that it would be exceedingly difficult to draw up a form of these covenants, in which every term peculiar to the circumstances of the original Covenanters should be expunged, without so mutilating these noble and venerable documents of the piety and zeal of our forefathers, as would be injurious to their worth, and calculated to throw the original instruments into an obscurity and neglect not at all contemplated by your reverend body, or wished for by our people, your committee have thought that the whole end designed would be attained, and these instruments themselves left unimpaired to hold that conspicuous place in the testimony of the Church, which their own excellence and our duty combine to demand, by a brief Formula, acknowledging and defining their obligation, and declaring our solemn renovation of them.

In the preamble necessarily embraced in such formula, it appears proper to mark the special call of Divine Providence to a duty so solemn, and proper only to some special seasons. The covenants themselves contain some references to persons, events, and engagements peculiar to the then period, and to the British Isles. The nature of our circumstances, separated politically as we are from all connexion with the British Empire, puts an end to all such civil engagements as are peculiar to the British Isles, and so it has been constantly acknowledged by the Reformed Presbyterian Church in the United States. A reference to this has therefore been made.

Acting according to these views, your committee offer the following form for the renewing of the covenants, in which they have endeavored to preserve as far as practicable, the very language employed in the original instruments themselves,

Whereas the people of God, in all ages of the world, have been distinguished by a visible covenant relation to the Most High and Eternal, the Creator of heaven and earth, as their God, a covenant now under the New Testament, confirmed by the blood of the Messiah in his one offering for the sins of his people, everlasting in its nature, and setting up a kingdom in the world not to be removed till the end of time;—and whereas it has been the practice of the godly at such times as furnished a special call of Divine Providence to renew their covenant with God, as when in the days of Nehemiah, the rulers, the priests and the people “entered into a curse and into an oath to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God;—and whereas our pious forefathers, in the British Isles, in obedience to the will of God expressed in his providence in their times, did form and enter into, according to the example of the godly recorded in the holy scriptures, in successive and suitable periods, those covenants known by the names of the *National Covenant*, and the *Solemn League and Covenant*, for the reformation of religion, the security of civil and religious liberty, and the establishment of civil government according to the word of God;—and whereas it is an immutable principle revealed in the scriptures and displayed in the providence of God, that covenant engagements in which posterity are concerned, are binding upon the descendants of those who so covenant with the Most High according to his will,

Now therefore, we, ministers, ruling elders, and all other officers and members of the Reformed Presbyterian Church in the United States of North America, although far removed in our civil relations from the British Empire, and therefore, by the providence of God, in our condition in the world released from engagements contained in these aforesaid covenants peculiar to the British Isles, or to the church, or government in those Isles, in whose administration we have no part, and to whose government we disclaim subjection;—yet

do we acknowledge our obligation to maintain, in all other respects, the immutable principles of truth, righteousness and law contained in these honored covenants, and in the other subordinate standards of our church.

We hold ourselves, our posterity, and all who shall hereinafter unite with us, bound by their solemn oath descending to us, their posterity and followers, in the sight of the Lord our God and Redeemer, the Ruler and Judge of the world, to promote the great moral and immutable principles of these covenants, until their ends shall be attained in the reformation of religion, the security of civil and religious liberty, and the establishment of civil government according to the will of God revealed in his word, in this the land of our habitation, or wherever the providence of God shall cast our lot.

We hold ourselves bound to present them in a conspicuous and honored light, and to preserve them unimpaired in their form and principles, as a pattern to the churches and nations in future ages, and as a noble inheritance transmitted to us from our godly forefathers—nor will we ever cease to own their obligation, and each, in our several places and relations, study to promote and attain their ends, as God in his providence shall give us opportunity, and shall enable us by his grace through Jesus Christ our Lord, upon whom we place all our trust.

And because this is a day wherein great and manifold errors abound; wherein also the churches have undergone, and are still undergoing great shakings and trials with severe chastisements, in the wise and holy providence of the Head of the church; wherein infidelity, oppression and misrule characterize the governments of the nations in Christendom, together with a universal disregard of the claims of Messiah, who is Prince of the kings of the earth; and because we have, as a people together, and each in our several lives, great temptations in our way, and many sins to humble us in the sight of the Lord our God;—we do therefore profess and declare, before God and the world, our unfeigned desire to

be humbled for own sins, and for the sins of the land in which our lot is cast ; especially that we have not, as we ought, valued the inestimable benefit of the gospel, that we have not labored for the purity and power thereof, and that we have not endeavored to receive Christ in our hearts and walk worthily of him in our lives ; we profess and declare also our true and unfeigned purpose, desire and endeavor for ourselves, both in public and private, in all duties we owe to God and man, to amend our lives, that each may go before another in the example of a hearty and entire reformation ; that so the Lord may avert the danger to which we, in the maintenance of the Testimony, are exposed, that his displeasure for our sins may be turned away, and we by his grace strengthened and united in maintaining and prosecuting to the end all the obligations descending to and devolving upon us by these solemn covenants of our forefathers, herein mentioned and professed.

And these acknowledgments, professions and engagements we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be manifest ; promising and swearing by the great name of the Lord our God, that we will adhere to these same covenants, the National Covenant, and the Solemn League and Covenant, and all the obligations therein contained and herein confessed, as binding upon us and our posterity, until their end shall in his holy and adorable providence be obtained ; humbly beseeching the Lord to strengthen us hereunto, and to bless our proceedings now and hereafter with such success as may bring deliverance and safety to all his people, confirm and extend his kingdom on earth, and glorify his great and holy name.

JAS. CHRYSTIE, *Chairman.*

The committee on Discipline reported farther, in part, on papers Nos. 11 and 17. The report was accepted.

Messrs. Stevenson and Glassford were heard in enforcing their complaint, contained in No. 17. Farther progress in

the case was arrested for the present, by the adoption of a motion for adjournment.

Adjourned with prayer.

Same place, August 23d, half past 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except Henry and Johnston, both of whom soon appeared.

The Minutes of last session were read, corrected and approved.

The business under consideration before last adjournment was resumed. The Southern Presbytery was heard in defence. The parties being removed and members of Court having expressed their sentiments on the matter, that part of the Report recommending the dismissal of the complaint was adopted.

While the part of the Report relative to No. 11, was under consideration, a motion for adjournment was adopted.

Adjourned with prayer.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before. The Minutes of last session were read, corrected and approved.

The committee appointed to report Rules for the organization of Synod, at the opening of its sessions, reported. The report was accepted and laid on the table for the present.

The committee appointed at last meeting, to publish the Book of Government and Discipline, reported. The report was accepted and laid on the table for the present.

The consideration of the part of the report of the committee on Discipline under discussion at time of adjournment was resumed. After farther discussion this part of the report was adopted.

Messrs. A. Stevenson and Glassford dissented from the adoption of this part of the report, for reasons to be given in.

Messrs. J. M. Willson and Bradford also dissented for reasons to be given in.

The committee on Discipline reported farther, in full, on papers Nos. — and 18, and also on paper No. 2. The report was accepted and ordered to be considered paragraph by paragraph.

On the part of the report which relates to the organization of the 2d congregation of Philadelphia, and the complaint against Synod's agent in the matter, for the manner in which

he had attended thereto, the complainant was heard in enforcing his complaint, and the party complained against was heard in defence.

At this stage of the business, the rule fixing the hour of adjournment at 6 o'clock, P. M. was suspended for the time.

The subject under consideration was resumed. After remarks by members of the Court, this part of the report, with a slight amendment, was adopted.

Mr. Smith obtained leave of absence for the remainder of the sessions.

Adjourned with prayer.

Same place, August 24th, half past 8 o'clock, A. M.

Synod met and was constituted with prayer. Members present as before, except Chrystie, M'Kee and Spear.—The reading of the minutes of last session was dispensed with.

Messrs. J. M. Willson and Bradford gave in the following reasons for their dissent marked in the Minutes of yesterday afternoon's session :

Reasons of dissent from the decision of Synod refusing to review the Resolutions of the last meeting in the case of James Hooks, and reaffirming their order to transfer said case.

The undersigned dissent from said decision because :

1. Said resolutions introduce a novel principle in ecclesiastical proceedings, viz : that upon the petition of a member under process in one session, he may be transferred without their consent to have his case adjudicated in a neighboring session : said member still residing within the bounds of the former. It is an acknowledged and important privilege, that a member under process may, for sufficient reasons, and by taking the regular steps, have his trial issued before the Presbytery, but the undersigned believe the kind of transfer contemplated in said resolutions to be entirely unknown to church law, and, whatever may have been sometimes loosely done, not sanctioned by any approved examples in the history of our church, or of any well regulated Presbyterian church.

2. Because the principle is not only novel, but in the judgment of the undersigned, wrong and dangerous. 1. Wrong : for every session must be allowed to finish its own business, subject to the action of the ordinary rules. They are bound by vow to do this, and members are equally bound to yield submission. 2. Dangerous : for it is holding out encouragement to the factious and designing to throw off, when they fear discipline, the authority of their own session, and choose another to be tried before it. The principle of these

resolutions is not only *novel*, but it is also *wrong* and *dangerous*, and, in the judgment of the undersigned, ought never to be introduced among our rules of procedure.

JAMES M. WILLSON.
WALTER BRADFORD.

Messrs. A. Stevenson and Glassford, gave in the following reason of their dissent marked same place with the above.

We dissent from the decision refusing to review the case of Jas. Hooks for the following reason :

Because the session of 2nd congregation New-York, as yet, knows nothing of the paper laid before Synod, which Synod says contains his submission.

A. STEVENSON.
HUGH GLASSFORD.

Messrs. Chrystie, M'Kee and Spear, appeared.

Synod resumed the consideration of the report of the committee on Discipline, on that part of it which relates to paper No. 2.

The discussion on this subject was arrested by a motion to suspend the rule fixing the time of meeting at 3 o'clock, P. M. which was adopted.

Adjourned with prayer, to meet at 2 o'clock, P. M.

Same place, 2 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before. The Minutes of the last two sessions were read, corrected and approved.

The committee on Finance again presented their report which was accepted, and, with amendments, adopted as follows :

Your committee on Finance would respectfully report :

That they have examined the report of the Treasurer of Synod, and find it correct. There have been received for defraying travelling expenses to this meeting of Synod the following sums :

From the congregation of Craftsbury,		\$6 00
“ 1st “ New-York,		21 00
“ “ Sterling,		5 00
“ “ Bloomington,		10 00
“ “ Camp Run and Slippery Rock,		15 00
“ 2d “ Philadelphia,		20 00

From the congregation of	Old Bethel,	7 25
"	Brush Creek,	8 00
" 1st	Philadelphia,	20 00
"	Coldenham,	10 00
"	Pittsburg,	34 18
"	Londonderry,	8 00
"	Newburgh,	14 00
"	New Alexandria,	10 00
"	Rochester,	6 20
"	Monongahela,	17 00
"	Southfield,	5 00
"	Miami,	9 00
"	Union and Pine Creek,	9 25
"	Bethel,	5 10
"	Greensburg and Clarksburg,	10 00
"	York, N. Y.	7 68
" 2d	New-York,	32 50
"	Princeton and Walnut,	5 50
"	Tomako and Muskingum,	8 50
"	Salt Creek,	10 50
"	Miller's Run and Middle Wheeling,	8 62
"	Jonathan's Creek,	2 50
Amount,		<u>\$325 78</u>

Number of miles 16,060, leaving a small sum over two cents per mile, which we have divided equally among the members. Your committee would observe that the amount of money is less than formerly, and the number of miles much greater. Some congregations have not contributed as much as they have done heretofore, and many others, both settled and vacant, have given nothing.

We have examined the report of the Treasurer of the Theological Seminary, and find it also correct. He reports the following contributions to, and expenses of the Seminary.

CONTRIBUTIONS.

From the congregation of	Pittsburgh and Allegheny,	\$146 91
"	Conococheague,	29 00
"	Philadelphia,	69 66
" 2d	New-York,	146 66
"	Camp Run and Slippery Rock,	33 00
"	Union and Pine Creek,	19 08
"	Monongahela,	30 00
"	Beech Woods,	15 00
"	New Alexandria,	51 00
" 1st	New-York,	50 00
"	Newburgh,	50 00

From the congregation of Elkhorn,	16 40
“ “ Brush Creek,	12 72
“ “ Salt Creek, &c.	31 00
“ “ Brookland, N. Washington, &c.	20 00
“ “ Utica,	14 55
“ “ Clarksburg,	3 00
“ individuals in New-York,	3 62
“ Thompson Graham,	4 00
“ Thomas Hannay,	2 25
“ John Galbraith,	5 00
“ Wm. Magee, (collected in Allegheny,)	11 00
Balance in hands of late Treasurer, as per his report,	208 59
	<hr/>
Amount,	\$972 44

EXPENSES.

Paid by late Treasurer to Dr. J. R. Willson,	\$20 00
“ “ Rev. T. Sproull,	174 59
Broken bank paper from late Treasurer,	14 00
Paid Dr. Willson, per Mr. Euwer, up to August 3, 1843,	672 95
“ Rev. T. Sproull,	66 42
Amount transferred to Seminary building, being amount from New Alexandria congregation,	33 00
Postage and discount on Urbana paper,	94
	<hr/>
Total amount paid,	981 90
“ “ received,	972 44
	<hr/>
Balance due Treasurer,	9 45

The report of the Chairman of the Committee of Publication, exhibits the expenses of said work to be \$137 70
Amount received from Treasurer of Synod, and sale of work, 154 75

Leaving \$17 05

In favor of Synod, which your committee would recommend to be returned to the Treasurer.

Respectfully submitted.

JNO. WALLACE, *Ch'n.*

Synod resumed the consideration of the subject under discussion at the time of adjournment. Evidence in support of the several charges against Mr. M'Kee, mentioned in the report under consideration, was called for. Various portions were read from a pamphlet entitled "Anti-Deacon," in support of the charges severally. Mr. M'Kee was heard in his own defence on the charges severally. After deliberation by the

members of the Court, this part of the report was, with amendments, adopted.

The Moderator called Rev. J. Chrystie to the chair, to preside in carrying out the last two resolutions of the report. Mr. M'Kee, being called upon, expressed his submission, in the Lord, to the Court, in the decision made in his case; distinctly disavowed all sentiments and opinions, on the subject of Deacons, at variance with Reformation Principles and other Standards of the Church; and was then admonished by the Moderator.

The entire report of the committee on Discipline, as adopted by Synod, is as follows :

The committee on Discipline report as follows : First, on No. 5, with accompanying papers.

This is a protest taken by some members of the Pittsburgh and Allegheny congregation, and an appeal from the session of that congregation, to the Presbytery of Pittsburgh, by whom it has been referred to Synod.

The appellants had presented a petition "respecting Deacons and Trustees" to the session of Pittsburgh, &c. which petition said session declined to grant.

And while it was competent for the appellants to have memorialized the superior judicatory, in the premises, or to have complained to it against session, because of neglect of duty,

Yet, whereas, protest can be entered only in the case of a judgment given; and an appeal can only be made from a court giving such judgment; And,

Whereas, no judgment was given in this case; therefore

Resolved, That said appeal from said session of Pittsburgh, &c. be not sustained.

Further, your committee report on the preamble and resolutions of Mr. Milligan in regard to the declaratory act of 1838, about the mode of singing by reading the line. As also on papers Nos. 13 and 14, which have been referred to them on the same subject: the former, a petition from the elders, the latter a petition from the members of the congregation of Topsham, that Whereas there seems to be no good reason for rescinding the resolutions of 1838, so that congregations may sing continuously. Therefore, *Resolved*, That the further consideration of said preamble and resolutions of Mr. Mil-

ligan be dismissed : and that the prayer of said petitioners be not granted.

Further, your committee report on the memorial of James Campbell and William Woodburn, suspended from the privileges of the church by the session of Rochester, because they declined paying certain monies due by them to the congregation. That whereas, declining to pay said debts does not appear to have arisen from any indisposition, or unwillingness to obey the Divine command "owe no man any thing." But, whereas, it appears to have arisen from conscientious scruples in regard to the acknowledgment of the lawfulness of the agents authorized to receive and disburse monies in said congregations. Therefore,

Resolved, That the sessions of the congregations in whose bounds said memorialists are residing be, and hereby are instructed to restore them to the enjoyment of their privileges as members of the church whenever said memorialists shall have paid the monies due by them to the congregation of Rochester. Also, *Resolved*, That said monies shall be paid to any person appointed by the session of Rochester to receive them.

Further, your committee report on papers Nos. 11 and 17; the former being a memorial from the session of the 2nd congregation of New-York, respecting the decision of Synod in 1841, in the case of James Hooks. The latter being a complaint of Rev. A. Stevenson, the pastor of that congregation, and Hugh Glassford, one of its ruling elders, complaining against a decision of the Southern Presbytery in the case also of said James Hooks.

Your committee do not feel themselves called upon in reporting on these papers to inquire into the statements which they contain.

In 1840, Synod ordered that on the submission of James Hooks to the session of the 2nd congregation of New-York, said session should furnish extracts to the said James Hooks for the transference of his case to the session of the 1st congregation of New-York. The session of the 2nd congregation, being present by their Moderator, was heard in the premises. This forecloses all reference to any declinature, said to have been made, of the authority of said session antecedent to 1840. The action of this Court then taken made it the duty of said session to furnish the said James Hooks with extracts for transference on submission being made to their authority. And whereas, Synod in its meeting in 1841, decided that the submission

contemplated by Synod in 1840, was truly and properly given; and they being the most competent judges of what they meant by submission. Therefore,

Resolved, 1st. That the complaint of Rev. A. Stevenson and Hugh Glassford be dismissed.

And Whereas, the reasons given in the memorial do not appear satisfactory to your committee, that a review of the case is demanded by any principle of law or equity. Therefore,

Resolved, 2nd, That such review should not be granted. And whereas, it is the duty of inferior judicatories to obey the orders of this Court. Therefore,

Resolved, 3d, That the session of the 2d congregation of New-York be and hereby are directed to communicate to the session of the 1st congregation extracts in the case of James Hooks.

Further, your committee report on papers Nos. — and 18, the former the report of the Rev. C. B. M'Kee, the member of Synod appointed at its last meeting to organize the 2d congregation of Philadelphia: the latter a complaint of the Rev. James M. Willson, the pastor of the 1st congregation, complaining against "the manner in which the Rev. C. B. M'Kee carried out the deed of Synod in regard to the organization of a new congregation in the city of Philadelphia."

Whereas, without great inconvenience, Mr. M'Kee could not have fulfilled the trust committed to him by Synod in this matter in any other way than he did it. And whereas, in the peculiar circumstances of the case, the pledge offered to the pastor of the 1st congregation, by Mr. M'Kee, acting in the name and by the authority of those for whom the certificates were asked, should have been held sufficient; and the certificates given. Therefore,

Resolved, That the complaint against Mr. M'Kee, in the premises, be dismissed by Synod.

But whereas, the ordinary medium of organizing congregations is that of a Presbytery: and as it appears to your committee, that the difficulty in this case has arisen from the employment of a different medium of organization. And whereas the receiving of members for the organization of a congregation without certificates is not according to the order of the church in ordinary circumstances. Therefore further,

Resolved, That the organization of the 2nd congregation of Philadelphia shall not be held, or esteemed, a precedent in either of these respects, in any time coming.

Finally, your committee report on paper No. 2, which is a libel preferred against the Rev. C. B. M'Kee, by the Rev. A. Stevenson. The libel consists of five counts. The first count is a charge of error in doctrine in so far as Mr. M'Kee has taught in a pamphlet called "The Anti-Deacon," "that there is in the church of Christ no such officer appointed by him, as the Deacon distinct from the ruling Elder." The pamphlet on account of which the libel is preferred furnishes abundant evidence of the truth of this charge.

The second, third, and fourth counts in the libel are true only by implication and constructively. The fifth, and only remaining count in the libel, is that of "lying." On this part of the charge your committee is opinion that Mr. M'Kee has rather mistaken the meaning of the writers referred to, than designedly falsified their statements. Therefore,

Resolved, That Mr. M'Kee be entirely acquitted on this count.

While your committee entertain no doubt of the purity of Mr. Stevenson's motives in preferring said libel; and of the relevancy of the principal charge to censure, they nevertheless recommend the adoption of the following resolution, namely:

Resolved, That Synod shall not proceed in the trial of Mr. M'Kee on said libel.

But whereas, error in doctrine respecting the order of the church is a very serious evil, therefore,

Resolved, That Mr. M'Kee shall be required by Synod forthwith to disavow all sentiments and opinions on the subject of Deacons, inconsistent with, and at variance with "Reformation Principles," and other standards of the Reformed Presbyterian Church. And further,

Resolved, That Mr. M'Kee shall be admonished by the Moderator because of the publication of such sentiments and opinions.

All which is respectfully submitted.

DAVID SCOTT, *Chairman*.

The Report of the committee appointed to report Rules for the organization of Synod at the opening of its sessions was

taken up, and being considered article by article, was, with amendments, adopted as follows :

The Special Committee on the organization of Synod at the opening of its sessions, respectfully report the following rules :

1. Immediately after the court has been constituted, the Clerk shall proceed to call the names of all the ministers known to Synod at the preceding meeting.

2. The certificates of elders from all previously recognized congregations shall then be received and their names recorded. A certificate shall be deemed regular when signed by the Moderator and Clerk of session ; but if a congregation be vacant, and have not had an opportunity to make an appointment in constituted session, when signed by at least a majority of the elders of said congregation.

3. Ministers ordained or received since the last meeting of Synod, shall then be introduced by any officer or member of the Presbytery to which he belongs, and upon a similar introduction the certificates of elders from newly organized congregations shall be received, and their names recorded.

4. Synod shall then decide upon the admission of such as have not formal certificates, or whose delegation has been disputed.

5. If while the roll of ministers is called, it be stated by any officer or recognized member of the Presbytery to which he belongs, that any minister present has been suspended from privileges, or is under process for censure, such minister shall not take his seat, until the case shall have been investigated after the organization of the court.

6. The members having been thus ascertained, Synod shall proceed to the choice of a Moderator and Clerk. In making this choice the court shall proceed by nomination, and calling the roll. If upon the first vote no candidate have the majority of all the votes, the vote shall again be taken. And in this case the two highest on the list shall alone be considered in nomination.

Your committee also recommend the following resolution :

Resolved, That the Clerk be directed to make up a complete list of the ministers and congregations now known to this Synod, and that the same be done at every session, to be used in carrying into effect the rules for the organization of this court.

All which is respectfully submitted.

J. M. WILLSON, *Chairman*.

The report of the committee on Foreign Correspondence was taken up and adopted. It is as follows :

The committee on Foreign Correspondence report the accompanying draft of a letter to the Reformed Presbyterian Synod in Ireland.

JAS. CHRYSTIE, *Chairman.*

Rochester, N. Y. 20th August, 1843.

To the Moderator and remanent Members of the Reformed Presbyterian Synod in Ireland.

REV. FATHERS AND BRETHREN—

We have received with much pleasure your letter of the 15th July, of last year, read in our Synod during its present sessions, held in the city of Rochester, in the state of New-York.

It has rejoiced our hearts to have in your communication, valuable for other reasons, a renewing of an intercourse long and unhappily intermitted, and from which, as it is auspiciously restored, we promise ourselves much advantage, and hope, under the blessing of our common glorious Head, great advantage to the interests of our common cause.

Your sympathy in the painful series of events through which we have passed, in which we endured a great fight of afflictions, is a solace for which we are thankful. We had an established conviction of the necessity of the course which was then pursued, and were sustained and impelled by an imperative sense of duty. A conviction which has been confirmed by subsequent events, painful from the persevering and increasing defection of our former brethren, but consolatory in an eminent degree, in the marked approbation of the Head of the Church, in our internal order and peace, and the prosperity of our beloved Zion now enjoyed to an extent equal to, if not surpassing her condition previous to the lamentable and memorable ordeal by which many were cut off. Our present Synod numbers forty-five regularly constituted members, in ministers and ruling elders present, and would have been increased but for the absence of several unavoidably detained at home. Numerous vacancies besides, ripe

or ripening for settlement, call upon us for gospel administrations which we have not the means of affording to the extent required. Licentiates for the ministry, issuing from our Theological Seminary, which has furnished us with many valuable and acceptable fruits of its usefulness, are speedily settled in pastoral charges, and prosecuting, with acceptance to our people, and we hope with approbation from on high, the great end of their ministerial calling.

These distinguished tokens of the divine goodness, while they call for corresponding thanksgiving, are attended with circumstances which call for humiliation and grief. Great and abounding and varied iniquity and error surround us replete with temptation—the age is marked with agitation.—A spirit of inquiry and deep investigation is abroad. Truth neglected long, is anew called up in various forms—errors decrepit with age and supposed to be abandoned are summoned to the conflict in modern garniture. The witnesses are therefore required to gird themselves to unwonted efforts in wisdom, vigilance and fidelity, to hold undiminished every past attainment, and resist enemies multiplying in every form.

Such events and characteristics of our age are moreover modified but augmented in their unhappy influence by the nature of the civil institutions of our land. These, valuable indeed in many important respects, are nevertheless infidel in their basis, and licentious in their influence, tending unhappily to loose and break the social bond in every condition of life, except where iniquity is established by law, and there the chains of slavery bind their victims fast.

Thus far the glorious Lord our God has preserved and held us firm, united and prospering in his work. We give all praise and honor to his Holy Name, and while we would stir ourselves up to earnest prayer for continued and increasing help from on high, we ask, dear brethren, a place in your supplications, that we may fail not in receiving all needful grace

to remain faithful and united in the maintenance of a testimony transmitted from our common martyred forefathers.

Our earnest desires, beloved brethren, are to multiply and strengthen the bonds which unite us to the witnesses in the British Isles. The renovation of the Covenants, apparently simultaneously contemplated in Scotland, Ireland and the United States, furnishes an encouragement that some effort may be made for that end. And we further suggest whether the adoption of one common Testimony adapted to the condition of the Church in each of these, and in all other lands, may not be attained. It will give us pleasure to learn your mind on these subjects, and to receive any suggestions which may contribute to an object perhaps difficult, but we conceive not impracticable, and which would so greatly promote the unity of the church in her character and all her movements.

We have observed with lively interest the various events which issued in the final departure from your fellowship and testimony, and we now add ours also, of many with whom in former times you took sweet fellowship, and went to the house of God in company. Well knowing what it is to witness social ties the most sacred sundered, covenants violated and truth maligned, insulted and decried; we can, dear brethren, deeply sympathize with you in the ordeal through which you have passed. We give thanks to God our Saviour, that so many have proved faithful, and that after a frightful tempest has passed over the church with you and with us, a bright day has broken upon us both. We rejoice in the peace and prosperity which you inform us is extended by a gracious God in all your borders, and you have our earnest and frequent prayers that they may long continue and greatly increase on every side. Of these events and your measures in the prosecution of the testimony, we could obtain only imperfect and scanty knowledge, barely sufficient to give us a general and so far satisfactory persuasion that your aim was the maintenance of truth and order in which we rejoice you have succeeded. As to the details of a series complicated and varied,

offering unhappily difficulties and temptations on every side, and many outlets to human imperfection, we, like yourselves, in the time of our distress, subjected to the privation of a long suspended intercourse, do not even presume to judge, nor offer our approbation. We are glad to believe that as the end is holy, and our brethren approved of God beloved, and faithful, so the means we trust have throughout been attended, as in our case, so in yours, with the testimony of an enlightened and approving conscience. "Let our souls bless the Lord, and be not forgetful of all his benefits, who forgiveth all our iniquities, who healéth all our diseases, who hath redeemed our life from destruction and crowned us with loving kindness and tender mercies."

The Missionary cause is not without attention among us. Owing to a repugnance to follow in the train of error and disorder which in some instances mark that cause in the present day, and our scanty means, barely in many instances sufficient to uphold our cause in its present limited state, our people have been tardy in coming forward to the work. But this repugnance is giving way, as it is discovered that the gospel may be propagated by missionary efforts in perfect consistency with the preservation of truth, and in an entire subjection to ecclesiastical order. Several of our congregations, and some of our presbyteries have moved in this effort, and the manifest benefit to the cause and the church is encouraging, and will doubtless encourage others, until, as we hope and that soon, all will be united in the prosecution of an object so important.

A marked and increasing attention to the order of the house of God characterizes our present state and deliberations, and we think, we are well authorized to believe that never was our whole church more devoutly interested in maintaining the whole testimony pure and entire. As this gives rise to agitating discussions originating in honest purposes to serve and honor the glorious Head of the Church, so we trust in his gracious compassion that they will be overruled and directed.

to the promotion of his glory, and the ultimate, increasing and permanent welfare, harmony and prosperity of our beloved Zion.

Brethren farewell—let our correspondence now happily renewed be ample and frequent—let the events which befall us and the movements in which we are engaged on either side of the Atlantic, be such as not only to awaken interest, but create joy—and to these ends let our mutual prayers often meet in the intercession of our blessed and glorious High Priest, Jesus the Son of God. Yours in the Lord, &c.

Respectfully submitted.

J. CHRYSTIE, *Chairman.*

The Rev. J. M. Willson was appointed the Moderator's alternate, to open the next meeting of Synod with a sermon.

Matt. xxviii. 19, first part, "*Go ye, therefore, and teach all nations,*" was assigned as the subject of discourse.

The report of the committee on the Theological Seminary was taken up and ordered to be considered paragraph by paragraph. After some progress in the consideration, the rule fixing the time of adjournment at 6 o'clock was suspended, and the consideration of the report was continued.

The Court took a recess for an hour and a half.

The time of recess having expired, the members of Court came to order.

Synod resumed the consideration of the report under discussion previous to the recess, which, after farther deliberation, was, with amendments, adopted, as follows :

The committee on the Theological Seminary beg leave to report. Your committee, from personal observation and credible testimony, see abundant reason to thank God for the countenance he has vouchsafed this institution.

From the commencement of its operations there has been a goodly number of students of high promise, whose improvement in study reflect honor on them and on their teachers.

The public have confirmed the good opinion of their ministerial friends: as many as have gone forth on the theatre of public life have been highly respected, and the greater part of those who have appeared as candidates for settlement have received calls and are settled.

Still with all these facts the state of our funds indicates the necessity of either greater exertions on the part of the church, or a great reduction of the expences, or a discontinuance of the institution; to obviate which we offer the accompanying plan to raise the requisite funds.

Whereas it is manifest that the Seminary for the education of students and their preparation for the Holy Ministry under the care of this Synod, has heretofore succeeded greatly to the satisfaction of the church at large and of this Court, and its prospects of future usefulness give a high claim on the interest and attention of our ministry and people; and whereas it appears to have been exposed to much inconvenience from the want of pecuniary support and of consequent embarrassment; it is therefore evident that early measures should be adopted to provide a suitable, punctual and permanent support for that institution, by an appeal to, and call upon the affections of our people to bestow in a manner easy to the whole and effectual in its results; the following plan is proposed to accomplish an object so desirable and important to the church at present, and so intimately connected with its future prosperity. It is not to be supposed that our people are insensible to the worth of the fruits of that Seminary in the licentiates sent forth, whose services are received with acceptance, and who have been at an early period settled in pastoral charges in our vacant congregations—nor is it to be supposed that they would be unwilling to contribute a small moiety of their substance, making a respectable aggregate in the whole, for the comfortable support of our Professors so usefully employed. Therefore

Resolved 1st, That all our church members in our settled congregations, vacancies and societies throughout the church be recommended to contribute each the sum of ten cents, to be paid at the commencement of the operation of this act, and to be continued in half yearly payments of the same sum while that Seminary continues.

2d, Resolved, That the said contributions be carefully and punctually collected in every society, in settled congregations, that they be handed to the Pastor, and by him forwarded to Daniel Euwer, residing at Pittsburgh, Pa.

3d, Resolved, That in vacant congregations and societies the same course being pursued in collections, the sums be respectively handed to the nearest settled Pastor, or the first ordained minister who shall serve among them, to be by him transmitted forthwith as before directed.

4th, Resolved, That in each society and congregation an accurate list of the names composing the same be kept, connecting with each an indication of attention to this contribution.

5th, Resolved, That Daniel Euwer who is hereby appointed to receive their contributions from the several Pastors and others, who shall transmit them to him, shall out of the funds so received, pay to the Professor, J. R. Willson D. D., the sum of five hundred dollars annually, and to the Professor Rev. Tho. Sproull—as an acknowledgment for his valued but unrequited services—the sum of one hundred dollars annually, both in half yearly payments, and if the sum received shall not be equal to such payments to distribute to each in the proportion of these said sums.

6th, Resolved, That a copy of these resolutions be read by every settled minister to his people, he accompanying them with such remarks as may effect, through the agency of the sessions, arrangements in the congregations to bring them into full and successful operation; urging all such as have it in their power to make such additions as may provide a competent and permanent fund for the purpose contemplated.

All which is respectfully submitted.

J. MILLIGAN, *Chairman.*

The Moderator and Clerk were appointed a committee to publish the Minutes in the Reformed Presbyterian, with *one hundred* extra copies; and it was ordered that the expense incurred by publication be defrayed out of the Literary Fund.

Messrs. Chrystie and A. Stevenson, ministers, with H. Glassford, ruling elder, were appointed a committee to report at next meeting of Synod, a plan for completing the Argumentative part of the Testimony.

The following resolution, previously laid on the table, was taken up and adopted, viz:

Resolved, That the design of purchasing lots and erecting a building for the Theological Seminary and for an Institute, be postponed for the present.

Resolved; That the committee of Finance for the Theological Seminary, be instructed to cancel, on equitable terms, whatever agreement, if any, they may have made for the purchase of lots on which to erect a building for the Theological Seminary.

Dr. Willson and J. Chrystie, ministers, with J. Campbell, ruling elder, were appointed a committee, to report at next meeting of Synod, an Address to the Church on the subject of Covenanting.

The Chairman of the Committee on Foreign Correspondence was directed to send to the Reformed Presbyterian Synod in Ireland, a copy of the letter to that Court, adopted by this Synod at its present sessions; and also a copy of the same letter, with such variations as the circumstances require, to the Reformed Presbyterian Synod in Scotland.

Rev. S. O. Wylie was appointed a member of the Committee of Inspection of the Theological Seminary, to fill the vacancy occasioned by the decease of the late Rev. H. Walkinshaw.

Resolved, That Synod express thanks to the members of the Rochester congregation and others, for their kind and generous hospitality extended to the members of this court during the time of its present sessions.

The entire minutes of the meeting having been read, corrected and approved,

Synod adjourned with prayer and singing the 133d Psalm.

M. RONEY, *Moderator.*

WILLIAM NIEL, *Clerk.*

REPORT OF SYNOD'S TREASURER.

Walter Bradford, Treasurer, in account with the Synod of the Reformed Presbyterian Church.

DR.

1841.

Sept. 20. To balance in Treasury, per last report, \$322 98½

1842.

April 7. " cash for Minutes received from Rev. D.Scott, 21 30

" " " four copies do. from Rev. M. Roney, 1 00

" " interest, settled up to the beginning of yr. 1842, 39 62

\$384 90½

CR.

1842.

March 19. By cash for postage on Rev. D. Scott's order, \$00 14½

April 7. " " " Rev. M. Roney's order, 21

" " " paid Rev. David Scott's order, for printing the book on church government, 152 00

" " " paid Rev. M. Roney's order, for extra copies of the Minutes of 1841, and 500 copies of the "Signs of the Times," 31 47

April 28. " " for postage on Mr. D. Euwer's rec'pt, 21

184 03½

Balance in Treasury, August 1, 1842, 200 87

\$384 90½

(Errors excepted.)

W. BRADFORD, *Treasurer.*

In the above balance is included the \$62 62, recommended by Synod, to be appropriated to aid in promoting the preaching of the Gospel—"should Synod engage in Missionary operations." As Synod has made no definite arrangement for that purpose, your Treasurer had no other account to which he could legitimately place the amount.

W. B.

Philadelphia, August 1, 1843.

REPORT OF SEMINARY'S TREASURER.

Theological Seminary in account with Daniel Euwer, Treasurer.

CR.

1842.

Jan. 15.	By cash from Pittsburg and Allegheny congregation, per J. Carson,	\$13 50
Feb. 1.	“ “ “ “ per Rev. T. Sproull,	46 87
“	“ “ T. Graham, Freeport, per T. Sproull,	4 00
“	“ “ individuals in N. York, per “ “	3 62
11.	“ “ Pittsbg. and Allegh. cong. per J. Carson,	4 75
18.	“ “ “ “ “ Rev. T. Sproull,	13 00
Mr. 15.	“ “ “ “ “ “	1 00
28.	“ “ Conococheague, per S. Thompson,	16 00
“	“ “ Philadelphia cong. per Rev. A. Stevenson,	11 25
“	“ “ Thomas Hannay, per “	2 25
“	“ “ 2d cong. N. York, per “	37 75
Apr. 1.	“ “ Pitts. and Alleg. cong. per J. Carson,	2 00
7.	“ “ Camp Run, &c. per M. Stewart,	9 50
“	“ “ Union, Pine Creek, &c. per J. Dodds,	8 33
“	“ “ “ per Rev. John Crozier,	10 00
25.	“ “ Philadelphia cong. per Rev. T. Sproull,	25 00
June 28.	“ “ Beachwoods cong. per “	10 00
July 5.	“ “ New Alexandria cong.	33 00
26.	“ “ 1st cong. N. York, per Rev. T. Sproull.	50 00
“	“ “ Newburgh cong. per “	25 00
27	“ “ 2d cong. N. Y. per Dr. J. R. Willson,	25 75
Oct. 11.	“ “ Rev. H. Walkinshaw's cong. pr. Rev. T. Sproull,	20 00
24.	“ “ Beechwoods cong. per T. Sproull,	5 00
“	“ “ Rev. Mr. Roney's cong. per “	25 00
Nov. 22.	“ “ Rev. W. Sloan's cong. pr Dr. J. R. Willson,	16 40
Jan. 26.	“ “ Pitts. and Aleg. cong. per P. Mowry,	7 75
Feb. 7.	“ “ Rev. A. Stevenson's cong. N. York, in letter, including premium of 8½ per ct.	83 16
“	“ “ Pitts. and Alleg. cong. from Mr. Burnside's society,	7 25
8.	“ “ Rev. J. Crozier's cong. pr Rev. T. Sproull,	5 00
“	“ “ Pitts. & Alleg. “ Burnside's society,	8 00
Mar. 10	“ “ Conococheague, per Rev. T. Hannay,	13 00
“	“ “ New Alexandria, per Rev. J. Milligan,	18 00
“	“ “ Slippery Rock, per Rev. J. Blackwood,	10 00
11	“ “ Rev. J. Crozier, per Rev. T. Sproull,	13 00
“	“ “ Pitts. & Allegheny, per J. Carson,	13 00
22	“ “ Brushcreek, per Rev. R. Hutcheson,	12 72
30	“ “ Clarksbg, Ind. co. Pa. per Rev. S. O. Wylie,	3 00

Mar. 31	By cash from Union cong. per. John Dodds,	10 95
"	" " Rev. John Crozier,	2 00
"	" " Pitts. & Alleg. per J. Carson,	1 00
April 4	" " Philad. cong. per Dr. J. R. Willson,	33 41
"	" " Salt Creek cong. " "	31 00
"	" " Slippery Rock, " "	13 50
15	" " Utica cong. per James Boggs,	14 55
May 9	" " Pitts. & Alleg. cong. per Rev. T. Sproull,	28 79
"	" " John Galbraith, per " "	5 00
Bal. ac'd for by late Treas. in 1841, not on my books,		208 59

DR.		\$961 45
	To am't paid by late Treas. to Dr. J. R. Willson,	\$20 00
	" " " Rev. T. Sproull,	174 59
	" " " Broken bank paper from late Treas.	14 00
June 14	" " " Dr. J. R. Willson to this date,	661 95
"	" " " Rev. T. Sproull to this date,	66 42
"	" " " Transferred to Seminary building, being amount from N. Alexandria cong.	33 00
"	" " " Postage and discount on Urbanka paper,	94
		\$970 90

Balance due Treasurer, \$9 45

Pittsburg, July 18th, 1843. DANIEL EUWER, Treasurer.

Theological Seminary Building in ac't with D. Euwer, Treas.

1842. CR.		
June 10,	By cash from Monroe co. Ind.	\$15 00
July 6,	" " " Robert Adams Pittsburg,	10 00
8	" " " Monongahela cong. fm Mr. J. Willson,	3 00
13	" " " Rev. Mr. Milligan,	10 00
Aug. 5,	" " " John Spence, Pittsburg,	5 00
"	" " " New Alexandria, 5th July,	33 00
		\$76 00

DR.

July 8,	To cash paid order to Philip Mowry, one-half year's rent of Hall,	\$25 00
13,	" " cash paid Philip Mowry,	20 00
Sept. 12	" " Postage paid for letters,	1 23
Jan. 13	" " Paid Philip Mowry,	29 77
		\$76 00

Aug. 3, 1843.—Since report was made out, Wm. Magee has made return of eleven dollars collected in Allegheny, and paid Dr. J. R. Willson.

DANIEL EUWER, Treasurer.

M'CRIE'S VINDICATION OF THE SCOTTISH COVENANTERS.

We copy from the Spirit of the 19th century, the following spirited notice of *McCrie's Vindication of the Scottish Covenanters*, partly because it fully recommends the work, partly because of the just tribute it pays to the Martyrs and their descendants,—the living COVENANTERS, and partly because of the merited rebuke administered to many, who allow themselves to remain in ignorance, unpardonable and injurious, of the history of men of whom the world was not worthy, and of a period, the events of which should be familiar to all.

The Scottish Covenanters were amongst the most remarkable men who ever appeared on the theatre of human affairs; and their principles and actions have been more vilely traduced by their enemies, and more carelessly passed over by the general student than those of any other important class or party that has existed in modern times. They derive their name from that "*Solemn League and Covenant*" of 1643, of which we have had occasion latterly, to speak several times; to the great principles of which their descendants have adhered, through good report and ill report, even to the present day. Whatever may be thought of the distinctive peculiarities of that very small section of the Presbyterian body in Great Britain and the United States, who are still called *Covenanters* (though they call themselves *Reformed Presbyterians*, we believe;) and by which they have kept themselves aloof from the great body of Presbyterians since the *Revolution* (1688) *Settlement* in Scotland, against which they protested; it seems to us altogether inexplicable that any enlightened friend of liberty whether civil or religious, and especially any true hearted Presbyterian, can fail to cherish and revere the memory, the actions and the faith of men who for half a century, from 1638 till 1688, were the light of Europe, and who for the last nineteen years of that period endured a persecution as pitiless and unrelenting as disgraces the annals of mankind; a persecution which covers with infamy, the English government and church of that bloody era. If ever the time shall return when professional preparation for the ministry of the Presbyterian church in this country, will be treated as if it were a work for men instead of a pastime for youths, and the object of that preparation shall be the making of thorough Presbyterian ministers, instead of the obtaining of the nicknackerics of

the schools, and the patronage which follows favoritism in them; then, we presume amongst the important ends of theological education, the real study of ecclesiastical history with a view at once to enlighten the mind, to cultivate the faith, and to fix the principles of our ministers, will revive. We wish some enlightened old lady could hear such attempts as we have witnessed about half yearly for ten years past, made by persons enjoying what are considered unprecedented advantages, to give some account of the *Covenanters*. We trust this little vol. of McCrie's may be the means of diffusing information and a thirst for more of it, upon one of the most illustrious eras in the history of the church; as well as correct- ing false and injurious impressions which the slanders and perversions of Sir Walter Scott (of whom this book is a review,) diffused like a subtle poison through so large a portion of his captivating romances, have created in so many minds. The great Duke of Marlborough, once stated in the house of Lords, some fact in English history which was evidently and grossly incorrect; and upon being asked upon what authority he did it, replied—after some hesitation—*Shakespeare!* And perhaps the popular ideas of Americans generally concerning those portions of Scottish and English history which are used to ornament the romances and plays of those great geniuses, are formed much more from those creations of fancy, than from sober study of authentic history. In the case of Scott and his injurious misrepresentations of his Presbyterian countrymen, this is so deplorably true, that we should hazard nothing in asserting that ten of our ministers, perhaps fifty, and a thousand of our people could give us some tolerable account of one of his novels, where one could tell us an intelligible story about the rise, the principles, the sufferings, and the general influence of those illustrious Covenanters, whose fame ought to be our delight, and their spirit our birthright. Is our generation capable of any thing really great and noble? Or is the shallow—vain—fussy—trickey—rigmareole—ostentatious spirit of our religion, our literature, our every thing that is abstract, incurable? Pity we could not get up a Board to teach *thinking*; or an agency; or at the least a professorship. The people of Scotland seem as if they had some of the old spirit left. Their banner is unrolled far enough for men to read "*For Christ's Crown;*" and it may be when the storms burst it fully and broadly open, we shall see emblazoned still the remaining words of the glorious old legend—"and Covenant."

PILATE'S QUESTION.

“What is truth?” The fickle Roman
Asked, nor waited for reply.
Question of momentous omen !
Shall I also pass it by ?
No, my Lord ! I'll turn me to it,
Anxious all its depth to sound ;
Let me humbly, closely view it,
Till I have the answer found.

“What is truth ?” The only token
Sent to guide our blinded race,
Is the word which God hath spoken
By the heralds of his grace :
Thence we learn how helpless strangers
Guilty rebels, such as we,
May escape ten thousand dangers,
Burst our fetters, and be free.

“What is truth !” That man is mortal,
Wretched, feeble, and deprav'd ;
Dying still at mercy's portal,
Yet unwilling to be saved.
Oft to safety's path invited,
Prone from it to wander far ;
In the blaze of noon benighted,
With himself and God at war.

“What is truth ?” That he who made us,
He who all our weakness knows,
Stoop'd himself from heaven to aid us,
Bear our guilt, and feel our woes.
Like the lamb the peasant slaughters,
See him unresisting led ;
Midst the tears of Judah's daughters,
Mocked and numbered with the dead !

Yes, my soul! thy lost condition,
 Brought the gentle Saviour low ;
 Hast thou felt one hour's contrition
 For those sins that pierced him so?
 Dost thou bear the love thou owest,
 For such proof of grace divine?
 Meek I answer, "Lord, thou knowest
 That this heart is wholly thine!"

Long, indeed, too long I wandered
 From the path thy children tread ;
 Long my time and substance squandered,
 Seeking that which was not bread.
 Now though flesh may disallow it,
 Now though sense no glory see,
 In thy strength, my God! I vow it,
 Ne'er again to turn from thee!

R. HUIE.

"ITCHING EARS."

This disease of which an apostle speaks, is at this day very prevalent. It visits different persons in different degrees of severity. In some cases its symptoms are only a fastidiousness of taste, as to the manner in which divine truth is required to be presented, and a disposition to gratify curiosity in hearing new and strange preachers, and of course a great variety of them. The persons afflicted with this disease, in this stage of it, "*HEAR to themselves teachers having itching ears.*" They make no complaint of *the matter* of the preaching, and the constant change of preachers is every thing with them. This is the first stage, and the milder form of the disease. And yet it indicates an alarming state of mind. That one should have such an indifference respecting the momentous things of the gospel, as to be curious of the shape of the earthen vessel in which they are conveyed; wholly slighting the things conveyed in it, shows a deeply morbid action of the soul.

But the more advanced state of the disease shows itself in a restless, feverish dissatisfaction with the matter and substance of the Gospel; and seeking for ease in joining this or that party of religionists, in order to find an easier way to heaven. When the Gospel way of salvation is laid open to them, they find they cannot endure it, and they run to other teachers. They "heap to themselves teachers having itching ears, and turn away their ears from the truth, and are turned unto fables." They think of going to heaven upon other terms than those of the Gospel, and so they take up other forms and theories of religion. As when the body, in a feverish state, lies tumbling and tossing, and can rest itself in no position, so the minds of such persons are ill at ease. The restless body rolls one way and another, and then comes back to the first position. But the fault is not in the bed. The body is diseased and pained, not the bed. And so it is with minds that are "carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." They find no rest in the truth and in God's way of salvation, and so they seek out new ways to get to heaven at a cheaper rate. And yet if they find ways so new as never to have been heard of before, they do not find real rest to their souls. For the carnal heart still carries its own trouble with it, and will be forced, at last, either to come back to the old way of "repentance towards God, and faith in our Lord Jesus Christ," or cast off all pretensions to religion, or to die clinging to some form of false religion.

The true remedy for the disease, prescribed by the infallible Physician, is found in either of the following *Recipes*:

"Cease, my son, to hear the instruction that causes to err from the words of knowledge," Prov. xix. 27.

"Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17.

ITEMS OF INTELLIGENCE.

Mormonism.—While ridicule and contempt are excited, in view of the fanaticism and folly of Mormonism, how little are its *positive evils* considered and guarded against. Possessing, as it does, many of the elements of the Papal and Mahomedan systems, Mormonism is attaining a foothold in the great West, from which it will not easily

be turned aside. The character of much of the population, and the continual accessions to it from the mixed elements of European immigration, present peculiarly favorable advantages for the progress of the delusion. We present, from an exchange, the following statement in relation to the condition of Mormonism in our country :

Few, we suspect, are aware of the rapid growth, and present condition of the city of Nauvoo, the Jerusalem of the Latter Day Saints. Notwithstanding but four years have elapsed since the Mormons first made a settlement there, it is estimated that it already numbers from 15,000 to 17,000 inhabitants; and accessions are daily made to the population, from the Eastern States and from Europe.

The Alton Telegraph, speaking of Joe Smith, says : "We regard the location of this unprincipled scoundrel in Illinois as one of the greatest calamities that ever befel the state. He, and those over whom he exercises the most unlimited control, now hold the balance of power in the state. Governed by no political principles whatever, they, at every election, throw themselves in market like cattle for sale."

The St. Louis New Era says: That a meeting of the people of Hancock county, to be held at Carthage, was called to take into consideration their relation with the Mormons. It is said that a good deal of excitement exists against them, and apprehensions of a serious riot and outbreak were entertained. The people of that section of the state are as heartily tired of the Mormons as ever the citizens of Missouri were, but they have suffered them to obtain so strong a foothold that no power exists which can deprive them of their possessions, or induce them to abandon their present residence.

Father Mathew.—This individual does not, it seems, proceed in his work of "selling temperance medals" in London with as much success as he did in the south of Ireland. At one of his meetings, a Roman Catholic banner, exhibiting St. Patrick and Father Mathew, in full length portraits, the latter attired in Romish robes, excited so much feeling as to threaten serious consequences. Objection is also, very properly, raised to his carrying on the work on the Lord's Day. A meeting has been held in London, of the "Tradesmen's and Operatives' Protestant Association," for the purpose of pointing out to Protestants the impolicy of their uniting with the Romanists in the temperance movement. The speakers alleged that Father Mathew's operations were but insidious means for the spread of Popery. The meeting was constantly interrupted by the "green scarf" followers of Father Mathew, who seem, indeed, very impatient of any opposition.

Adherence of Missionaries to the Free Church of Scotland.—One of the Scotch papers says: We understand that letters have already been received from Dr. Willson and all the Missionaries at Bombay and Punah, declaring their cordial adherence to the Free Church.

THE

REFORMED PRESBYTERIAN.

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No. X.

THE STANDARD LIFTED UP.

(Concluded from p. 199.)

III. The lifting up of the standard by the Spirit of God.

When the enemy shall come in like a flood he shall be opposed and resisted. The enemy shall not always prosper in his wickedness: the arm of the oppressor shall be broken. Our Redeemer breaks "Rahab in pieces," he binds "the dragon that old Serpent" with a chain; and sets bounds to the wrath of man. The Spirit of the Lord shall lift up a standard.

A standard is a public ensign displayed. Under the standard of a general, his soldiers rally and gather together, and when collected the standard is intended to unite, encourage and strengthen all who may fight under it. The Lord Jesus Christ is in Scripture called the ensign or standard of the people. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious,—and he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Is. xi. 10, 12. But the standard of which the text speaks, is not the Redeemer: it is a public testimony maintained in behalf of his truth before the world. "We will rejoice in thy salvation, and in the name of our God we will set up our banners. Thou hast given a banner to them that fear thee, that it may be displayed because of truth." Ps. xx. 5, lx. 4.

With great propriety is the testimony of Jesus called a standard; for it is the means of rallying, uniting, encouraging and strengthening the witnesses of Christ in maintaining opposition to his enemies,—to those who pervert his truth, deny his offices, corrupt his ordinances and worship, and who refuse obedience to his government and laws. A public testimony for truth, both doctrinal and practical, is the standard which in the text the Spirit of God is said to lift up.

In the economy of redemption the agency of the Spirit is employed in revealing the truth of God, and applying its sanctifying efficacy to the souls of men: Therefore he is called “the Spirit of the Lord God.” The renovating power of the gospel in all its ordinances, is derived from the Holy Spirit, “The letter killeth, but the Spirit maketh alive. I will put my Spirit upon them and they shall live. Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.” Divine truth is the means by which the Spirit of the Lord enlightens, renovates and comforts believers,—the means by which sinners are made saints: this truth he preserves in their hearts and in the church.

The power of the Spirit is adequate to the work of the new creation: he is able to preserve truth entire, notwithstanding all the efforts of satan to overwhelm it with his flood of error. The Spirit of the Lord shall lift up the standard by which the hosts of darkness shall be vanquished; and the knowledge of the Lord made to cover the earth as the waters do the sea. The Spirit of the Lord is omnipotent, therefore the testimony of Jesus shall prevail, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

The Spirit accomplishes this work by employing subordinate instruments. 1. The Spirit of the Lord lifts up a standard against the enemy when he comes in like a flood, by raising up instruments to maintain the testimony of Jesus. In the absence of sufficient public spirit in the cause of the Redeemer, or through the want of sufficient faith, men may despond; but the church and the truth of God are perfectly safe. The church is founded upon a rock and the gates of hell shall not prevail against it, no weapon formed against Zion shall prosper. The enemies of Zion may gather around to destroy her; but they shall all be dispersed as the chaff of the summer threshing floor. “Fear not, thou worm Jacob, and

ye men of Israel; I will help thee, saith the Lord; and thy Redeemer, saith the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. Is. xli. 14-16. The instruments required for building up Zion and preserving her testimony shall not be wanting: the Spirit of the Lord shall provide for every exigency. The darkest periods of the old testament church were those in which such men as Elijah and Jeremiah were called into action. The enemy had indeed come in like a flood; but, the Spirit of the Lord lifted up a standard against him, by the ministry of these reformers and witnesses for the truth. And in modern times when anti-christian darkness brooded over the world, and papal corruption reigned triumphant, such men as Luther, Calvin and Knox rose like morning stars to dispel the gloom of night, the gross darkness that covered the people.

The wisdom of man could never have thought of such means for maintaining the testimony of Jesus and reforming the church as these instances furnish. Apart from the historical fact, who could have imagined, that the instrumentality of a solitary prophet could have overcome the hosts of Baal, and made the ungodly king of Israel, though surrounded by his courtiers and soldiers, tremble on his throne? Who could have imagined, that from the cloisters of a monastery there should issue such instruments of power as Luther and Knox? Yet such is the fact. From Rome the instruments were taken, that were to inflict upon herself a deadly wound. By the undaunted courage of the former, the papal throne was shaken to its foundation; and by the fearless eloquence of the latter, the testimony of Jesus received an impulse which is still felt.

These, and a vast number of others have been raised up to maintain boldly the truth of God, and bear testimony against the wickedness of the world at the very time when error and wickedness most prevailed. They were brought forward at the very crisis of time, when the services of such instruments were most required. This shows that the finger of God was there: it was the doing of the Lord and therefore wondrous in our eyes. "The christian community, at

this period," says a living historian, "was operated upon by an unknown power which descended alike on princes and people,—a wisdom from above which exerted its influence even on the adversaries of reform, and prepared the way for that great deliverance whose appointed hour was now at hand."

2. The Spirit of the Lord endows these instruments with suitable qualifications. He calls the instrument to the work and qualifies him for it, by conferring every necessary endowment. The Spirit by which Christ himself was anointed without measure descended in great abundance upon his faithful servants. "He who moved upon the face of the waters" at the creation, and gave to our world its form and beauty,—who renovates the soul dead in trespasses and sins, fits and endows every instrument employed in lifting up a standard against the enemy. He sanctifies such, and prepares them as vessels of mercy fitted "for the Master's use." Jeremiah was "sanctified" from the womb; and the apostle Paul says to Timothy "from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Personal religion is the foundation upon which all other qualifications are built. It is the man who has experienced in his own heart, the loving-kindness of God,—who knows the value of truth in his own sanctification, that is fitted to speak from the heart unto the hearts of others; whatever use God may make of ungodly men in relation to the church and the maintenance of a standard for truth. For he controls to his own glory even human passions. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Nevertheless those whom he honors as his instruments directly, are men of piety, men who in their own experience know God, whom to know is life everlasting. He inspires them with an ardent and unquenchable love to the truth, the ordinances, the worship and the government of the house of God. And he bestows upon them those qualities of mind which their work and circumstances require. Such as decision of character, moral courage and christian wisdom.

3. The Spirit of God blesses the labors of his chosen instruments and makes them successful. Without this no human power could succeed. No, not even his own supernaturally endowed instruments; for the power is of God alone. "Who then is Paul, and who is Apollos, but ministers by whom ye

believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 5-7. The instrument is fitted for his work by the graces and gifts of the Spirit. But this is not all: his labors are sanctified and blessed by the same supernatural power by which he himself was prepared for his work. The reformers must have failed, extraordinary though their endowments were, if the Spirit of the Lord had not given efficacy to their labors. The dauntless preserverance of Luther, the philosophical genius of Calvin, and the bold eloquence of Knox would all have been exerted in vain, if the Spirit had not crowned their labors with his blessing. The power of the man of sin would have remained unbroken had not the Spirit accompanied these and made them effectual to the pulling down of the strong holds of sin and satan. This he has done; and this he promises he will continue to do. "I will give power to my two witnesses.—And if any man will hurt them fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them he must in this manner be killed."

In times that are past the enemy has often come in like a flood; but the truth of God has been verified. "The Spirit of the Lord has lifted up a standard against him." The text however has an especial reference to a period still future, when the man of sin shall make his last effort to regain his power and influence over the church. In this last struggle the man of sin aided as he may be by all the other enemies of the church, though he prosper for a time, shall not finally succeed. Babylon is doomed to destruction, and with it every other false system of religion. And then "all the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the Governor among the nations."—Praise ye the Lord!

THE FIRST PIOUS YOUTH.

(Concluded from p. 203.)

IV. We may, perhaps, in some sense, view righteous Abel as the first personal type of Christ.

There were such types of old. Moses, David, and Solomon, are admitted to have borne this honorable character.— There are others whose title to rank among such is more equivocal; and among these last many may be disposed to regard Abel. This is not the place to discuss how great an amount of designed resemblance is required to constitute any one of the ancient worthies a type of Him that was to come. Enough for our present purpose to know that there are many points in the character and history of him of whom we are speaking, fitted to remind us of the Lord Jesus Christ, and *that* without any unnatural or fanciful straining. The very name of Abel, signifying “vanity,” may well remind us of Him who was “a worm, and no man, a reproach of men, and despised of the people.” The “keeper of sheep” may naturally enough conduct our thoughts to the “Good Shepherd who gave his life for the sheep.” He who “by faith offered unto God a more excellent sacrifice than Cain,” reminds us of Him who, “through the Eternal Spirit, offered himself without spot unto God to put away sin by the sacrifice of himself.” He who fell by the violent hand of a cruel brother, suggests Him who was “cut off, but not for himself,” by the persecuting malice of his brethren the Jews; and wherefore slew they him, but because their own works were evil, and his righteous? “Righteous Abel” may well bring to our minds the “righteous Lord that loveth righteousness,” even Him who is called “the Lord our righteousness.” Does Abel’s blood speak? So surely does that of Christ. But here the parallel runs out, for the blood of Christ “*speaketh better things* than that of Abel.” While the one speaks of enmity, the other speaks of reconciliation; the one speaks of condemnation, the other of pardon; the one of defilement, the other of purification; the one of vengeance, the other of mercy; the one of misery, the other of happiness; the one of death, the other of life. But whether Abel was himself a type of Christ or not, we know that his sacrifice was prefigurative of the Lamb of God who taketh away the sin of the world, and calls for corresponding improvement.

Properly speaking, we cannot exhort you to imitate Abel in the matter now under consideration. The typical dispensation has long ago ceased; and, even were it not so, the typical character is not properly a matter of voluntary assumption. Still, in another point of view, the present particular is not without its practical use. Saints are bound to regard

themselves as the representatives of Christ in the world, and as such are under obligation to give back a full and fair reflection of his bright and holy image in their character and conduct. They ought to be concerned to show that, "beholding as in a glass the glory of the Lord, they have been changed into the same image from glory to glory, even as by the Spirit of the Lord." Let the same mind, then, be in you which was also in him. Bearing in mind that "if any man have not the Spirit of Christ he is none of his;" see that you copy faithfully the pattern of wisdom, charity, gentleness, forgiveness, purity, disinterestedness, and spirituality, set before you by him who has left us an example that we should follow his footsteps. The consideration that men are apt to take their impressions of the character of the master from that of his servants, should fill every professed disciple of Jesus with the dread of being accessory to the dissemination of false and distorted views of the Saviour.

V. In fine, we ask you to regard righteous Abel as the first redeemed soul that entered into glory.

Many more souls are there now,—a multitude, indeed, which no man can number. But with what peculiar interest is our attention drawn to the first who entered that holy and happy region. Abel was the first of the human family who departed this life; and it is not a little deserving of notice that the first who died met death unstinged. The first on whom the sentence of death was executed, had that sentence modified by the mitigations and counteractions of the scheme of divine mercy. How beautifully illustrative is this of the statement, that "where sin abounded grace has much more abounded." Yes; my brethren, Christ had lifted a trophy to heaven, before Satan had dragged down a victim to hell!—Shocking as was the death of Abel in regard to the body, it is pleasing to think that the soul was perfectly safe, and that, from the gory earth to which he was felled by the murderous stroke of the blood-thirsty assassin, his spirit soared aloft under angelic escort to the bosom of his Saviour and his God.

And oh! what an interest must the arrival of that soul have awakened in heaven! How interesting must it have appeared to the Father, as being the first fruit of the work of his Son, nay, the first fruit of his own electing and saving love! How interesting to the Son, as the first trophy of his conquest over sin and Satan, the first gem in his mediatorial diadem, the first voice to sing that jubilant anthem in which he is to be

praised through eternity ! How interesting to the Spirit, as the first resplendent result of his regenerating and sanctifying power ! How interesting to angels, as the first specimen of a new order of companions with whom they are to be associated for ever, it being the purpose of God to unite in Christ, things in heaven and things in earth, and to restore outcast men to the fellowship of the elder sons of light ! How may these celestial ones be supposed to have clustered around him, on his first appearance among them ; and what a stimulus must the novelty of his presence have given to their intellectual, moral, and social faculties ! What an object of interest must this soul have been,—nay, must continue to be,—to the saints that followed after him, as the first fruits of a rich and glorious harvest of souls hereafter to be reaped to the end of time ! Much of that harvest has since been gathered in ; much of it yet remains to be collected ; but we have the pledge of it all in the entrance of the soul of righteous Abel into heaven, which may on this account be regarded, in terms that have been used of another, as “the wave-offering of a world already white unto the harvest, the signal of those ever successive victories by which the prey should be snatched from the mighty, and the sinner be saved to the uttermost.”

Need I call upon you to follow Abel into glory ? If you resemble him in the other point, resemblance in this also will not be wanting. No, through the blood and righteousness of him in whom he believed and whom he was honored to prefigure by his sacrifice, when you die you shall be translated to heaven, to mingle with Abel and all who have followed him,—to join that happy throng of redeemed men who surround the throne of God and of the Lamb ; and you, too, shall be objects of complacent regard on the part of Father, Son, and Holy Ghost, of angelic spirits, and glorified saints.

Such are some lights, replete with solemn interest, in which the first pious youth may be viewed. Would that I could persuade some, at least, of the vast assembly now before me, to follow the example of “Righteous Abel.” Your privileges are, in many respects, greatly superior to his : and this it becomes you to reflect, brings with it a corresponding measure of responsibility. Be assured, from all you have this evening heard, that righteousness is the leading and pervading feature of a gracious character. Righteousness springs from justification ; is the secret of all acceptable worship ; is es-

sential to the character and testimony of a martyr or witness; and is indispensable to admission to heaven,—the gates of heaven, are “gates of righteousness,” into which only the “righteous shall enter.” Secure, then, a righteous character, and you secure all. Nor do we mock your worthlessness and impotency by nature, when we offer you this counsel. We proclaim,—we offer to every sinner within these walls, a righteousness in which he may be pardoned and accepted.—We tell you, hearers, of one whose name is **THE LORD OUR RIGHTEOUSNESS**, through whom whosoever believeth may become “righteous” as well as Abel; and, considering the awful alternative that may hinge on this announcement and offer, we cannot but suppose, that heaven and hell, holy angels and fallen spirits, are roused to wait with anxiety the issue. If, like Cain, you disregard the announcement, and reject the offer, angels shall weep, and devils send forth a shout of infernal triumph. But if, Abel-like, you hail the announcement and accept the offer, devils shall gnash their teeth with disappointment, and angels exult with joy unspeakable. Can you hesitate a moment to which of these parties you should give delight?

It is perhaps expected that I should say something to the class of persons by whom this service has been requested, bearing more directly on their duty at the present time. However, under different circumstances, I might have shrunk from the presumption of volunteering an advice to the Students and Young Men who principally compose the present audience, your own request relieves me from every feeling of embarrassment on this score. But what shall I say to you, my young friends, seeing you have given me liberty to speak?—I must not conceal from you the conviction, to which every day, I might almost say every hour, is adding strength, that we are on the verge of “perilous times,” in which you may have a part of no small difficulty to act. There is much, in the present aspect of things in our land, to awaken and perpetuate the conviction in question—a conviction with regard to which an unwonted harmony of opinion seems to prevail among those who are accustomed to watch the indications of providence. In particular, the spirit which has been elicited in Scotland, especially among the higher classes, in consequence of the late collision that has occurred between the Established Church and the Civil Courts, and the marvellous progress in England, especially also among the upper ranks;

of that system of ill-disguised popery which has attracted so much attention and awakened so much well-grounded alarm throughout the length and breadth of Protestant Christendom, proclaim, but too unequivocally, that a crisis is at hand for which the young cannot too anxiously prepare. The days in which your lot is cast, admit of neither idleness nor neutrality. Where so much is to be done and so much to be endured, activity and firmness are preeminently required. These are not the times for soft and silken manners, for loose opinion or easy virtue, for lukewarmness or indifference. On the contrary, manly boldness, unquenchable zeal, indomitable courage, and untiring patience, are the qualities demanded.—These let it be your concern to seek from the Spirit of all grace, who giveth to every one severally as he wills; and, having obtained, see that you conscientiously cherish and exert them.

See to it, that your characters be well grounded on a righteousness better than your own. Your first concern ought to be, to be righteous; evangelically and personally righteous. This you are to regard as essentially, indispensably necessary. Without it there can be neither personal safety nor relative fitness. Prominent, then, among the things I would recommend, is the study of piety,—deep, personal piety,—piety sound, fervent, consistent, eminent. Yes, eminent; it is not an ordinary measure of grace that will suffice to qualify you for acting your part in these days of trouble, and rebuke, and blasphemy; and great need have you to invoke a “double portion” of the Spirit to be poured out upon you.

Some of you are looking forward to the Christian ministry and such I would remind of what has been said regarding the importance that attaches to the doctrine of imputed righteousness, and to the distinction between evangelical and legal religion. In your future ministrations, exhibit clearly and faithfully, justification by faith without the works of the law. Beware of adopting any system of interpretation by which this vital article is liable to be either concealed or compromised. Hold it forth in all its naked simplicity, in its abundant scriptural evidence, and its mighty power to salvation. This is the more requisite, that tenets directly subversive of the cardinal principle in question are cunningly insinuated and industriously circulated by men who, having set themselves to overthrow the Protestant Reformation, have, with revolting consistency, made a daring assault on this its corner-

stone. And oh! beware of that cold system of rationalism, once so prevalent in Scotland, which overlooks, in a great measure, man's fallen state, and resolves religion into the grateful homage of a mere creature to the God of nature, instead of a sinner's believing trust for acceptance in the sacrifice of God's own Son.

Be it yours to aspire at the honour of being witnesses for the Redeemer, in these dark days of antichrist's power and reign. Holy and honourable is the character of those who are privileged to bear testimony against the whole antichristian system. We have already adverted to the probability of the testimony of the witnesses being persecuted, and we have indicated what seems to us to be the point on which this testimony is likely to turn,—the universal moral supremacy of Messiah. May I not presume that you desire to rank among the "witnesses?" If so, remember that a witness is required to be intelligent, faithful, consistent, persevering, self-denied; and set yourselves to acquire these qualifications. To the separating cry which is now, as of old, heard in the camp of Israel, "Who is on the Lord's side?" stand prepared to give a decided answer, "Thine are we, O David, and on thy side, thou son of Jesse." Let no consideration discourage you from casting in your lot with the Redeemer's called, and chosen, and faithful adherents. Let no flatteries allure, let no opposition frighten you from your position on the side of "Michael your prince." If you have fully and determinedly made up your minds to be "witnesses," you will, perhaps, find that what may seem at first sight to be points of discouragement, are but the characteristics of those who are entitled to wear the honourable appellation. Is it the smallness of your numbers that discourages you? Remember that the witnesses are but "two,"—the smallest possible number by which the truth of an allegation can be attested. Are you afraid of poverty, in consequence of having to relinquish emoluments to which you reckoned yourselves entitled! Bear in mind that the witnesses are to "prophesy in sackcloth,"—the garb of poverty, not in gay clothing indicative of wealth. If you are to hold the honourable character of which we are speaking, you must learn to practise self-denial, and it will be no evidence that such character is yours if you can in any way sympathise with the men who would sell the blood-bought birth-right of Scotland's Church for a mess of pottage. Does the prospect of persecution cause you uneasiness?—

You cannot surely forget that the witnesses are to be "slain." And what if the movements of the present day should be preparatory to the fulfilment of the prophecies which foretel the slaying of the witnesses? Be it so. You have no reason to tremble. He who watched over the preservation of Lot and of the primitive Christians, will provide another Zoar, or another Pella, in which the faithful shall be sheltered, during the brief period when they are to lie politically dead in the street of the great city. And even should the witnesses, like Abel, be literally slain, their blood, like his, shall continue to bear testimony when their voices have been hushed in the silence of death. By it, they, being dead, shall yet speak.— And the spirit of life from God, by this means entering into their survivors, shall realize the promised *resurrection* of the witnesses, who shall thus stand again upon their feet; and great joy shall fall upon them that see them. Then a voice from heaven shall be heard saying to them, Come up hither; and they shall ascend up to heaven in a cloud. The same hour shall there be an earthquake, and the tenth part of the city shall fall, and the remnant shall be affrighted and give glory to God. Then shall succeed the blissful and long-wished for period, introduced by the sounding of the seventh angel, and worthy of being proclaimed by great voices in heaven,—
THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER!

Amen. Even so come Lord Jesus; come quickly!

NOTICES OF THE COVENANTERS.—NO. 5.

Captain John Paton.

This valiant adherent of the cause of "Christ's Crown and Covenant," was a native of Meadowhead, in the parish of Fenwick, Ayrshire, where the excellent William Guthrie was minister. He followed the peaceful pursuits of husbandry, till he had arrived almost at mature age. In what way he was led to assume the military life, we are not fully informed, and accounts on the subject are various. It is said by some that he enlisted as a volunteer, and that, from the proofs of courage which he gave in the wars in Germany, he was ad-

vanced to the rank of captain. By others, it is related that he was among the Scots' army that aided the English Parliament in their struggle for civil and religious liberty against the arbitrary and infatuated Charles I., and his prelatial advisers, and that he fought at the battle of Marston-Moor.

Soon after, he was found in his native country, taking an active part, in the contest for liberty and religious rights, against the ruthless abettors of oppression and arbitrary power. When the treacherous and unprincipled Montrosé, bearing a commission from the monarch, ravaged various parts of Scotland, and inflicted unheard of cruelties upon the inhabitants, Captain Paton vigorously espoused the cause of the Covenanters, and was present at the battle of Kilsyth, in 1645. On that disastrous occasion, he is said to have behaved with cool determination and exemplary valour; and when the army of the Covenanters was defeated, and almost totally destroyed, he fought his way through several parties of the enemy, and escaped uninjured, though, both in the battle and the pursuit, his chosen companions fell at his side. The Covenanters lost no fewer than four thousand men in the battle of Kilsyth, and their cause seemed for a time irretrievable. Man's extremity, however, is God's opportunity; and when his people were humbled before him, He made bare his holy arm for their deliverance, and for the confusion of their oppressors. The Committee of Estates, recalled General Leslie from the army in England, to oppose Montrose. Soon after his return, he fell in with his adversary at Philiphaugh, where a desperate conflict ensued. The Covenanters were triumphant, and the power of Montrose was so completely broken, that though he kept the field for some time after, and even made another insurrection, he could offer no effectual resistance to the forces of the Covenant, and his criminal and bloody career was terminated by his public execution. When the troubles occasioned by Montrose's rebellion were terminated, Captain Paton returned with his friends and Pastor, Rev. William Guthrie, to Fenwick, where, for a time, he was permitted in peace to enjoy the comforts of domestic society, and the privileges of the sanctuary.

On various subsequent occasions, during the tumultuous times which followed, he was called to take arms, in defence of the covenanted cause, which he highly valued; and to his intrepidity, activity, and valour, the Covenanters were often deeply indebted. He opposed the engagement of the Duke

of Hamilton, and at Mauchline in Ayrshire, and afterwards at different places in the West, he and the troops which he raised and commanded from his native parish, protected the Covenanters assembled at the celebration of holy ordinances, and discomfited the forces of the enemy.

After the death of Charles I., and the coronation of his son Charles II., in Scotland, Captain Paton joined the army that was raised to protect the monarch and the kingdom against the invasion of Cromwell. Although with the Protestors in principle and profession, he followed the standard of Charles, when the Scottish army entered England, and was present at the ill-fated battle of Worcester, at which the king's forces were totally routed, and he himself forced to become a fugitive, wandering about in various parts of the country, till he escaped to the Continent. Thus unsuccessful, and justly chastised for espousing the quarrel of a perfidious monarch, in violation of righteous enactments which had been made in favour of reformation, the remains of the Scottish army returned home; and Captain Paton laid aside for a time military pursuits, and resumed his former avocations at Meadowhead. Having rented the farm on which he was born, he married. His christian character, in his family and throughout the neighborhood, was, in a high degree, exemplary.—Enjoying the ministry of the excellent William Guthrie, he was so esteemed by his minister and brethren in the church, that he was ordained to the eldership. Like his companion in arms, Colonel Wallace, he discharged the duties of this important and honorable office, in the parish of Fenwick, with much fidelity, until, on the restoration of Charles II., Mr. Guthrie was driven out of Fenwick, and an Episcopal hireling was intruded in his place over an oppressed people.

The persecution, from this period, raged with unabated vigour, and Captain Paton was again called to leave his peaceful pursuits, and make common cause with the sufferers for truth, in the defence of their own and their country's dearest rites. The generous attempt of a few countrymen in the south to rescue an unoffending victim from the fangs of the brutal soldiery, led to the taking of Sir James Turner prisoner, and the disarming of his troops. Having gone thus far, the Covenanters concerned in this heroic deed knew there was no alternative, but either to continue in arms, and endeavour to rouse the spirit of the nation to active resistance against tyranny and oppression, or to submit to be dealt with.

as rebels, and to have the worst calamities inflicted upon the land by prelatiſh and persecuting rulers. As true patriots and devoted witnesses for truth, they chose the former; and though their success did not equal their expectations, and the time of deliverance was not then come, the appearance in arms which led to the engagement at Pentland, was a noble testimony in behalf of Christ's cause, and the nation's violated rights, and, long after it, had its influence in expelling from the throne of Britain the despotic and persecuting race of the Stuarts, and in banishing Prelacy from Scotland. Captain Paton, having collected a party of horsemen from Loudon, Fenwick, and other places in Ayrshire, joined the Covenanted army, which amounted to nearly two thousand men. Having solemnly renewed the National Covenant at Lanark, and published a Declaration, containing the reasons of their appearing in arms, they proceeded eastward, in the hope that others groaning under oppression would join their standard. In this they were disappointed, and their army being reduced, in a harassing march, to scarcely a thousand men, the Covenanters took post on the Pentland Hills, in the neighborhood of Edinburgh. There, on a spot called Rullion Green, they came to an engagement with Dalziel and the royal troops under his command. Although the Covenanters, headed by Colonel Wallace, fought in that action with distinguished bravery, they were overpowered by superior numbers, and obliged to leave the field to the enemy. The daring courage of Captain Paton was particularly conspicuous, both in the battle, and afterwards in the retreat. It is related, that Dalziel, who knew his singular prowess, resolved to encounter him personally, thinking to take him prisoner. He advanced accordingly, and the pistols of each were discharged. The first fire was without effect; but Dalziel perceiving the cool intrepidity of his opponent, retreated behind a soldier, and escaped. The party which Captain Paton commanded, being surrounded, he forced his way through the enemy, and although, by special orders from Dalziel, he was closely pursued, he reached Meadowhead in safety.

The rising at Pentland, as it was called, furnished a pretext to the persecutors, which they seized with avidity, to inflict greater severities upon the friends of the covenanted cause. They were driven from their houses, and were compelled to seek safety in mountain fastnesses, in secluded

glens, and in caves of the earth. On various occasions, when the enemy came to search for him, Captain Paton was obliged to leave his house and family, and with fellow-sufferers to retire into places unknown to the persecutors. He was a frequent attendant upon the conventicles, or field-meetings, as they were called, where faithful and intrepid servants of Christ jeopardied their lives in preaching the word, and bearing testimony to the royal prerogatives of Zion's King, and where a devoted and much injured people heard with eagerness those blessed truths, for the maintenance of which they stood ready to shed their heart's blood.

The Covenanters, under the command of Sir Robert Hamilton, having obtained a victory over Claverhouse, at Drumclog, kept in arms, and their numbers increased greatly, until they were attacked by the royal forces under the command of the Duke of Monmouth, at Bothwell-bridge. Captain Paton was vigorous and successful in collecting troops; with a body of horse, which he assembled at Fenwick and Galston, he took an important place in the army of the Covenanters, and he fought bravely on the disastrous occasion. He distinguished himself before the battle, by taking part with Messrs. Cargill and Douglas, and with Sir Robert Hamilton and other officers, in refusing to take in the tyrant's interest in the published manifesto, and in condemning the Indulgence. The divisions occasioned in the Covenanting army by those who were for making some compliances with the persecutors, and the subsequent treachery of some of them, had no insignificant share in the defeat at Bothwell. From such time-serving policy, however, Captain Paton and his associates, who afterwards were driven into banishment, or suffered on the scaffold, were entirely free; and could determined valour and steady resolution have carried the day, their cause would have been triumphant. A reply to many of the objections that have usually been urged against the conduct of the Covenanters in hazarding the battle of Bothwell-bridge, and respecting the *imprudence* of their appearing in arms to avenge their country's wrongs, and vindicate their most valuable rights, may be given in the words of one of the sufferers,—it is from the published declaration of John Stevenson, who was present in the battle of Bothwell-bridge:—

“I am not ashamed,” says he, “to own I was there; and do declare it was not a spirit of rebellion against the king and government that took me there, as that rising up is slander-

ously reported by many. That which moved us to join together, yea, appear in arms, was the necessary defence of our lives, liberties and religion; for it is well known how the enemies of God and the enemies of our holy religion, did eat up the people as bread, and called not on his name; and wherever they met with honest ministers or private Christians, they either shot them, banished, or dragged them to prison; and for no other reason, but because we worshipped the covenant God of our fathers, according to our conscience, and in the way we judged was appointed of God. We would have taken cheerfully the spoiling of our goods, had not our enemies sought to lord it over our conscience, while we could not submit to them without incurring the displeasure of God. I own, many of us could not be edified by a set of men forced on us by the prelates. And it is well known how scandalous and immoral the generality of them were; and yet, for not joining in communion with men who were a scandal to the Christian religion, we were hunted like partridges upon the mountains, and exposed to the rage of the bloody soldiery, whose tender mercies we found to be cruelty; yea, when we complained of our grievances to those in power, in the most humble, dutiful, and loyal way, we were the more harassed and oppressed, as if our persecutors had a mind to show to the world that they were entirely void of humanity. All which considered, it was no wonder we joined together for our common safety. And our uniting together was on the very principles on which the happy revolution was afterwards brought about, namely, the preserving ourselves and posterity from Popery, slavery, and arbitrary power."

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

(From the Covenanter.)

The Annual Meeting of the Reformed Presbyterian Synod in Ireland was held in Belfast, in the Meeting-house, College-street South, on Tuesday, the 11th July, and subsequent days; and was opened with a suitable and impressive discourse by the Moderator, the Rev. Robert Nevin of Londonderry, founded on Psalm lx., 4,—“*Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.*”

After an appropriate introduction, in which the state of the Church militant was contrasted with that of the Church triumphant, the text was discussed in the following order:—I. The truth was considered as a sacred deposit, committed to the guardian care of the Church.—II. The Banner which God has given to his people.—III. They to whom this banner has been given,—those that fear God.—IV. The object for which it has been given. And V. Some special seasons wherein in a signal manner God has given this banner to his people to display for the truth. In illustrating the first head, Mr. N. viewed the Truth, as religious or revealed truth, as distinguished from philosophical or scientific truth,—the truth as it is in Jesus, comprehending all that pertains to the Redeemer's glory and man's salvation,—the truth in its covenant form,—and the *present* truth, as being that which is gained and opposed, and which becomes the "word of Christ's patience," when the maintenance of it subjects to persecution. An essential and most important portion of the present truth in our day relates to Christ's claim to be recognised as King of nations; and connected with this, the friends of truth are required to engage in many revived controversies on some of the first principles of the reformation. So long as a Church contends for Christ's truth, it is a Church of Christ; but when it abandons the truth, it is no longer a Church of Christ, and on its walls may be inscribed—*Ichabod*, the glory is departed. Such is the state of the Romish Church; such was very much the condition of some of the Continental Protestant Churches, before recent revivals; and should the Established Church of England and Ireland yield generally to the influence of the Oxford heresy, and refuse to cast it out of her pale, her glory is departed. II. The "Banner" was exhibited as the Lord Jesus Christ himself,—the Truth itself, as contained in the word of God,—and the Church's public profession, as embodied in the creeds and confessions of orthodox Churches. III. Under the third head was considered the *character* of those to whom the banner has been given. The necessity of holiness in heart and life in those who would contend for truth, was here forcibly, and at considerable length, exhibited. IV. In illustrating the *object* for which the banner has been given, Mr. N. strongly denounced the Puseyite and Popish doctrine of *reserve* in the communication of religious instruction. The banner of truth has been given, not that it may be laid on the shelf of the antiquary, or folded

up and deposited in some place of secrecy, but that it may be unfurled, and carried forward into the fiercest of the conflict,—that the truth may be displayed in its practical bearings,—in its purity, unmixed with error,—in its integrity, stating it clearly and keeping nothing back. This is the grand object for which it is given. Mr. N. here referred at some length to projects of union in which some truths are overlooked or rejected, being, as it is alleged, unessential. He clearly showed the falsity of this distinction, and the injury done by it to the revelation which God has given. It is impossible to draw the line of demarcation between essential and non-essential truths; and, if possible, we could only make the attempt on a principle insulting to infinite wisdom,—viz., that the Holy Spirit has revealed some truths, the revelation of which was unimportant and unnecessary. We know not what influence the inculcation of even confessedly minor truths may exert. All the members of the body may not be vital, or essential to life; but all are essential to the symmetry and perfection of the body. So all revealed truth is essential, if not to salvation, yet to the symmetry and completeness of the Church's testimony. V. Under the last head, there was presented a review of some special seasons when the Banner of truth was given and displayed. Among these were specified the period of the primeval promise,—the deliverance of Noah and the Church from the deluge,—the exaltation of David to the throne of Israel,—the ministry of the Prophets,—the advent of Christ,—and the Reformation. In concluding this discourse, which was distinguished throughout for clear and comprehensive statement and argument, and chasteness and beauty of illustration, the preacher strongly condemned the aversion discovered by many to controversy,—showed the necessity, at present, of being intimately acquainted with several fundamental controversies; and, in particular, pressed both on ministers and people the study of the Popish controversy, as at the present time peculiarly incumbent. The duty of Covenant renovation was likewise urged; and the remarkable fact was adduced, that all the seasons wherein God has signally given a banner for truth to his people, were seasons in which the duty of public Covenanting was exemplified. And, finally, the peculiar position and prospects of the Reformed Presbyterian Church, viewed in relation to other portions of the religious community, and to contemporaneous events, were referred to as furnishing

reasons at once for humiliation, gratitude, and encouragement.

The roll being afterwards called, and the Synod constituted, the Rev. Win. Russell of Ballyclare was unanimously chosen Moderator for the ensuing year. The Western Presbytery reported the ordination of the Rev. James Kennedy at Newtownlimavady, since the last meeting of Synod; and the Southern that of the Rev. Hutcheson M'Fadden at Ballylane; and their names were added to the roll.

After arranging the order of business, as it had been observed last year, the Court adjourned till to-morrow morning at 7 o'clock, it having been agreed that the evening should be spent in devotional exercises, and in conversation respecting some important matters that might claim the attention of Synod.

Wednesday, July 12.—The minutes of last year were read and approved. After arranging some minor matters, the Court was occupied in a private capacity, during the remainder of the Session, before breakfast.

On resuming business at 10 o'clock, Dr. Stavely conducted the devotional exercises. The reports of the Southern and Western Presbyteries were presented and read. The next annual meeting of Synod was appointed to be held in Londonderry, on the third Tuesday of July, 1844. The Committee for the Synodical Fund was re-appointed and ordered to meet at half-past 4 o'clock, this afternoon. A lengthened letter from the Reformed Presbyterian Synod in Scotland was presented and read; and after some conversation respecting some matters contained in it, Dr. Stavely, and Messrs. Simms and Stott, were appointed a Committee to prepare a reply. The last Thursday of November next was appointed to be observed by the people, under the care of Synod, as a day of Public Thanksgiving; and the last Thursday of January, 1844, as a day of Public Fasting,—liberty of change, in respect of the day, being granted to those congregations that now apply for it. The same members are named a Committee of Bills, as had acted in this capacity last year. Mr. Houston, on the part of a Committee formerly appointed to superintend the students who were prosecuting studies, at the Belfast College, during last session, reported, that meetings had been held with the students weekly,—that these were attended by several students not belonging to the Reformed Presbyterian Church,—that a few lectures had been delivered on subjects connected with the pastoral office, and the missionary enterprise,—portions of the Sacred Originals had

been read critically,—and instructions had been given on various topics in Theology,—and that these meetings had been found both pleasant and profitable. The Synod expressed satisfaction with this report,—continued the Committee, with the Moderator added to the members, and instructed the different Presbyteries to require from the students under their care certificates of attendance upon the meetings of the Committee. The Synod met in the evening, from 5 o'clock, for private conversation, and continued till 7 o'clock. A public meeting of the Board of Directors of the Missionary Society was afterwards held, which was attended by several members of Synod and others.

Thursday, July 13.—The Synod spent the time from 7 o'clock, till the hour of breakfast, in private. On opening, at 10 o'clock, *Rev. James Smyth* conducted the devotional exercises. The Fifteenth Annual Report of the Directors of the Reformed Presbyterian Home and Foreign Missionary Society was read by Mr. Houston, the Secretary. This contained a gratifying account of the state of some of the congregations at home, that had received aid out of the funds; and, in the department of Foreign Missions, mentioned the mission in Manchester, and that in the British North American Colonies, as at present in a prosperous condition. The Directors were anxious to send another missionary to the Colonies, but as yet they had not received any tender of services for this object. After the reading of the report, and an abstract of the Treasurer's Account, which exhibited an improvement in the state of the funds, the *Rev. Robert Johnston* addressed the Synod, in relation to the state and prospects of the mission to Manchester. He gave an interesting account of his congregation in that town. The Sabbath school, held in the house of worship, is very numerously attended, and has proved highly beneficial; generally all the teachers and children attend public worship, under Mr. Johnston's ministry, and from among them there had been some accession to the fellowship of the Church. The sacrament of the Lord's Supper had been recently dispensed, for the first time in the congregation, under encouraging circumstances. Mr. Johnston made, in the close, some statements respecting the desirableness of having a more suitable house of worship, and the design of his people to make an effort for erecting one, in case they received encouragement from this country. The Synod heard the favorable account of the mission to Manchester with

deep interest, and expressed their willingness to assist in the erection of a house of worship in that town, by congregational collections, or otherwise, so soon as matters are found to be in a fit state for commencing the work. A petition from Dublin, for supplies of preaching, was granted, and referred to the Southern Presbytery to make arrangements. The Clerk of Synod, and the Secretary of the Missionary Board, were instructed to write to the missionaries in the Colonies, authorizing and enjoining them to resuscitate the Presbytery in the Colonies, as soon as convenient. It was moreover agreed, that the Secretary of the Missionary Board should address a letter of sympathy to the Directors of the London Missionary Society, in relation to Popish aggressions on Tahiti, and to the persecution of Christian converts in Madagascar. The Missionary Report was adopted, and ordered to be published and circulated throughout the Church, and Messrs. M'Fadden and Kennedy were added to the number of the Directors for the ensuing year.

One of the most interesting parts of the report was the statement that a legacy of £100, by the late Joseph Young, Esq., of Derry, had been bequeathed to the funds; and that the Directors had come to the resolution to appropriate this sum to commence a mission to some portion of the heathen world, and they sought the sanction and aid of Synod in this measure. After a member had been called to engage in prayer, expressing gratitude to God for past success, and imploring direction in relation to the enlargement of the mission, several members addressed the court on missionary subjects, and the following resolutions were then unanimously adopted:

1. That this Synod have heard with pleasure, in the report of the Board of Directors, that a legacy, to the amount of £100, has been left by the late Joseph Young, Esq., to the funds, which legacy the Directors have judged right, with the consent of Synod, to appropriate to the commencement of a mission to some portion of the heathen world.

2. That this Synod gladly approve of this resolution, and do hereby unanimously agree to take measures for the establishment of such a mission with all convenient speed; and do affectionately recommend to the people, under their care, the propriety and duty of rendering all the aid in their power to this important undertaking.

3. That, in gratitude to the Head of the Church for his gracious benefits towards us and our fathers, during the two last

centuries,—in remembrance of the noble deeds of our ancestors, and in consideration of our manifold obligations to spread abroad the savour of Christ's name, the members of Synod at present assembled agree now to contribute, according to their ability, for the accomplishment of this great object. A subscription list having been handed round, the sum of £156 was subscribed by members of Synod, and others who took an interest in the object, besides several annual subscriptions were promised in support of a mission to the perishing heathen. The propriety of making efforts to raise a large Bi-Centenary Fund was admitted, the subscriptions to be fully paid up in two years; and it was understood that the raising of such a Fund should be connected with the commemoration of the Westminster Assembly, and of the swearing of the Solemn League and Covenant, for which the Synod afterwards made arrangements. Several who subscribed largely expressed a wish that the Synod should engage in efforts for sending the Gospel to the neglected parts of this country, and this it was proposed to keep in view in obtaining and applying the Bi-Centenary Fund. Altogether this part of the proceedings was in the highest degree interesting. The solemnity and cordiality with which the Synod engaged in originating a mission to the heathen, and the example which they gave of their own readiness to aid such an undertaking, were most gratifying. We trust the members of the Church will prayerfully and liberally support this mission, and that a large fund will be supplied for the diffusion of truth, as we have no doubt that such efforts, undertaken and prosecuted in a right spirit, will be of incalculable benefit to the Church itself.

After concluding the Missionary business in the evening, the Ministers and Elders of Synod were entertained at a soiree which was given them by the members of the congregation worshipping in the Meeting-house, College-street South. The occasion was improved, by conversing respecting ministers of Synod aiding the congregation in its present destitute condition, by preaching in it each a Sabbath, during the course of the year, and respecting some public measures for promoting the advancement of the testimony of the Church.

Friday, July 14.—The morning session of Synod, and a part of the next, were occupied in the examination of Mr. William Stavely Ferguson, and Mr. William M'Carroll, Students of Theology. These young men had finished the course of Collegiate study, and according to the standing re-

gulations of Synod, were examined upon the whole course, preparatory to their being taken on trials for license. Their examinations were sustained with approbation, and they were recommended to their respective Presbyteries to have the usual exercises prescribed to them for license. The devotional exercises were conducted this morning by *Rev. Alexander Brittin*. After some conversation respecting the propriety of examining students by Committees of Presbytery and Synod, and concerning some emendations and additions in the prescribed course of education, an Education Committee, consisting of Messrs. Houston, Toland, and Simms, were appointed, Mr. Houston, Convener, and enjoined to report at next annual meeting of Synod. The formation of a new Presbytery, it was agreed to hold *in retentis*,—and liberty was granted to Mr. Russell and the congregation of Ballyclare of attaching themselves either to the Northern or Southern Presbytery. It was agreed to address a letter of congratulation and sympathy to the Assembly of the Free Church of Scotland, and Messrs. Toland and Simms were named a Committee to prepare and forward such a communication. The propriety and expediency of emitting a pastoral address to the people under the care of Synod, were admitted; and Dr. Stavely and Mr. Nevin were appointed to prepare a draught to be submitted to Synod at its next meeting. Messrs. Dick and Toland were appointed a committee of foreign correspondence, the appointment having a special relation to the affairs of the American Church. The subject of Covenant Renovation engaged a principal share of the Synod's attention both in public and private. Mr. Houston, as Clerk of the Committee, formerly appointed, read the Draught of an Act of Covenant Renovation, exhibiting the substance of the National Covenant, and Solemn League and Covenant, in accommodation to the present time, with Confession of sins, and Engagement to duties. The reading of this paper, which was full and lengthened, was heard with solemn attention,—and the desire was generally expressed to take measures, with as little delay as possible, for essaying the great duty of Covenant Renovation. The Synod received the draught that was read, and re-committed it to the Committee; and furthermore agreed, that a limited number of copies should be printed, and sent down to Sessions and Presbyteries for their consideration, requiring them to send forward remarks to a special meeting of Synod, to be held in Ballymena, on the 1st Tuesday of March, with

a view to forward the great work of Covenant Renovation.— It was afterwards agreed, that, as this present year is the Bicentenary of the Westminster Assembly, and of the swearing of the Solemn League, and the Centenary of the organization of the First Reformed Presbytery in Scotland; the Synod desires that these events should be suitably commemorated, and appointed the Committee which is to supply the Belfast Congregation with preaching, together with Dr. Stavelly and Mr. Houston, a Committee to make arrangements for such a commemoration at the special meeting of Synod, to be held in Ballymena in March next. A verbal report was made respecting the Meeting-house in Derry, in which it was stated that terms of settlement had been agreed upon, subject to the approval of the Court of Chancery, fully recognising the right, and securing the interest of the congregation in the house of worship. The Synod having heard this statement, with pleasure, expressed their adherence to their former agreement, and pledged themselves to assist the congregation in Derry, in defending their own and the Synod's rights, and in defraying the expenses. After various routine business was arranged, the Synod was finally adjourned, at 7 o'clock in the evening, with prayer by the Moderator. We have pleasure in adding that this meeting was distinguished throughout by much harmony and cordiality among the members, and that the great measures to which its attention was directed, promise to be of extensive and lasting benefit to the Church.

THE FREE CHURCH OF SCOTLAND.

The following items show the spirit by which heritors and others are actuated towards the Free Church of Scotland, as well as the strength of determination manifested by those who have taken a noble stand for truth and the spiritual independence of Zion on all except her glorious Head. The conduct of those who abide by the establishment is the pettiest persecution, and shews what they would do had they the power.

A laird in Scotland was applied to by his tenantry for a spot of ground for a Free Church. He refused, saying, "There's the kirk of your fathers to which you may go." The reply of one of the peasants was, "We cannot go there. Will you not give us a spot of ground on which to erect a chapel for our ministers?" Again the

laird refused. The bold peasant then said, "My lord, the earth is the Lord's, will you not give to God a portion of his ground for the erection of a church for his own worship?" It is true there are honourable exceptions to this conduct; and amongst others who have handsomely contributed to the funds of the Free Church, and who are its most powerful friends, may be mentioned the Marquis of Breadalbane, Mr. Fox Maule, Mr. Patrick Maxwell Stewart, Mr. Campbell of Monzie, and Mr. David Barclay, M. P.

In the district of country which belongs to the Duke of Buccleuch, a poor woman possessed a small piece of ground worth about £70; the enemies of the Free Church, on hearing of their intention to procure it for a place of worship, went and offered her £500 in the hope of preventing their obtaining possession; but the woman, though poor, stood firm against the temptation.

On the northern coast of Scotland there are four small islands, the proprietors of which have refused to grant a piece of land for the purpose of erecting a church; there the minister has purchased a ship, a portion of which he has fitted up as a church, and another portion for himself and family. Thus having been beaten off the land, he took to the sea, and from island to island, he goes preaching the gospel. This is not all: he has procured a printing press and materials, and made a journey to Edinburgh to acquire some knowledge of printing; and now he employs himself in printing tracts, which he scatters on the islands in connexion with his ministerial labours.

In a parish belonging to the Duke of Richmond the people have endeavoured to procure a piece of land; their petition was refused, but they obtained a piece on the borders of the adjoining parish. Here, however, the people were threatened with an interdict, by which an unfinished building would have been seized. They rose in a body, and ere the morning's dawn all was activity—some with their carts and horses carrying materials, some hewing down trees, some at one thing, and some at another, and before nightfall they had completed the church.

In the parish of Stirling, of which Dr. Chalmers' son-in-law is minister, not a single soul was left for the Residuary church. Another minister was sent there, and he brought his servant on the Sabbath; the people saw him go into the church; and they rang the bell until it would ring no more. The minister and his servant went into the church, but no other person being there, they immediately came out, and to give the matter a legal form, they said to some of the group, "We take you to witness that we have rung the bell, and preached the church vacant." They replied, "We can witness that we heard the bell going, but what you did in the church there's nobody kens but yourselves twa."

On a recent occasion, Dr. Candlish stated that the Free Church had not only to sustain their ministers at home, but their missionaries abroad; for he might state, in all humility and thankfulness to God, but as a fact, that of all the missionaries in the Church of Scot-

land, as well to the Jews as to the heathen, they every one remained in the Free Church. The mission to the Jews was an infant mission, but it was one in which they had already sent out ten labourers.— This mission had accumulated considerable funds; for the liberality of the people in this cause had been beyond all precedent. Now, of those ten men, what was the allotment? The money remained with the establishment; the men came to the Free Church, and they had now to acknowledge with thankfulness that within the few months which had elapsed since the separation, the collections for the Jewish fund had more than replaced the sum they had left in the hands of the establishment. Since the month of May (continued the Doctor,) we have been employed in giving a regular supply to our congregations. We have not only employed 470 ministers who went forth from the establishment; we have also employed 150 additional preachers—men who are ready to go forth to preach the gospel; so that the number of labourers now in the field is upwards of 600 men. And not only so, but we have been compelled to put in requisition in a subordinate capacity, and to supply our lack of service, as many of the students of mature age, and other qualified persons as we could engage in the work. The movement is not merely an ecclesiastical excitement—not merely a party strife—but it has in it all the elements of a spiritual movement. Throughout all the highlands and islands, particularly in Ross-shire, and even in Sutherlandshire, notwithstanding the great opposition which has been encountered, there is a state of excitement—not arising from the controversy, but from the preaching of the word of God—to meet which would require no fewer than two hundred additional labourers capable of preaching in the Gaelic tongue. The ministers labouring there have been going throughout the highlands in the course of this summer, and have been preaching on Sabbath days and week days to crowds which, at the least and lowest computation, would amount to more than this large house would contain; and they testify that the people in our highland districts are not only disposed to leave the establishment, but are earnestly thirsting for the preaching of the gospel by the ministers of the Free Church; and over a large district of the highlands, it is a common remark of the Christian people—the godly men—that this disruption of the establishment is the best day the highlands of Scotland have seen for many a year. Men who are tried and trained in Christian experience felt it essential to their peace, and the welfare of their families, to separate from the minister without separating from the Church; and throughout a large portion of the highlands, the people actually, but not under the influence of any bad feeling, but purely from dislike of the preaching to which they were accustomed, formed themselves into praying societies, waiting, if possible, until they can receive the ordinances from the better portion of the Church of their fathers. Now we see—the act of separation being over—the parishes no longer left sealed and shut up, but watched over by the ministers of the Free

Church--that church embracing almost all the Gaelic ministers to a man who preach the gospel, and who are willing to go abroad to preach the unsearchable riches of Christ to many thousands of their countrymen. Now, not in the highlands only, but in the lowlands a remarkable excitement is manifested. We have been accustomed during this summer, to a great deal of open-air preaching not only on the Sabbath day, but during the week, and fully as much out of doors as in doors. The sacrament of Lord's Supper has been dispensed in many of our parishes in the open air. I have myself assisted, on week days and Sabbath days, in the preaching, and in the dispensation of the sacrament in the open sky. This was common, even before the disruption, in the highlands, but not in the lowlands.

The following striking facts were stated by Mr. Dunlop in the course of an admirable and touching address made by him at the laying of the foundation stone of the Free Church at Daily, Scotland.

"There is the Isle of Skye, for instance, where the proprietor, M'Leod of M'Leod, not only refused a site for the church, but interdicted the people from meeting under the canopy of heaven, though his own tenants, on the very moors they rent from him, or even on the road-sides or by-ways,—holding that he is the lord of the soil, and therefore entitled to prevent God's creatures from enjoying that soil for any purpose which he does not approve. He will let it out for culture, and give houses in which to eat and drink and sleep, but not a spot on which to build a house of God, to worship. Meet for that purpose any where on his lands, and you are a trespasser. 'I won't force your consciences, but you shan't pray on my grounds: if you are to pray at all, I will drive you to the sea-shore.'

I had a letter the other day from a parish in Sutherland, in which the people asked me, as legal adviser of the Church, some questions. The sole heritor of the parish is against them: and they asked what he is entitled to in law. They said,—'there is a common in the parish on which we are entitled to pasture our cattle, and to walk over when we please; may we meet there, and put up a tent for worship?' I was obliged to answer, 'The Court won't allow it.' They asked, then, 'may we go to the Churchyard?' The heritor says, No. But it is occupied by the bones of our fathers. No heritors lie there. We have all gone out. 'May we not take refuge over our fathers' graves?' I was compelled to answer—'The heritor is right. You have not the law upon your side.' The next question they put I was able to answer to their satisfaction. They asked, 'Whether they could not meet *within high water-mark*?' And there, in the winter, in the storms now approaching they are to meet,—safer beside the stormy ocean than beside their great laird. The ocean, indeed, covers the spot at times, but there is a little respite: when the tide is out they may put up a tent, and there meet for the worship of their God.

ECCLESIASTICAL PROCEEDINGS.

The New-York Presbytery, at its last meeting, made the following appointments of supplies for vacant congregations :

Rev. David Scott, 2d, 3d, 4th Sabbaths of November, *Albany* and *Argyle*. December, January, 1st, 2d Sabbaths, February, 2nd congregation *Philadelphia*. 3d, 4th Sabbaths February, and March, *Coldenham*.

Rev. C. B. McKee, 2d, 3d, 4th Sabbaths October, 2nd congregation, *Philadelphia*. 1st, 2d, 3d Sabbaths November, *Baltimore*.

Mr. James M. Beattie, 1st Sabbath October. 2d, 3d, 4th Sabbaths December, *Coldenham*. 2d, 3d Sabbaths October, *Kortright*. 4th, 5th Sabbaths October, *Bovina*. 2d, 3d, 4th Sabbaths November, 2nd congregation, *Philadelphia*. January, February and March, *Ryegate*, *Barnet* and *Topsham*, giving four Sabbaths in each place, as may suit his convenience and that of the congregations.

Mr. Renwick Z. Willson, 2d, 3d, 4th, 5th Sabbaths October, *Coldenham*. 1st, 2d, 3d Sabbaths November, *White Lake*. 4th Sabbath, November, 1st Sabbath December, *Kortright*. 2d, 3d Sabbaths December, *Bovina*. 1st, 2d Sabbaths January, *Albany*. 3d, 4th Sabbaths January, *Galway* and *Duanesburgh*. 3d, 4th Sabbaths February 2nd congregation, *Philadelphia*. March, *Baltimore*.

Mr. James W. Shaw, 1st, 2d Sabbaths October, 1st Sabbath December, *Argyle*. 4th, 5th Sabbaths October, *White Lake*. November, *Coldenham*. 3d Sabbath October, 2d Sabbath December, *Albany*. 3d, 4th Sabbaths December, 1st Sabbath January, *Kortright*. 2d, 3d, 4th Sabbaths January, *Bovina*. February, *Baltimore*. March 2nd congregation, *Philadelphia*.

Rev. A. Stevenson was appointed to moderate a call in the united congregations of *Bovina* and *Kortright*, when requested by the sessions of said congregations.

Rev. M. Roney was appointed to dispense the sacrament of the Lord's Supper in *Coldenham* on the 3d Sabbath November, assisted by Mr. James W. Shaw.

Rev. Samuel M. Wilson was appointed to dispense the sacrament of the Lord's Supper, in *Barnet*, at such time in January or February as the sessions of *Ryegate* and *Barnet* may appoint, assisted by Mr. James M. Beattie.

The grant of moderation of calls, made at the preceding meeting to the congregations of *Coldenham*, 2nd *Philadelphia* and *Ryegate* and *Barnet* was continued.

Rev. C. B. McKee was received as a constituent member of this Presbytery on certificate from the Presbytery of Rochester.

Mr. James M. Beattie was received as a licentiate on certificate from the Reformed Presbyterian Presbytery of Paisley, Scotland.

Pieces of trial, as specimens of improvement, were received from the students, Messrs. Samuel Bowden and William A. Acheson—from the former, a discourse from Acts ix. 6 first part; from the latter a lecture on Romans viii. 1-4.

The next meeting of Presbytery was appointed to be held in New-York, (Sullivan-st. church,) on the 2nd Tuesday of April next, at 7 o'clock, P. M.

The Pittsburgh Presbytery met Oct. 3d and adjourned the same evening. All the business was of the ordinary kind. The committee on supplies presented the following report, which was adopted:

"The committee recommend that Dr. Willson be appointed to preach two to three Sabbaths at Beaver and Jackson when it is convenient for him—that Messrs. Wylie and Galbraith spend their undispensed of time in the congregation of Brookland, and that all other appointments be left to the standing committee."

The following resolution was moved and adopted: Resolved, "That in view of the renewal of our covenant obligations as contemplated in the late action of Synod on that subject—and in order that the minds of our people may be duly impressed with the importance of the duty, and stired up to perform it; this court recommended its ministerial members to give this subject special prominence in their public exercises."

Mr. Allen has, at his own request, leave to spend so much of the coming winter in the seminary, as the standing committee may not see necessary to employ in supplying the vacancies.

Presbytery holds its next meeting in Allegheny, on the last Wednesday of March, 1844, at 10 o'clock, A. M.

ITEMS OF INTELLIGENCE.

Arrest of O'Connell, &c.—The British Ministry has at length interposed its authority against the agitation in Ireland. On Sabbath the 18th Oct. a great Repeal demonstration was to have taken place at Conquer-hill, Clontarf, 3 miles north of Dublin. The Repeal Association issued rules to be observed by the 'Repeal Cavalry.'—Regulation wands and cockades were to be furnished to those who volunteered; and the notification which was drawn up to resemble a military general order, laid down rules for the formation of 'troops,' for 'muster march and parade,' so as to prepare as soldierly a display as possible.

This appears to have arrested the attention of the Government.—A Cabinet Council was held on Monday preceding, and Earl de.

Gray on the same day had an interview with Sir Robert Peel.— Soon afterwards the Lord Lieutenant, Lord Chancellor Sugden, and the Earl of Cardigan, went over to Ireland; a regiment of infantry was ordered to Dublin, from Northampton, and another from Glasgow, and a movement of importance was generally anticipated.

The Lord Lieutenant, on his arrival in the capital on Friday, immediately summoned a meeting of the Privy Councillors and law officers. They sat in long and earnest deliberation, and it was determined that a proclamation should be put forth forbidding the meeting at Clontarf. It appeared on Saturday afternoon.

O'Connell issued a Proclamation forthwith, enjoining his friends not to go to the meeting.

The British soldiers were provided with 60 rounds of ball cartridge and 24 hours provisions, and a park of artillery was stationed on the field of Clontarf!

It is said the King of Hanover has offered to send 20,000 troops to Ireland to uphold the British authority.

D. O'Connell, and his son, J. O'Connell, were arrested, on Saturday, Oct. 14, upon warrants issued by Judge Burton, on information sworn before him on the day previous. An announcement to this effect having been made in the Dublin Evening Mail, of the preceding evening, very great excitement was caused. O'Connell remained at his home, in Merrion Square, and having received the sacrament, was waited upon at half past nine, by the crown solicitor, who requested to know at what hour he would attend, with bail, at Judge Burton's chambers. The hour fixed was three o'clock; and, shortly before that time, O'Connell, John O'Connell, with Cornelius M'Laughlin and Jeremiah Duane, as Sureties, entered into bail in £1500.

D. O'Connell immediately caused an address to be issued, exhorting the Irish people to refrain from all acts of violence.

The following are the names of the individuals against whom warrants have been issued for taking an active part in the Repeal movement:—Daniel O'Connell, John O'Connell, Thomas Steele, T. M. Ray, Dr. Gray, R. Barrett, Rev. Mr. Tyrrell, Rev. Mr. Tierney, Charles G. Duffy, Rt. Rev. Dr. Higgins, Most Rev. Dr. Mc Hale, and Lord F. French.

The trials will come on in Dublin early in December. In the mean time, O'Connell has perfected his plan for the Irish Parliament, which he intends to lay before the British Parliament the moment it assembles.

Sir Robert Peel has determined to appoint a commission to make inquiries in Ireland, and upon their report measures are to be brought forward, at the opening of the next session of Parliament, of a conciliatory character.

Horrors of the Slave Trade.—The British Naval and Military Gazette gives the following account, that sets forth in vivid clearness the most accursed traffic that ever disgraced the human race.

"The Portuguese schooner *Esperance*, of 44 tons, has been condemned by the Mixed Commissioned Court, and broken up for sale, agreeably to our treaty with Portugal. Her instructions contain a tale of horror, requiring no varnishing to render it a romance. She was commissioned for the coast of Africa, from the Mozambique, and with a crew of ten men, and provisions for fifteen days (!!!) was to take in 220 slaves, or if small bales—so the slaves are termed—250! and easily packed in the hold of a vessel of 44 tons with a height of *thirty-two inches!*—ay, *INCHES!* between the slave, or the under and the upper deck! Manacles and chains were on board to the number of 900 for another cargo. And with provision for *fifteen days*, with this frightful freight—this cargo of human misery, to cross the wide Atlantic—to traverse at a bird's flight nearly 4000 miles.

"Suppose calms or adverse winds or storms occurred; suppose the voyage was delayed for twenty days; to no port dare the slave ship run; from no vessel dare she seek for assistance—250 human beings without water or food, crammed into a space not high enough to sleep when lying down in one position, for twenty days and nights, in a hold fetid with their own filth, without ventilation, with a putrid and foul atmosphere on a deck thirty-two inches from the ceiling. Can any fiction, any romance, portray what might have been the bitter agony—the torture of these Africans? A slave can be purchased for ten bars of baft, or ten pieces of blue cloth—say twenty shillings, and will fetch at Brazil 480 dollars, or often £120; the immense profit renders the slave-traders regardless of human life—one slave in every ten, if brought to Cuba or Brazil, yields an ample return; and anxious as our cruisers are to check this wretched traffic, the Western coast of Africa is too vast and extensive for the fleet employed to watch it."

Acknowledgment.—I have received, enclosed in an anonymous letter, post marked "*Winnsboro, S. C.*" the sum of Twenty Dollars, for the Theological Seminary of the Reformed Presbyterian Church, Allegheny.

JAMES M. WILLSON.

Moderation of a Call.—We understand that a call has been made upon Mr. John Middleton, a licentiate under the care of the Rochester Presbytery, by the Reformed Presbyterian congregation of Lisbon, within the bounds of said Presbytery.

The Committee of Finance of the Theological Seminary, will meet in Allegheny, on the 2nd of January, 1844.

THOS. GEMMIL, Chairman.

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EXPOSITION OF MALACHI, IV. 2.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Malachi was sent unto the children of Israel about four hundred years before the advent of Christ. He was the last of the Old Testament prophets. This was one of the darkest periods of that dispensation; religion was in a very low state. Religion and morality had been declining ever since the reign of Solomon, though there had been repeated reformations during that dark period of the church's history: yet these were but transitory and short lived. Open licentiousness and avowed idolatry prevailed over every principle of religion and morality. When the character of a people is thus sunk in vice and idolatry, it is not possible that personal religion can prosper. To this, there may be individual exceptions; yet, these are "like angel visits, few and far between." It was so, in the days of Elijah the prophet, when public religion seemed to have been entirely discarded; while profligacy of manners and gross idolatry were rampant, even then there were seven thousand in Israel who had not bowed the knee to Baal, nor kissed his image. And, so in the days of Malachi, when apparently religion had forsaken the dwellings of men, there were a few that feared the Lord and spake often one to another. Still however, the general principle holds good, that public and private religion have not only an intimate connexion; but they reciprocally influence one another.

other: personal religion is the fountain which feeds the numberless streams of public religion and morality. A marked expression of public religion, on the other hand, gives a tone to personal religion which it would not otherwise possess.—The history of the church, and the experience of God's people corroborate the truth of this remark.

In times of declension, when truth is betrayed by treacherous friends, and religion trampled upon by avowed enemies, it is pleasant here and there to find an exception. Such are lights set upon a hill, which cannot be hid: and the fewer they are in number, they shine with the greater splendor, shedding a peculiar lustre over the moral heavens. Such characters furnish examples to men of far distant ages: like beacons on a perilous shore, that warn the night-overtaken mariner to flee from danger, they point out to us by their example the path of duty and the way of righteousness. They bid us follow them, who through faith and patience now inherit the promises; though dead they yet speak, saying "be ye followers of us, even as we also have been of Christ Jesus." Such were the men spoken of in this scripture, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The word 'but' connects the subject of exposition with the preceding verse, in which Jehovah threatens to overwhelm the impenitent workers of iniquity with a dreadful destruction. "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." While this curse is denounced against transgressors, the Lord speaks in mercy to a remnant who had kept their garments clean and unspotted from the world: A difference is thus specified which God would make "between the righteous and the wicked, between him that serveth God, and him that serveth him not." The one should be burned up as stubble; but, upon the other should the Sun of righteousness arise with healing in his wings.

"That fear my name." Jehovah is the person speaking. To fear his name, is to fear himself. The name is that by which a person is known and distinguished from other persons. Hence in Scripture the name is often used for the person himself, to whom it belongs. For example, "the Lord hear thee in the day of trouble, the name of the God of Jacob defend

thee." Ps. xx. 1. "The name of the Lord is a strong tower ; the righteous runneth into it, and is safe." Pro. xviii. 10. It is God himself who defends, and who is to his people a strong tower. To fear the name of the Lord, is then, to fear the Lord himself. "Fear" is the state of mind, caused by an apprehension of danger, real or supposed. As actually felt, the child knows it as well as the philosopher. The generic idea implied in the word fear, is a sense of danger : and in this general meaning it is often used in Scripture. "Fear not them that kill the body,—fear not little flock it is your Father's good pleasure to give you the kingdom," are examples of such usage. But it is used also in Scripture to express obedience to the divine law. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him and worketh righteousness is accepted with him." Acts x. 35. Further, it is sometimes used to express love and reverence of God. As Ps. cxxx. 4, "But there is forgiveness with thee that thou mayest be feared." The fear of God is a feeling of reverence excited in the mind from the consideration of his glorious majesty. "For the Lord is great, and greatly to be praised : he is to be feared above all Gods." This emotion of reverence is very nearly allied to that of love. The excellencies which excite our reverence, call forth at the same time our love. It is morally impossible that we can have any sense of reverence of the Divine Being on our minds, without also loving Him, because of these characteristics and attributes which have called forth our reverence.

The persons spoken of in the subject of exposition are such as have their minds filled with awe of God, the high and holy One who filleth heaven and earth with his presence. They make him their fear and continual dread : yet this is not the servile dread of a slave who trembles at the lash of an irritated master ; nor, is it the slavish sycophancy of a minion of power who fears the frowns of a capricious and tyrannic prince, but it is the reasonable, nay more, it is the gracious feeling of moral and enlightened creatures towards God the source of all good. The God of salvation ! They reverence him because he is possessed of every excellence, natural and moral. They love him also because he is the Lord God merciful and gracious. And the combined effect of these states of mind is the earnest endeavor to obey him. These three ideas are all included in fearing the name of the Lord. The saints of

God reverence his greatness, they love his goodness, and they give expression to these in their conduct by giving obedience to his authority. They are righteous persons, for so are they described in the context, "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not,"—justified by faith in the righteousness of Christ; and in virtue of their union to him they bring forth fruit meet for repentance. Such is the character of that fear to the exercise of which God has annexed the promise, "but unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

"The Sun of righteousness." This name is applied to the Lord Jesus Christ. As the natural sun is the centre around which the planets belonging to the solar system perform their revolutions and from which they derive their borrowed lustre, so Jesus Christ is the sun or centre of the system of God's gracious providences towards man. Zacharias speaks of the Saviour as the sun risen upon a benighted world to give it light. "Through the tender mercy of our God, whereby the day-spring from on high hath visited us: to give light to them that sit in darkness in the shadow of death; to guide our feet in the way of peace." Luke i. 78, 79. And thus he testifies of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. "He shall be as the light of the morning, when the sun riseth." 1 Sam. xxiii. 4. "For the Lord God is a sun and shield: the Lord will give grace and glory." Ps. lxxxiv. 11. The natural sun is thus employed by infinite wisdom as a metaphor to express the Saviour of sinners,—*"Thy God, thy glory."* There is no object in the wide field of nature half so magnificent as the "king of day rejoicing in the East." A short time before, and all was darkness; but at his approach the shadows of night flee away. Did this grand luminary cease to give his light what a gloom would pervade our world? The darkness of everlasting night!—But were the Sun of righteousness struck out from the dispensation of God's providence towards man, what a still greater blank would it occasion, what a darkness would it produce? A moral darkness, far more dreadful and infinitely more fatal in its consequences, than though the natural sun were thrown from his axis, and quenched in eternal night.—Jesus Christ the Sun of righteousness is the only source of light in the world of grace. "This is the true light which lighteth

every man that cometh into the world." By the illuminating influence of Divine grace the Sun of righteousness scatters the moral darkness which fills the minds of sinners: he eradicates their souls with the light of Divine truth. He is a light to lighten the Gentiles and the glory of his people Israel. In the prospect of enjoying this in a very enlarged degree the prophet Isaiah calls upon the church to rejoice, "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth; and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be upon thee. And Gentiles shall come to thy light and Kings to the brightness of thy rising."

Again, the Lord Jesus Christ is a sun, as he is the source of all spiritual life. Without the genial influence of the natural sun there could be no life in the natural world, neither vegetable nor animal. The plant or flower withdrawn from the sun's influence dwindles and dies, and without it the animal economy is deranged and the machinery of life is broken down.—So without the Jesus Christ the Sun of righteousness there can be no life in the world of grace. Without Christ sinners remain "dead in trespasses and sins." He gives unto them the life-giving influence of his Holy Spirit, "Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26. "I am the way, the truth and the life." John xiv. 6. The spiritual life which is thus imparted to sinners is preserved and continued by the same gracious power: the life which Christ confers upon the sinner he maintains in the believer. He is as dependant upon Christ for the preservation of spiritual life in his soul, as the sinner is for its primary communication. "Ye are dead and your life is hid with Christ in God," said Paul to the believing Colossians. And the promise of the Saviour to his disciples, is, I give unto them eternal life; and they shall never perish, neither shall any more pluck them out of my hand.

Further, Jesus Christ is the source of spiritual fruit. By the warming rays of the sun, plants and trees not only grow and increase in strength, but also produce fruit; without this external nature would present nothing but wild sterility. The fructifying influence of the sun is not more necessary to the process of germination and ripening the fruits of the earth,

than is the power of Christ to enable believers to bring forth the fruits of holiness. "Without me ye can do nothing. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." John xv. 5. It is union to Christ Jesus, the Sun of righteousness, that makes the believer fruitful in holiness. It is his grace in the hearts, that produces fruit in the lives of his people. His strength is theirs, and through him they can do all things. His grace is sufficient for them, and his strength is made perfect in their weakness.

Finally, the name sun given to Christ in this Scripture intimates to us the cheering and refreshing influence of his grace. The metaphor includes this. The cheering effects of the natural sun we have all experienced. When the sun bursts forth from behind a cloud after a storm; or when we see him gayly ascending from the horizon on a summer's morning, then the gloomy, nameless awe of night, is no longer felt; but we feel gladdened with the smiles of the king of day.—We would not envy the feelings of any man who could look on such a scene without a cheerful elevation of mind; either his sense of the grand and beautiful is vitiated, or his heart is exceedingly corrupted. But an influence infinitely more cheering is shed on the souls of believing men by the Sun of righteousness. This is indeed "like the clear shining of the sun after rain," yet it is infinitely better. The one is the source of gratification to a tasteful and cultivated mind, but the other is the cause of sweetest joy to a renewed heart. "Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord ye righteous, and give thanks at the remembrance of his holiness."

In Christ the weary and heavy laden sinner finds rest to his soul: he is delivered from the wretchedness of guilt, depravity and ignorance; and made a partaker of the glorious liberty of the sons of God. "Being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The joy of the believer is something that the world gives not, nor can take away. In the world ye shall have tribulation, said Christ to his disciples, "But be of good cheer; I have overcome the world." Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." We joy, said Paul, with joy unspeakable and full of glory. Such is the promise to them who fear the name of the Lord.

In this promise Christ is described "as the Sun of righteousness." "He is the righteous Lord who loveth righteousness. Righteousness and judgment are the habitation of his throne." Ps. xxxiii. 5, xcvii. 2. But the promise refers not to the Saviour in his essential character,—“the true God and eternal life.” It refers to him as given to be a Saviour; it is his mediatorial righteousness, that righteousness which is “unto all, and upon all them that believe.” This righteousness is constituted by the obedience and suffering of Christ in the room of his people: his obedience “unto death, even the death of the cross.” It is perfect; for it was not only an obedience to the eternal law of rectitude, under which he was made as a Saviour, “made of a woman, made under the law to redeem them that were under the law that we might receive the adoption of sons.” But it was a perfect obedience. It met every claim and answered every demand which that law could make upon the elect of God. Our Saviour bore the punishment due to the guilt of his people’s sin; and he obeyed the commands of the law in their stead, and this suffering and obeying in the place of sinners constitutes the righteousness of Christ. The righteousness thus wrought out by the suffering and doing of our Lord Jesus Christ, is received by faith produced in the heart by the Holy Spirit, and imputed to the believer by the grace of God. “The Lord is well pleased for his righteousness sake, for he will magnify the law and make it honorable. For Christ is the end of the law for righteousness to every one that believeth. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.”

In the next place it is said that the Sun of righteousness “shall arise with healing in his wings.” In all ages of the church Jesus Christ has been the sun of righteousness to his people: through faith in his atonement the Old Testament saints are partakers of glory. Before the throne of God, they raise their song of praise to him who hath redeemed them from among men, and made them kings and priests unto God. To them Christ had already risen, but in a particular manner did he arise as the sun of righteousness when he appeared in the fullness of time, in the likeness of sinful flesh, that sin might be condemned in the flesh. In this view he is called the “day-spring from on high,” visiting his people. Regarding his revelation to the Gentile world, Isaiah says “the people that sat in darkness saw a great light; and to them that sat

in the region and shadow of death light is sprung up." And this promise is fulfilled to all the people of God when they enjoy the communications of grace to comfort and support them in time of need,—when he lifts upon them the light of his countenance.

The Lord Jesus Christ visits his own people "with healing in his wings." The protection enjoyed by the saints, is frequently expressed in Scripture in similar language. "The Lord God recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth ii. 12. "Keep me as the apple of thine eye, hide me under the shadow of thy wings." Ps. xvii. 8. As the callow brood find protection under the wings of their dam, so do the children of God find safety under the sheltering providence of the Almighty; their defence is in the omnipotence of their Saviour, Jehovah our righteousness.

It is presumed however, that this part of the promise refers not to the protection afforded by Christ to his people, but to the comfort and consolation which they derive from a saving application of his righteousness. In a word, that the metaphor is not borrowed from the idea of a bird covering with its wings its tender young ones. Such a view of the metaphor seems to be inconsistent with that purity of figurative writing always preserved by the writers of Scripture. A fact in the natural history of that part of the east where the prophet lived furnishes a very satisfactory explanation without violating the propriety of the figure. A person writing from the Levant which is in the neighborhood of Judea, says that the heat of the sun during the day is so great that it would be intolerable were it not for the assuaging influence of a gentle breeze which springs up in the morning a little before sun rise. This preserves a degree of coolness in the atmosphere which otherwise would be insupportably warm. This explains the figure. As the rising of the natural sun is accompanied with a refreshing wind, so the sun of righteousness arises with healing in his wings. This is the application of his righteousness by the Holy Spirit. Christ is made to us of God, righteousness,—the righteousness of justification.—yea, and sanctification also. A sense of this justifying and sanctifying righteousness impressed upon the mind by the Holy Spirit, brings peace to the troubled soul, and this the Spirit does as the comforter. "After that ye believed, ye were sealed with that Holy Spirit of promise,"—sealed unto everlasting

salvation. Every one made a partaker of the righteousness which is by faith in Christ Jesus, is made a partaker also of the Holy Ghost, not only in the renewing of his nature and the production of faith by which he receives the righteousness of Christ; but also as the Spirit of consolation. This is the portion of them that fear the name of the Lord. Whatever may be their trials or afflictions in the warfare of faith, the promise of Christ is made good to them. "My peace I leave with you, my peace I give unto you." "The God of hope fill you with joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

The effects of the rising of the sun of righteousness with healing in his wings, are that the fearers of the name of the Lord "go forth and grow up as calves of the stall." Blessed effects indeed! Christ has not died in vain: every one redeemed by his blood shall be sanctified by his Spirit; for "of his fullness have we all received and grace for grace." The life of the christian is progressive, forgetting those things which are behind, like the apostle Paul, he presses toward the mark for the prize of the high calling of God in Christ Jesus. There is no point of attainment at which the christian may stop short: his life is one of activity and improvement. From the feeblest beginnings he reaches onwards to the greatest attainments: "they go from strength to strength. And he that has clean hands shall wax stronger and stronger." As calves of the stall, liberally fed by their owner, rapidly increase in growth, so do they that fear the name of the Lord increase in spiritual things; they advance in the christian life and character. Enjoying the rays of the Sun of righteousness and the benign influence of the Holy Spirit, they become fruitful in every good word and work, they grow in every christian grace, perfecting holiness in the fear of the Lord, till finally "they all come in the unity of the faith, and of the knowledge of the Son of God unto the measure of the stature of the fullness of Christ. The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon."

THE CHRISTIAN'S CONFIDENCE OF SALVATION.

In looking over the field of human inquiry, we are struck with astonishment and grief at the various shades of senti-

ment that are visible at every point to which the eye can turn. If the diversified appearances presented were merely shades of difference, there would be less ground for astonishment, but a moment's inspection painfully convinces us that the dissimilarity is not so much in the appearance as in the substances themselves. One of the most difficult problems that solicits the investigation of a candid and intelligent mind is the vast diversity of sentiment in the religious world—a diversity that extends to the most obvious and important truths connected with the christian system. Modern liberality has taught us to say, that whatever may be the cause of this difference, it is undoubtedly honest, and the result of candid examination. It requires more than christian charity to receive this statement, although with most persons it passes unsuspected. In our apprehension it is the fewer number of instances in which credit can be given for honesty and sincerity of belief. It is very easy to conceive of a variety of reasons that may induce a man to the belief of certain sentiments and opinions. The atheist avows his disbelief in the existence of a God, not because he really thinks what he says, but rather because it is in accordance with his wishes. The superficial christian refuses the possibility of the knowledge of salvation because he is anxious to pacify his own conscience by lowering the scale of christian character, and bringing down others to his own level. This, beyond peradventure, is the most charitable supposition that can be made, for such a denial cannot result either from the want or obscurity of evidence. The object of the present essay is to evince the verity of this statement. The doctrine that we submit for defence is expressed in the following proposition—the knowledge—the confidence—the *assurance* of personal salvation is attainable. It is not designed to travel over in its extent the vast field that opens before us. A condensed view of the testimony in its favor furnished by reason, scripture, and the experience of the saints, will be given.

1. The attainableness of christian assurance is rendered probable from considerations of reason. To guard against all mistake on this point, let it be remembered that by reason in the present instance is intended not so much the mere unassisted light of reason in the technical meaning of that phrase, as fair and reasonable deductions from uniformly conceded principles. As God is a being of infinite goodness and wisdom, it is in consonance with the expectations of rea-

son that these qualities be evinced in all his dispensations. Whatever administers to the comfort of his creatures, or has a tendency to enhance their well-being, his goodness prompts to communicate, provided there be no conflict with other perfections of his nature. Let us apply these obvious and admitted principles to the question under consideration. God is the father of all believers for we are his children by faith in Christ. This relation being assumed we aver without any hesitation that reason ascribes to divine goodness sensible manifestations of fatherly love—and of these the confidence of salvation is the inseparable accompaniment. Let us illustrate this argument by an appeal to the natural relations of life. Will parents possessed of humble sympathy evince no attachment for an affectionate child? Will the tenderest emotions of parental affection call forth no experience of regard for the object of high and hallowed hopes?—What would be thought of the conduct of parents who habitually meet the joyous smile of their infant with the unkind looks of disapprobation? Who discountenance all its anxious efforts to secure their favor by frowns and displeasure, or even by withholding the tokens of their approval? The award of such conduct it is quite needless to state. Universal suffrage would say let it be branded as unkind, untender and shamefully unfeeling. How much more unseemly would such conduct appear in God, a father full of pity and compassion—a father who spares all his children as a man spares his own son that serveth him. In God such a disposition can find no place—the supposition is preposterous in the extreme. “To him that ordereth his conversation aright, I will shew the salvation of God.” But we have said that God is infinite in wisdom, as well as unbounded in goodness. From a consideration of the divine wisdom and beneficence, it is reasonable to infer that God will present the strongest motives to induce obedience, especially in the case of his own children. If they obey his law and keep his commandments, assuredly he will not discountenance this obedience by withholding a sense of his approbation. Earthly parents feel most deeply the importance of giving countenance to their little children in the performance of some proper actions, and who does not know that parental frowns in an instance like this are extremely unbefitting. They wither the tenderest hopes—disappoint the fondest expectations, and congeal the very springs of obedience. Let it not be

supposed that God will—that God can deal in this way with any of his children. Such harsh and forbidding austerity is irreconcilable with the benignity of his character. “He will draw us with the cords of a man with *bands of love*.” “Lord I have hoped for thy salvation, and done thy commandments.”

2. This doctrine is attested by numerous passages of scripture. The whole volume of revelation is so obviously in favor of this position that it is difficult to present the argument in a condensed form. It is found in the departments of history—doctrine—and devotion—it is enjoined in the precepts and revealed in the promises. With a bare reference we pass over those texts in which the doctrine is asserted with so much emphasis and force—the “full assurance of faith,” “the full assurance of hope,” “all riches of the full assurance of understanding,” (Heb. x. 22; vi. 11; Cor. ii. 2,) and many others that it would be easy to mention. The evidence furnished by all these is unequivocal and conclusive: let us however, in this connexion analyze an injunction and illustrate a promise.

“Give diligence to make your calling and election sure, for if ye do these things ye shall never fail,” is the direction of Peter to all who have obtained like precious faith with him through the righteousness of God. It enjoins a duty—“make your calling and election sure”—gives direction how it is to be performed—“give diligence”—and presents inducement to comply—“if ye *do* these things ye shall never fail.” This argument of the apostle is complete—the premises are correct—the conclusion is irresistible. Why is a knowledge of our calling and election set before us as an object worthy our aim if indeed it be immeasurably beyond our reach? is it to torture the human mind with the loveliness of an object impracticable in its attainment? Why are we commanded “to give diligence” in pursuit of an object that recedes at every step we approach? Is it to weary us in so fruitless and foolish a search till disheartened and disappointed we are compelled to lie down in sorrow? Will God reap where he has not sown? Will he gather where he has not strewed?—The thought is utterly inadmissible. Wherefore then let us give diligence to make our calling and election sure.

In Rev. ii. 17, we have this promise. “To him that overcometh I will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.”

Whatever may be the source of this beautiful imagery—whether it be the ancient form of judicial proceedings—the election of magistrates, or the contests of the amphitheatre, in which “a white stone” was the insignium of victory, it is perfectly plain that when disrobed of its tropical dress it means the complete justification of the sinner—the pardon of sin and acceptance with God. In “this white stone” there is a “new name written,” “ye shall be my sons and daughters, saith the Lord Almighty.” No man knoweth it—it is not exposed to the inspection of the profane multitude—the characters are not legible by their dim and imperfect vision, not being written on tables of stone, but on the fleshly tablets of the heart by the Spirit of the living God. But he that receiveth it *shall* know it. To his enlightened understanding the characters in the “white stone” are perfectly intelligible. He has inward consciousness of being a son born from on high—he lifts up his eyes to the place of his birth and reads his name recorded and preserved among the archives of heaven—incontestable proof of his citizenship—he recognizes it as his own name for he sees it in the light of the sun of righteousness—a glorious name it is, the name of my God, and the name of the city of my God. He that receiveth a white stone with a new name, shall be able to read it.

3. The experience of the saints furnishes us with additional evidence in support of our doctrinal proposition. On this subject we are compassed about with a great cloud of witnesses. The evidence derived from this source is accumulated and overwhelming. Reason may be misunderstood—scripture may be misrepresented, but facts are indisputable. On this point we cannot be mistaken. Hear the confident asseverations of the man of Uz to his three companions. “I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself and my eyes shall behold and not another, though my reins be consumed within me.” Job xix. 25—27. The tranquil but immoveable hopes of David are deserving of attention. “My heart is glad, my glory rejoiceth : my flesh also shall rest in hope.” Ps. xvi. 9. “I will behold thy face in righteousness, and I shall be satisfied when I awake with thy likeness.” Ps. xvii. 15.

To enter into detail on this point would not be in consonance with the limits of the present essay. Let us then re-

count the experience of one who so saw not as uncertainly, and so fought not as one who beateth the air. In order to perceive the clearness and force of his testimony, we must place ourselves for a moment within the walls of a Roman prison. I look around me but there is nothing save the darkness that is visible. It is the home of wretchedness—the abode of terror—the solitude of death. Betimes is heard the clanking of chains followed by deep and sullen groans of despair. Hark! a voice proceeds from the most distant and the gloomiest recess in the dungeon. These are notes of triumph and joy. “The time of my departure is at hand: I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which God the righteous judge shall give me at that day.” It is the voice of Paul the apostle. Advance and behold him, for the light of christian consolation has broken around him in unaccustomed brilliancy and glory. He is engaged in conflict with the last enemy. He rises from his couch enchained in fetters of iron—gives utterance to his song of defiance and exultation—and offers himself without reluctance to the embraces of the destroyer in the unclouded prospects of a bright immortality. “Rejoice in the Lord ye righteous.” “Cast us not away from thy presence, O God; restore to us the joys of thy salvation, for the secret of the Lord is with them that fear him, and he will shew them his covenant.”

JUVENIS.

NOTICES OF THE COVENANTERS.—NO. 5.

Captain John Paton.

(Continued from p. 305.)

After the defeat at Bothwell,* Captain Paton returned to his family; but he was permitted to enjoy little repose afterwards, till he finished his course, and obtained the crown of martyrdom. Being by proclamation declared a rebel; and a price being set on his head, he was forced to wander about as a fugitive, and even in his most secret lurking places were

* At the battle of Bothwell-Bridge, Captain Paton, for his tried bravery, was promoted to the rank of Major, or, according to some, of Colonel; but as he did not enjoy this honor long, he is usually designated, afterwards, Captain.

visited by the enemy. He had many providential escapes from the pursuers, the Lord preserving him, till his gracious work was completed in him, and as a succourer of distressed companions in tribulation. On one occasion, having returned to his house, on account of the death of one of his children, the heartless Episcopal incumbent of the parish gave notice to a party of soldiers at Kilmarnock, that they might seize him at the burial of his child. He was persuaded, however, to retire, by some friends who were present at the funeral, before they reached the church-yard; and thus he escaped, at the time, the snare of the fowler. About the same time, being in the house of James Howie, of Lochgoin, with some other fellow-sufferers, a party of Captain Inglis's troop, who had been out in search of him, came suddenly upon the house—and but for the special interposition of Providence, he would have fallen a victim to the pursuers. The account, as given in the *Scots Worthies*, is so graphic, and so descriptive of the trials, intrepidity, and singular deliverances of Christ's servants, in that period of bloodshed and confusion, that we extract it :

“The sufferers had watched all night by turns, and about day-break the captain retired to the far end of the house to rest. In the meanwhile, one George Woodburn went out to see if he could observe any, (but it seems he looked not very surely,) and going to secret duty instead of this, from which he was but a little while returned, until on a sudden, Sergeant Rae came to the inner door of the house, and cried out, ‘Dogs! I have found you now.’ The four men took to the spence, James and John Howie happening to be at the time in the byre, among the cattle. The wife of the house, one Isabell Howie, seeing none but the sergeant, cried to them to take to the hills, and not be killed in the house. She then took hold of Rae, as he was coming boldly forward to the door of the place in which they were, and ran him backward out of the outer door, and giving him such a hasty turn as made him lie on the ground. In the meanwhile, the captain, being alarmed, got up, put on his shoes, though not very hastily, and they got all out; by which time the rest of the party was up. The sergeant fired his gun at them; which one John Kirkland answered by the like with his. The bullet passed so near the sergeant that it took off the knot of hair on the side of his head. The whole crew being now alarmed, the captain and the rest took the way for Eaglesham-muir, and they

followed. Two of the men ran with the captain, and other two stayed by turns, and fired on the enemy, the enemy firing on them likewise; but by reason of some wetness their guns had got in coming through the water, they were not so ready to fire, which helped the others to escape.

“After being pursued for some time, John Kirkland turned about, and stooped down on his knee, and aimed so well that he shot a highland sergeant through the thigh, which made the front stop still as they came forward, till they were again commanded to run. By this time the sufferers had gained some ground; and being come to the muirs of Eaglesham, the four men went to the heights, in view of the enemy, and caused the captain, who was old, and not able to run, to take another way by himself. At last he got a mare in a field, and took the liberty to mount her a little, that he might be more suddenly out of their reach. But ere he was aware, a party of dragoons going for Newmills was at hand; and what was more observable, he wanted his shoes, having cast them off before, and was riding on the beast’s bare back; but he passed by them very slowly, and got off undiscovered; and at length having given the mare her liberty, he went to another of his lurking places. All this happened on a Monday morning; and on the morrow these persecutors returned, and plundered the house, drove off the cattle, and left almost nothing remaining.”

At length, in the beginning of August, 1684, he was apprehended in the house of Robert Howie, in the parish of Mearns. His friends would have encountered the soldiers, but he requested them to forbear, saying it would bring them to farther trouble—and as for himself, being now stricken in years, his hidings were become irksome, and he was not afraid to die, for he had got time to think thereon for many years; and as to his interest in Christ, of that he was sure. He was conveyed by the soldiers to Kilmarnock, thence to Ayr—afterwards to Glasgow, and finally to Edinburgh.

His trial was not long delayed. He was brought before the High Court of Justiciary, and indicted for being with the rebels at Glasgow and Bothwell-bridge. The libel was found relevant, and on the ground of his own confession alone, he was brought in guilty, and sentenced to be hanged at the Grass-market, on Wednesday, the 22d of April. He was respited first till the 30th of April, and afterwards till the 9th of May, when with christian fortitude and magnanimity, he suf-

ferred all the persecutor could inflict. It is said that General Dalziel, who had a high personal respect for Captain Paton, on account of his valor, obtained, according to a promise which he gave when he was apprehended, a reprieve for him from the king; but this having fallen into the hands of Bishop Patterson, was concealed till after the execution.

Captain Paton's behavior on the scaffold was becoming his character as a Christian and the noble cause in which he suffered. His dying testimony, which he read with a calm, unfaltering voice, we subjoin, as displaying the excellent spirit for which he was distinguished, and exhibiting the principles for which the martyrs of the Covenant resisted unto blood:—

“Dear Friends and Spectators,—You are come here to look upon me, a dying man, and you need not expect that I shall say much, for I was never a great orator, or eloquent of tongue, though I may say as much to the commendation of God in Christ Jesus, as ever any poor sinner had to say. ‘I have been as great a sinner as ever lived; strong corruptions, strong lusts, strong passions, a strong body of death, have prevailed against me; yea, I have been the chief of sinners. I may say on retrospection of the past, (though the world cannot charge me with any gross transgression this day, for which I bless the Lord,) oh, what omissions and commissions, what formality and hypocrisy, that even my duties have been my grief and fear, lest a holy God should, as well he might, make them my ditties. My misimproved time may be heavy upon my head, and cause of desertion; and especially my supplicating the council, which have, I think, laid their snares the closer to take away my life, though contrary to their own professed law. I desire to mourn for my giving ear to the counsels of flesh and blood, when I should have been consulting heaven, and to reflect upon myself, though it lays my blood the closer to their door, and, I think, the blood of my wife and bairns. I think their supreme magistrate is not ignorant of many of their actings; but these Prelates will not be found free when our God makes an inquisition for blood. And now I am come here, desired of some indeed, who thirst for my life, though by others not desired. I bless the Lord, I am not come here as a thief or a murderer, and I am free of the blood of all men, and hate bloodshed, directly or indirectly. And now I am a poor sinner, and could never merit anything but wrath, and have no

righteousness of my own, all is Jesus Christ's, and his alone, and I have laid claim to his righteousness and his sufferings, by faith in Jesus Christ; through imputation they are mine, for I have accepted of his offer on his own terms, and sworn away myself to him many a time, to be at his disposal, both privately and publicly; and now I have put it upon him to ratify in heaven all that I have essayed to do on earth, and to do away all my imperfections and failings, and to stay my heart on him. I seek mercy for all my sins, and trust to get all my challenges and sins taken away by the blood and sufferings of Jesus and his righteousness; and that he shall see of the travail of his soul in me, and the Father's pleasure shall prosper in his hand. I bless the Lord; that ever he led me out to behold any part of his power in the gospel, in kirks, or fields, or any of his actings for his people in their straits. The Lord is with his people, while they are with him. We may set our seal to this, while they are united. Oh, for a day of his power to cement this distempered age. It is sad to see his people falling out by the way, and of such a fiery spirit, when looking to be at one lodging at night; especially those who profess to stand by our glorious work of reformation and solemn engagements to God, and to keep clear of the sins of these times. Oh, hold off extremities on both hands, and follow the example of our blessed Lord, and the cloud of witnesses mentioned in the 11th of Hebrews. Let your way be the good old path, the word of God and the best times of the church; for if it be not according to his word, it is because there is no truth in it.

“Now, as to my interrogations, I was not clear to deny Pentland or Bothwell. They asked me how long I was there? I said eight days; and the assize had no more to sentence upon, for the advocate said, he would not pursue for Pentland, by reason of an indemnity before the privy council. The council asked me if I acknowledged authority? I said, all authority according to the word of God. They charged me with many things, as if I had been a rebel since the year 1640, and at Montrose's taking at Mauchline Muir. Lord, forgive them, they know not what they do.

“I adhere to the sweet Scriptures of truth of the Old and New Testaments, and gospel preached by a faithful sent ministry, whereby he many times communicated himself to the souls of his people, and to me in particular, both in the kirks, and since on the fields, and in the private meetings of his peo-

ple for prayer and supplication to him. I adhere to our solemn Covenants, National and Solemn League. Acknowledgment of Sins and Engagement to Duties, which became national. I adhere to our Confession of Faith, Larger and Shorter Catechisms, Causes of Wrath, and to all the testimonies given by his people formerly, and of late, either in fields or on scaffolds, these years bygone, in so far as they are agreeable to his word, the practice of our worthy reformers, the holy true zeal, and according to his rule. I adhere to all our glorious work of reformation. Now, I leave my testimony, as a dying man, against the horrid usurpation of our Lord's prerogative and crown right; I mean that supremacy, established by law in these lands, which is a manifest usurpation of his crown, for he is given by the father to be head of the church, "and he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence. For it pleased the Father, that in him all fulness should dwell."—Col. i. 18, 19. Against Popery, Prelacy, and Erastianism, and all that depends upon that hierarchy, which is a yoke that neither we nor our fathers were able to bear, which the poor remnant is groaning under this day, by that horrid cruelty, rending their consciences by tests and bonds; taking away their substance and livelihoods, by fines and illegal exactions, plunderings and quarterings, and compelling them to sin, by hearing, joining, and complying with the malicious curates. "Wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13. I leave my testimony against the indulgence first and last, for I ever looked on it as a snare, and so I never looked on them as a part of the hopeful remnant of the church; and now it is sad to see how some of them have joined; by their deeds or by their language, in the persecution of the poor remnant.

"Now, I would briefly address a word or two to three classes; but I think, if one would rise from the dead, he would not be heard by this generation, who are mad upon idols and this world. 1. Those who have joined deliberately with the persecutors, in all their robberies, and haling innocent souls to prison, death, and banishment. The Lord will not hold them guiltless; they may read what the Spirit of God hath recorded of them in Jude 11, and downward; and

Obadiah's prophecy. 2. Those who seem to be more sober and knowing, yet through a timorousness and fear, have joined with them in all their corrupt courses, for ease and their own things: do not think that these fig-leaves will cover you; it is a hazard to be mingled with the heathen, lest we learn of them their way. Oh, Sirs, be zealous and repent; seek repentance from Christ, he purchased it with his blood; and do your first works, if ever there was any saving work on your souls; for he will come quickly; "and who may abide the day of his coming?" Oh, Sirs, the noble grace of repentance grows not in every field; many could not get it, though they sought it carefully with tears. Oh, work while it is day, the night draweth on, and it may be very dark.—

3. Those who have been most tender; and oh, who of us can say, that we have out of love to his glory singly followed him; upon examination, I fear, we shall find it not so, but that we have come far short. I fear we shall not find him such as we would, nor he us such as he would. Oh, we may say, from the crown of the head to the sole of the foot, there is no place clean. None can cast a stone at another; we are all wounds, bruises, and defilements. We must put this work upon him who is the fountain to wash foul souls, who "breaks not the bruised reed, nor quenches the smoking flax." Give him much to do, for we have much to do for him. Oh, that there were no rest in our bones because of our sin. It is the Father's pleasure that he should see his seed, and the pleasure of the Lord prosper in his hand. Oh, that he would make every one of us understand our errors, and unite us after the good old path, followed in the most pure times of our church, and unite us to our Lord Jesus Christ, by faith in his righteousness, by imputation and virtue of his suffering for sinners, and keep us there. There is no safety but at his back; and I beseech you, improve time, it is precious when rightly improved; "for ye know not when the Master calleth, at midnight, or at cock-crowing." Dear friends, the work of the day is great, and calls for more than ordinary exertion. Oh, be oft at the throne, and give him no rest to make sure your soul's interest. Seek pardon freely, and then he will come with peace; seek all the graces of his Spirit, the grace of love, the grace of holy fear and humility. Oh, but there is much need of this and the promised Spirit.

"Now, I desire to salute you, dear friends in the Lord Jesus Christ, whether imprisoned, banished, widowed, and

fatherless, or wandering and cast out for Christ's sake and the gospel's: the blessing of Christ's sufferings be with you all, strengthen, stablish, support and settle you, and the blessings of him who was in the bush, which while it burnt was not consumed, and my poor blessing be with you all. Now, as to my persecutors, I forgive all of them; instigators, reproachers, soldiers, privy council, justiciaries, apprehenders, in what they have done to me; but what they have done in despite against the image of God's name in me, who am a poor thing without that, it is not mine to forgive them; but I wish they would seek forgiveness of him who hath it to give, and do no more wickedness.

"Now, I leave my poor sympathizing wife and six small children upon the Almighty Father, Son, and Holy Ghost, who hath promised to be a Father to the fatherless, and a Husband to the widow, and the orphan's stay. Be thou all in all unto them, O Lord. Now, the blessing of God, and my poor blessing, be with them. And my suit to thee is, that thou wouldst give them thy salvation. And now, farewell, wife and children; farewell, all friends and relations; farewell, all worldly enjoyments; farewell, sweet Scriptures, preaching, praying, reading, singing, and all other duties.—Welcome Father, Son, and Holy Spirit. I desire to commit my soul to thee in well-doing. Lord, receive my spirit.

JOHN PATON."

In the appropriate words of the author of the "Scots' Worthies," we add,—“Thus another gallant soldier of Jesus Christ came to his end. Though his extraction was but mean, it might be truly said of him, ‘That he lived a hero and died a martyr.’”

FRIENDLY VISITING BY MINISTERS.

Mr. Editor,—Permit me through the pages of the Reformed Presbyterian, to lay before its readers a few thoughts on a subject which to me has long appeared one of deep and interesting concern to every one that desires the prosperity of the Church of God. I mean friendly visiting on the part of pastors of congregations. On this subject the expectations of church members, and the professors of religion generally, are often unreasonable and improper. And while I frankly state,

as I shall do, what seems to me wrong, it is hoped that neither ministers nor people will suppose that it is any part of my design to find fault, but simply to call their attention to the subject. And this I do, under the almost certain conviction that all that is necessary to the required reformation, is only to point out the evil. *A word to the wise is enough.*

The expectations of a christian ministry, and of a christian people, should be high and elevated: they ought to look for, and pray for great things; and if so, they will make great attainments! Here there can be only one opinion. The more that is expected by a prayerful exercise of faith, the more will be obtained. As we ask, so shall it be: "the desires of the righteous shall be granted." But as it respects the means of making these attainments, there may be a difference of opinion, as I am sure there is a difference of practice.

The immediate object of the christian ministry is "the perfecting of the saints, and the edifying of the body of Christ." Eph. iv. 12. The aims and efforts of ministers should all be directed to the attainment of this object. To the attainment of this, should their time be devoted as well as all the energies of their minds.

To prevent mistake, I remark here, that a christian people have a right to expect from their pastor the faithful and assiduous ministration of public ordinances. Further, they have a right to expect periodical ministerial visits; and diets for catechetical examination. They have a right also to expect that their pastor will visit them when they are sick; and furnish them with counsel and instruction when they are in spiritual trouble and distress. These claims, and whatever other duties necessarily arise out of them, are fair and legitimate objects of expectation on the part of a christian people. I add, however, that it is unreasonable to expect that a minister of religion should devote much of his time in mere friendly visits to the people of his charge: that he should cultivate their acquaintance is proper, nay desirable, but that any great portion of his time should be so employed, is far indeed, from their, or his advantage.

A people have a claim upon their pastor's time; but only a small portion of it *should be claimed* for such purposes; and *no part* of it should be so claimed if it may in any way interfere with the necessary duties of his office, which have been already specified. Nor should a minister of religion allow himself to form the habit of spending much time in mere social

visiting. When a man has a sufficiently deep sense of the responsibility of his office—the spiritual prosperity of his people—and the glory of the Saviour, he will find other and better employment for his time. An employment of it, that will meet the responsibility of his office, the improvement of his people, and the glory of Christ more effectually and permanently, than such a practice.

There is manifest danger too, that such a practice may lead to the contemptible and sinful habit of gossiping, than which but few things will more surely ruin a man's ministerial usefulness. A young man entering upon the discharge of pastoral duties whose education and perhaps constitutional tendency, do not strongly urge him to study, may find that friendly visiting is a pleasant way of spending time that might otherwise hang heavy on his hands. And perhaps he may be able to flatter himself into the belief that such is an advantageous way of profiting in his ministry. That he may thereby obtain and secure a hold in the affections of the people of his charge. He may find himself sorely tempted too, by their earnest and oft-repeated solicitations, "*do call and see us frequently.*" Or he may be tempted to the same course by reproach thoughtlessly cast upon him by members of his congregation, because he has not done so as frequently as they have wished.

In all such cases both ministers and people exceedingly err; or to use a homely phrase, "they stand in their own light," respectively. To obtain a secure hold on the affections of a people, is an end worthy of every consideration on the part of a minister. But, before he trusts to such means for the attainment of this end, it would be well for him to inquire whether they are likely to be successful. I have no doubt it will be found by experience that this kind of hold upon a people is a very slender, as well as a very unsafe one.—The general result will prove a failure; because it is not a hold upon their understandings; nor, indeed upon their love and esteem, but simply on their feelings—on that part of our constitution which is the most variable and uncertain. With my whole heart, I sincerely pity the man who confides to such means for success in his ministry; for indeed he is in the fair way of being disappointed. It is often noticed as a matter of surprise that church members with whom a minister may have been very intimate become offended, without any known or obvious cause. Here lies the secret in most

cases : it is not the principle of esteem or love flowing from a felt experience of good obtained through the medium of their pastor's ministry, but a mere feeling arising from the intimacy of companionship. Instead of aiding a minister in his work, the course referred to often becomes embarrassment; that it may please for a time, I doubt not; but ultimately it brings a minister into contempt; because, it presents him not in his proper relation as a pastor and spiritual instructor, but only in the character of a mere companion.— It would be well too, if the contempt extended only to the *man*, but unhappily it is frequently extended to his *office*.— Thus, *the man* by acting out of character brings undeserved reproach upon *the office* which he bears.

On the other hand, it is of importance to a christian people to inquire before they desire such employment of their pastor's time, whether it may tend to their spiritual edification—whether with all the gratification it may afford them, it is not too dearly purchased when bought with time which ought to be devoted to more sacred engagements. People should distinguish between mere gratification and spiritual gain! Now the mere friendly calls of a minister seldom rise above the former, but they sadly infringe on the latter. It is this fact which to me appears demonstrated by an induction of particular cases that induces me to lay these remarks before the christian public. To this conclusion there may be some slight exception in a few peculiar cases; but these are far indeed from affecting the correctness of the general conclusion.

In the preceding remarks one view of the subject only has been taken; namely, that mere visiting is at best unprofitable, and often injurious in its results. But, there is another, and a far more important view in which it must be contemplated; namely, Is the practice compatible with imperative pastoral obligations? In other words, is it practicable for a minister to employ much of his time in making mere friendly visits, and at the same time perform the necessary duties of his office in a sufficient and satisfactory manner? I maintain that these two things are incompatible—that it is impracticable for any minister to perform the duties of his office as they ought to be performed, and at the same time employ much of his time in friendly visiting. If the latter is indulged, the former must in part be neglected, or superficially performed, or perhaps both!

This view of the subject it is presumed may be made out most satisfactorily. The Sabbath is to be devoted to the ministry of the word; and to the duties of public and private worship. Of the remaining six days of the week, one should always be appropriated as a day of rest; for experience has proved that one day in seven is necessary for this purpose. Sound health cannot be preserved, if the practice of continued and unsuspected labor is followed. A minister of the gospel who labors faithfully, and it is only of such that I speak, requires one day's rest in seven as a compensation for the Sabbath, which though a day of religious rest is to him a day of severe, corporeal and mental labor. Add to this the time necessarily occupied in his own domestic affairs; and these he must attend to, otherwise he involves himself in the guilt of "having denied the faith," and being "worse than an infidel." For indeed, few ministers are provided with the means of securing the paid services of others in such affairs. For these, one day in the week is on an average a moderate allowance. Again, extra week-day ministrations, such as those on sacramental occasions—fast and thanksgiving days—supplying in other congregations—attendance on church courts—and the time employed in connexion with these duties, for travelling, will average at least another day in the week. Another will be required for ministerial visitation, and diets for examination. Leaving thus two days in the week only, for study, and preparation for Sabbath ministrations! I say study, as distinct from immediate preparation for the pulpit. The former is general; the latter is particular and specific. General study I hold to be indispensable to ministerial usefulness and respectability. Indispensable to the acquisition of necessary information on a variety of topics falling within the proper range of theological inquiry.—And indispensable also, as well to his usefulness, as to his respectability. No man can maintain a respectable standing as a minister, and neglect general study and reading; nor would he be worthy of it. The apostle Paul did not overlook this important employment of a minister's time. Although endowed with an extraordinary influence of the Holy Ghost, he gave heed to the duty of general study; therefore he says, when writing to Timothy, "The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments." And on another occasion he says to Timothy, "Till I come, give attendance

to reading." In ordinary cases a man's mind must soon become barren, if not assiduously cultivated, and stored with valuable general information ; while superficiality and leanness must characterize his public ministrations. That such ministrations may often be acceptable, I doubt not ; but that they can be extensively useful, I deny. Such may be "milk for babes," though even this is doubtful ; but can never furnish "strong meat" for those that are of full age !

According to the calculation which has been given, only two days, on an average, can be counted on for general study, and for immediate preparation for the pulpit. Now there is not a man whose opinion on a subject of this kind is entitled to respect, will say that this is too much time to be employed in study. Indeed, the greater number would say that two days is little enough to make the weekly preparation for preaching, though most diligently employed. And if so, is this portion of time, which is all that can fairly be counted on, for general study as well as the specific preparation necessary for preaching, to be encroached upon by mere friendly visiting ? Is the time, the careful husbanding of which is required for the conscientious performance of two necessary duties to be frittered away, in doing that which is not necessary ? Is mere feeling to be gratified at the expense of utility, principle and conscience ?

Nor is it the waste of time which ought to be better employed, that constitutes the only objection to the habit of visiting ; it unfits the mind for close application and study, so that when a man returns home his thoughts are dissipated ; and before they can be recalled and collected, the remaining part of the day is consumed. Thus the habit becomes destructive to anything like regular and successful study, which requires unbroken quiet and retirement, as well as time.—The man who persuades himself into the opinion that he can faithfully perform the duties of the ministry of reconciliation without close and vigorous study, imposes as well upon himself, as upon the people of his charge. And the imposition will by and by become evident to the judicious and discerning, by inefficiency on the one hand, and ignorance on the other.

Men distinguished for learning and vigor of intellect have felt and complained that all the time they could command by the most rigid economy, was too little for study. Knox, with his giant mind, could not, in his own estimation, spare time

from his studies to attend upon Queen Mary, for a short time on a particular occasion. He remarked, that folks would think he ought rather to have been at HIS BOOK. On his death bed, James Durham said, that were his life spared for ten years longer, he would prefer to employ nine of them in his closet to make preparation for preaching the tenth year. If such was the experience of these and other gifted men, surely the practice of frequent friendly visiting must be incompatible with adequate preparation for the pulpit on the part of less gifted and less learned men.

If these remarks should meet the attention of young men preparing for the ministry, they are solicited to ponder them well; and to avoid as they would the plague, the idling and wasting their time by indulging in a habit so unprofitable and pernicious. Let them understand that severe and prayerful study is of the very last importance to the successful preaching of the gospel.

THE USE OF PRAYER.

“What profit shall we have, if we pray unto him?” This is indeed the language of prayerless impiety; and is urged by those who “cast off fear and restrain prayer,” as an excuse for the neglect of this important duty. They say, God is a Sovereign, and will always do his pleasure. He knows all our wants, and is benevolent enough to supply them, if he thinks proper. Therefore, our prayers can have no influence on his determinations. If he intends to bestow blessings upon us, he will do so, whether we pray or not; and if he has determined to withhold them, our prayers can never induce him to change his designs. Therefore it is useless to pray.

Although it is not our object at present to obviate the cavils of the carnal mind against spiritual duties, it may be proper to remark, that those who urge this objection, ought, in order to be consistent, on the same ground, to abstain from all efforts to obtain their daily bread, or any other blessing; for the objection has as much force in the one case, as in the other. God is as absolute a Sovereign in the natural, as in the moral world. He knows our temporal, as perfectly as our spiritual wants. And he is as benevolent in relation to the one as the other. Why then do they not say, If God has determined to give us food to eat, he will do it, without any effort on our part; and if not, we must starve, let us do what we may? But starvation and death would be the result of such a course of conduct. God, we are certain, will never rain down bread from heaven, to feed the idle and presumptuous. And yet the most judicious and per-

severing efforts of man cannot make a blade of grass grow, or procure the supply of a single want. Hence, it is manifest, that this objection to spiritual duties is utterly baseless; and those who urge it, would avail themselves of it, as an excuse for slothfulness and inactivity in secular concerns, but for the fact, that they love the world, and delight in pursuing its empty pleasures and unsatisfying profits.

But, while the people of God never indulge such impious sentiments, the question sometimes arises in the pious heart, What good can my poor prayers effect? If through my ignorance and shortsightedness, the Lord often finds it necessary to withhold the things I ask for, and to bestow what I never thought of, what beneficial influence can be produced on myself or others, by my imperfect prayers? This is a question that deserves a candid consideration and a serious answer.

Of a variety of suggestions that might be made, we shall submit but two.

1. *Prayer is one of the appointed means by which God dispenses his blessing, upon his church and the world.* If, then, we could discover no connexion between the means and the end, yet when God has revealed a way, in which a given result is to be realized, we have no warrant to expect that result in any other way. When Jesus anointed the eyes of the blind man with clay, (which, to the eye of human reason, appeared more likely to deprive a man of sight, than to restore it,) and directed him to go and wash in Siloam, an implicit compliance with the divine direction was the only means by which he could expect restoring mercy. In like manner, God has appointed prayer, as one of the means by which he will convey his blessings to the soul. Though he has promised absolutely to his people all that they need, and all that they can desire, saying, "I the Lord have spoken, I will do it;" he adds, "Yet for this, will I be inquired of, by the house of Israel, to do it for them."—Read Ezek. xxxvii. 25—38, and the conclusion is irresistible, that, though God has determined, and even revealed his determination in the form of a promise, what blessings he will bestow, he has done so, in full view of all the prayers which shall be offered up by his people. Therefore without prayer, there is no warrant to expect the fulfilment of the promise.

2. *By prayer, the hearts of God's people are prepared for the receipt of divine blessings.* It is a remarkable characteristic of God's gracious dealings with his beloved people, that he rarely bestows special mercies upon them individually or collectively, without previously preparing them, by some special dispensation, to appreciate and improve the blessing. And awakening in their hearts the spirit of grace and supplication, is one of the principal means by which he secures this result.

This is strikingly illustrated in the case of Daniel, in reference to the termination of the Babylonish captivity. The Lord had expressly revealed to his backsliding people, that the period of servitude

which he had been constrained to bring upon them, would be limited to *seventy* years. When that period was drawing near a close, the prophet says, "I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes." And then follows the record of the prayer which he poured out on that occasion, concluding with this importunate petition: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city, and thy people are called by thy name." And then he adds, "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation," &c. See Dan. ix. 1—21.

Now it is obvious that Daniel had a clear understanding, that the Babylonish captivity was limited to *seventy* years—that God had explicitly promised, at the end of that period, to deliver his people out of the hands of their oppressors, and restore them to their own land;—and at the time referred to in the above quotation, he knew that he was living in the last year of that period. Instead therefore of concluding that, because the event was certain, it was needless to pray for its accomplishment, he became the more importunate, the nearer the result approached. And, no doubt, both the reasons which have been mentioned, had their full operation on his mind.—He knew that God's promise to restore the captivity of his people was made, in full view of their believing and penitent prayers; and that they had no reason to expect the fulfilment of the promise, unless they were brought to a proper state of feeling, in relation to the sore judgment with which they had been visited. Under these convictions, he set himself to work, "to confess his sins, and the sins of his people," and "to pray" earnestly for the restoration of Israel. And immediately the Lord sent his messenger, not only to open the way for the fulfilment of what he had already promised, but to reveal to his servant the events of judgment and mercy for ages long to come.

Thus, one of the principal uses of prayer always is, to prepare the heart of the suppliant for the receipt of divine blessings. And until this effect is produced, his people have no reason to expect the tokens of his special favor.

Nor is it necessary, in order to secure this object, that they should be able, in all cases, to anticipate distinctly the very blessings which are about to be bestowed. Whenever the Christian is enabled to exercise the true "spirit of grace and supplication," he is prepared to receive whatever God chooses to bestow, and just in that way, and at such time, as he sees best; and to be denied, whatever he thinks proper to withhold.

THE REFORMED PRESBYTERIAN—PRICE REDUCED.

After mature deliberation, aided by the counsel of friends and patrons in various parts of our church, we have concluded to reduce the price of the Reformed Presbyterian to ONE DOLLAR per annum, after the close of the present volume. The reasons inducing the reduction are:—

1. A desire to extend the circulation. While it is gratifying to know that the Magazine is taken by a large proportion of the heads of families, and by many others in our church, and also by a goodly number not of our ecclesiastical connexion; it is also known that many have a desire to subscribe; who feel unable. Of these some borrow; others are more or less deprived of an opportunity of perusal. It is hoped the low price at which we propose to furnish the ensuing Volume; will put it within the reach of the ability of almost all, and be a sufficient inducement for them generally to put themselves in possession of the work.

2. A desire to save postage to our subscribers. In several offices the postage of two sheets is now charged on each No. because it contains eight pages more than the recent construction of the law allows to one sheet in a pamphlet of this size. To remedy this inconvenience and expense, we propose to reduce the number of pages to one legal sheet, and to use type throughout of the size which has been used for years on the last six pages of each No. This will furnish a little more reading matter than has heretofore been given; so that, in this respect, our subscribers will rather gain than lose by the change; while in the postage there will be in many cases the saving of one half.

The reduction in price will require about *three hundred* subscribers, in addition to our present number, to meet the expenses of the work. This addition, we trust, will be promptly made to our subscription list, as we doubt not it can be done easily and readily, if the friends of the work generally will use a little exertion in their respective neighborhoods. Their best exertions on behalf of the Magazine we then respectfully solicit from all; and our present subscribers will allow us to suggest to them the claim which the reduction in price on their own Nos. gives us on their continued and increased influence in procuring new subscribers, by whose aid the work may be sustained at so low a rate. Let each subscriber endeavor to procure one additional, and our object in furnishing the Magazine at only \$1.00 per annum, will be fully accomplished.

THE DEATH-BED OF RUTHERFORD.

(From the Toronto Banner.)

Rev. Samuel Rutherford, Professor of Divinity in the University of St. Andrews, was one of the brightest ornaments of the Presbyterian cause in the seventeenth century. The Parliament of Scotland was about to proceed against him in 1661, when the persecutions of Charles the Second were just commencing; but Mr. Rutherford's death removed him from their jurisdiction. This worthy man died the very day before the Parliament passed the famous Rescissory Act.

Tread lightly through the darkened room, for a sick man lieth there,
And 'mid the dimness only stirs the whispered breath of prayer,
As anxious hearts take watch by turns beside the lowly bed,
Where sleep the awful stillness wears, that soon must wrap the dead!

Hours hath he known of fevered pain; but now his rest is calm,
As though upon the spirit worn, distilled some healing balm:
It may be that his dreaming ear wakes old accustomed words,
Or drinks once more the matin song of Anwoth's "blessed birds."

O! green and fresh upon his soul those early haunts arise;
His kirk! his home! his wild wood walk! with all their memories—
The very rushing of the burn by which so oft he trod,
The while on eagle wings of faith his spirit met its God!

A smile hath brightened on his lip,—a light around his brow;
Oh! surely "words unspeakable" that dreamer listeth now;
And glories of the upper sky his raptured senses steep,
Blent with the whispers of his love, who gives his loved ones sleep!

But hark! a sound! a tramp of horse! a loud, harsh, wrangling din!
Oh! rudely on that dream of heaven this world hath broken in;
In vain affection's earnest plea,—the intruders forward press,
And with a struggling spasm of pain, he wakes to consciousness!

Strange lights are streaming through the room—strange forms are
round his bed;

Slowly his dazzled sense takes in each shape and sound of dread—
"False to thy country's honored laws, and to thy sovereign lord,
I summon thee to meet thy doom, thou traitor, Rutherford!"

Feebly the sick man raised his hand—his hand so thin and pale,
And something in the hollow eye made that rude speaker quail;
"Man! thou hast sped thine errand well!—yet it is wasted breath,
Except the great ones of the earth can break my tryst with death!

* "Only I think the sparrows and swallows that build their nests in the Kirk of Anwoth, blessed birds."—*Rutherford's Letters.*

" A few brief days, or briefer hours, and I am going home,
Unto mine own prepared place, where but few great ones come !
And to the judgment-seat of him who sealed me with his seal ;
'Gainst evil tongues and evil men I make my last appeal !

" A traitor was His name on earth ! a felon's doom his fate !
Thrice welcome were my master's cup : but it hath come too late !
The summons of that mightiest King, to whom all kings must bow,
Is on me for an earlier day—is on me even now !

" I hear ! I hear ! the chariot wheels that bring my Saviour nigh :
For me he bears a golden crown—a harp of melody ;—
For me he opens wide his arms—He shows his wounded side ;
Lord ! 'tis my passport into life !—I live, for Thou hast died !

They give his writings to the flames ; they brand his grave with shame,
A hissing in the mouth of fools, becomes his honored name—
And darkness wraps awhile the land for which he prayed and strove ;
But blessed in the Lord his death—and blest his rest above ! P.

ITEMS OF INTELLIGENCE.

American Bible Society.—We learn from a document recently issued by the American Bible Society that its receipts during five months ending 1st October last, (being the first five months of the present fiscal year,) amounted to \$47,457,73 ; which is an increase of \$7,524,73, upon the corresponding period of last year.

In the same five months, 157,522 Bibles and Testaments have been issued, being an increase of 42,020 copies upon the issue in the corresponding period of last year.

The call for Bibles is represented to be unusually urgent, from various quarters, both at home and abroad. To replenish the depository, and to put it in a condition to issue books to Auxiliaries on short credit, when necessary, and to furnish them gratuitously to those who cannot purchase, there is need of \$40,000 more than the Board has at command.

Incest legalized.—A man named William Wilson was convicted last August before the Hartford (Conn.) County Court, of the crime of *incest*. The charge was founded on the fact that he had married the daughter of his deceased wife by a former husband—the same being as charged by the Judge, in violation of the law ; and the jury returned a verdict accordingly. The case was carried upon a writ of error to the Supreme Court, where the decision of the lower Court was a few days since *reversed*. The Court deciding that the affinity between the plaintiff in error and his wife's daughter ceased on the death of the wife.

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No. XII.

DRAUGHT OF AN ACT OF COVENANT RENOVATION,

Containing the substance of the National Covenant and Solemn League and Covenant, with an acknowledgment of Sins, and engagement to duties ; in accommodation to the present time.

Preamble.

WE, all and every one of us, whose names are underwritten, professing the faith once delivered to the Saints, resting our souls for eternal salvation upon the merits and mediation of our Lord Jesus Christ, and setting before us the glory of God and the advancement of the kingdom of Christ, have, after mature deliberation, and much searching of heart, according to the example of God's people in former times, both in these and other nations, resolved, in the strength of Divine grace, to recognise publicly, the obligation of our own and our fathers' vows, and in the presence of the Holy Lord God, to enter into a Solemn Covenant, never to be forgotten. Recognising the duty of individuals and communities to vow to the Lord and pay, — bewailing deeply the wide-spread breach of Covenant, and insensibility to federal obligation, which so mournfully characterise this nation ; lamenting our own manifold neglects, and violations of solemn vows ; and regarding the present aspects of Divine Providence, in relation to the Church, the lands in which we dwell, and the world at large, as particularly calling to renewed Covenant-dedication and obedience.

WE, therefore, in all reverence and humility, approach the Majesty in the heavens; and, lifting up our hearts with our hands, do, jointly and severally, for ourselves and posterity, swear in his great name, —

Profession of the True Religion.

1. That having, after careful examination, embraced the TRUE RELIGION, as it is taught in the Scriptures of the Old and New Testaments, and declared in the Confessions of some of the purest Reformed Churches, and more especially, as exhibited fully and clearly in the doctrinal Standards of the Reformed Covenanted Church in Britain and America, — the National and Solemn League and Covenant, — the Westminster Confession and Catechisms, — the Scriptural Testimonies emitted by Christ's faithful servants at the memorable period of the Second Reformation, and since, and embodied in the Testimony of the Reformed Presbyterian Church, we, joyfully, before God and the world, profess this as the true Christian faith and Religion, pleasing to God, and bringing salvation to man; and through the grace of God, we shall sincerely and constantly endeavour to understand it more fully, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouths the Lord Jesus Christ, and believing in him with our hearts, we accept of God in Christ as our sure and all-sufficient Portion; we yield ourselves, soul and body, to be the Lord's, now and for ever. As his devoted servants, relying solely upon the Redeemer's righteousness for acceptance, we take the Moral Law as the rule of our life, and engage that we shall study to walk in all its commandments and ordinances blamelessly. Living to the glory of God, as our chief end, we shall diligently attend to the duties of the closet, and the family, the stated fellowship-meeting, and the sanctuary, observing them, according to Divine prescription, and seeking in them to worship God in spirit and in truth. And, as we can neither have comfortable evidence of the reality of religion in our own hearts, nor recommend it to others, nor expect a blessing upon our endeavours, except, with our profession, we join such a life and conversation as become those who have entered into Covenant with God, we solemnly promise to abstain from all known vice, and every appearance of evil, — to cultivate Christian charity, — to do good to all men as we have opportunity, — and to endeavour,

by a constant course of godly practice, to adorn the doctrine of God our Saviour in all things,—that the excellence of our testimony may be manifest by the practical observance of its principles, that others, at present and in future generations, may be led to join themselves to the Lord and his people, and that his honour and praise may be advanced for ever.

Recognition of Reformation attainments, and Federal Deeds of our Fathers.

2. With grateful and united hearts, we desire ever to praise the Lord for the light of the Protestant Reformation, — and especially for the peculiar glory and fulness of the Covenanted Reformation, as it once shone in Scotland, and in part also in England and Ireland. Regarding its rise and establishment as a singular and eminent fruit of the Divine favour to the lands of our nativity, we this day cordially recognise the Scriptural excellency of its grand principles, as these were embraced by the Church and kingdom of Scotland, and are exhibited in the National Covenant, and afterwards avouched by persons of all ranks in the Solemn League and Covenant of the three kingdoms. These federal deeds, being moral and Scriptural in their nature, and entered into by the nation through its representatives, are, we believe, and will be binding upon these nations to the latest posterity. Although we are not now in circumstances to renew these Covenants in a national capacity, we nevertheless acknowledge them as the righteous and fundamental compact, according to which the legislation and administration of these kingdoms should be conducted, and by which the character and duties of rulers and subjects should be regulated; and we openly and gladly own their obligations upon us, as a minority, when the nation, as such, has perfidiously violated the oath of God, and the majority are either willingly ignorant of it, or presumptuously refuse to acknowledge it.

Fully convinced that we, with all our interests, civil and religious, were embraced and represented in our fathers' covenants, we hereby cordially acknowledge that these vows are on us, even upon us, who are all alive this day. Deploring the sin of the land in their rejection, and desiring to be free of any participation in it, we all and every one of us, jointly and severally, swear anew this day the oath of God, in terms and tenor of our National Covenants, according to our present condition and circumstances.

3. In accordance with the explicit statements of these federal deeds, while we own and profess the True religion, pledge ourselves to its preservation, and to endeavour to bring the Churches in these three kingdoms and throughout the world to the nearest Scriptural conjunction and uniformity, we abhor, detest, and solemnly abjure all false religion, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness.

Abjuration of false religion,—Popery, Prelacy, &c.

Particularly, we condemn and reject the tyranny, heresy, superstition and idolatry of the Romish Antichrist;—his usurped authority, by exalting a sinful mortal to the place of the Lord Jesus Christ, as Head of the Church; his blasphemous priesthood and wicked hierarchy; and his subjugation of civil government to their cruel domination. We wholly reject the claims of the Romish Church to supremacy and infallibility, — its perversion of the rule of faith by unwritten traditions; the exaltation of Apocryphal writings to equality with the Word of God; and its denial of the use of the Scriptures, and of the right of private judgment to the people. We repudiate and abhor its manifold corruptions in doctrine, as they respect original sin, justification by faith, the meritorious work of Christ, and the work of the Spirit in sanctification; the nature, number, and use of the Sacraments; and the state of the dead. We condemn its corruptions of the moral law by the wicked distinction between mortal and venial sins; the merit and satisfaction of human works; mental reservation; absolving from oaths and contracts; impious interference with the law of marriage; and the doctrine that the end justifies the means:—We abhor its idolatry, superstition, and corruption in worship, — by the adoration of the Virgin and of images, and invocation of saints and angels; the offering of the mass as a sacrifice for the sins of the dead and the living; veneration of relics; canonization of men; consecration of days, and places; and prayers in an unknown tongue;—processions, and blasphemous litany; and, finally, we detest and condemn its corruption and cruelty in discipline and government, by granting indulgences, enjoining penances, promulgating and executing cruel decrees, warranting persecutions and bloody massacres; with its countless superstitious rites and usages, and its gross and intolerable bigotry, in excluding from the

hope of salvation all who do not acknowledge its wicked supremacy, and maintain its soul-destroying heresies. And we engage, according to our places and stations, and by all Scriptural means competent thereto, to labour for the extirpation and overthrow of this monstrous combined system of heresy, idolatry, superstition and oppression, believing it to be fundamentally opposed to the glory of God,—the enemy of Christ and his gospel, and destructive to men's souls, liberties and civil rights;—while in love to the persons of those who are under the thralldom of Antichrist, we shall earnestly seek that they may be delivered out of Babylon, that so they may not be partakers in her coming plagues.

In like manner, abhorring and detesting all Antichristian leaven, whether in the government and discipline, or in the doctrine and worship of the Church, or in civil systems, we reject and abjure Prelacy, as essentially unscriptural and anti-christian, and as oppressive to the Church of Christ, and hostile to the interests of pure and undefiled religion. We testify against the Established Church of England and Ireland for its imperfect reformation, and its long continuance in the sin of many Antichristian practices; for its abject acquiescence in the Erastian supremacy of the crown; for its utter want of Scriptural discipline; and for criminal connivance at the recent spread within its pale of several Popish errors and abominations. We reject, moreover, Socinianism and Arianism, which, by denying the doctrine of a Triune God, and the true and proper Godhead of the Son and the Holy Spirit, subvert the foundations of revealed religion, and of a sinner's hopes for salvation. We reject, likewise, Arminianism, in every form, as derogatory to the work of Christ and the grace of the Spirit, and affording a false and unscriptural view both of man's fallen and recovered condition. We reject the system which maintains the personal advent of the Redeemer, at the commencement of the happy Millennium, and his reigning as a temporal king on earth, as inconsistent with the nature of Christ's kingdom, and with the Scriptural doctrines of the resurrection of the dead, and eternal judgment. And disavowing and condemning all infidelity, and libertinism, falsely called liberality, we solemnly pledge ourselves to pray and labour, according to our power, and as far as our influence extends, that whatever is contrary to sound doctrine and the power of godliness may be removed, that thereby a free course may be opened up,

for the diffusion throughout all nations of the pure and unadulterated Gospel of the blessed God.

Acknowledgment of Messiah's headship, and of a Scriptural Magistracy, — Recovery of Reformation attainments.

4. Believing that the peace and prosperity of the nation, and the quietness and stability of the reformed religion, depend, in a great degree, on the establishment and maintenance of a Scriptural system of civil rule, and upon the approved character and conduct of rulers supreme and subordinate, to which these nations, by the good hand of their God upon his servants, and through the faithful contendings of our renowned forefathers, especially at the period of the second Reformation, attained, but from which they have mournfully departed; we engage, with all sincerity and constancy, in our several vocations, with our prayers, efforts, and lives, to maintain the doctrine of Messiah's Headship, not only over the Church, but over the civil commonwealth, — that our allegiance to Christ the Lord shall regulate all our civil relations, attachments, professions, and deportment, — that we shall labour, by our doctrines, prayers, and example, to lead all, of whatever rank, to confess that Jesus Christ is Lord, to the glory of God the Father, — that we shall constantly endeavour, as far as in our power, to bring these nations to own the Mediator as the Head of all principality and power, — to subject their national policy to his authority and law, — and to set up those only as rulers over them who submit to Christ the Lord, and are possessed of a due measure of Scriptural and covenant qualifications. Whenever, in God's holy providence, such rulers are obtained, we shall defend their persons and authority with our goods, bodies, and lives, in the defence of the true religion, and the preservation of the rights and privileges of the nation, — the administration of justice, — and the union and protection of the State against all enemies within and without. Persuaded in our hearts, that the Reformation, in Church and State, as attained to in these lands, was at once Scriptural, constitutional, and legal; and that it was a great and happy national measure, — being advanced and settled by the civil and ecclesiastical powers co-operating, and acting in their proper places, and being sanctioned and secured by many valuable laws and statutes, while, by the same means, false worship, and whatever is opposed to the true religion, was condemned and abolished; we agree and re-

·solve, all the days of our lives, to labour, by all lawful means, for the removal of all acts and measures that impede reformation, and for the restoration of the reformed constitution in Church and State, as it was established before the usurpations and corruptions of Prelacy and Erastian power, and before national defection marred its beauty and subverted it.

Pledge to promote unity and peace in the nation, on a Covenanted basis.

5. We shall, in all faithfulness, endeavour to detect and expose the schemes of all such as are the malignant opposers of reformation, and abettors of corruption in the Church and the State. We shall carefully abstain from any compliance with, or approval of their courses, in opposition to the cause and work of GóD; we shall, at the throne of grace, seek that the Lord that dwells in Zion would defeat their inventions, and turn them from their evil ways; and we hold ourselves bound faithfully to testify against whatever would prevent the nation from returning to former Scriptural attainments, and from avouching its allegiance to Messiah, Prince of the kings of the earth. And, as in the good providence of God, a happy peace and union, and many consequent blessings resulted to these nations from the establishment of reformation, and their conjunction in the bond of a holy mutual covenant, we shall continue to seek the peace of the nation, even although called to testify against its defections, and to promote the ends of public justice, in the punishment of crime, the preservation of social order, the security of Scriptural liberty, and of life and property; and we shall endeavour, as far as in us lies, to restore and perpetuate to posterity, a firm peace and union, on the same footing of holy principles, and national covenant fidelity.

Engagements to Unity.

6. Considering it a principal duty of our profession, as followers of the Lamb, and a chief design of our own and our fathers' vows, to cultivate a holy brotherhood, we regard this Covenant as solemnly binding us to feel and act as one with all who, in every land, maintain and pursue the ends contemplated in it. We take ourselves pledged to assist and defend one another, in maintaining the cause of true religion. Whatever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular; and shall neither suffer our-

selves to be divided nor withdrawn, by whatsoever suggestion, allurements, or terror, from this blessed confederation; nor shall we embrace or maintain any thing in principle, or pursue any divisive course in practice, that might mar our happy unity. As the Church of God, purchased by the blood of the Lamb, and animated and sanctified by the same Spirit, is one, and all saints have union and communion through one glorious Head; firmly believing, moreover, that divisions shall cease, and that the Churches in every land shall yet be visibly one; and lamenting the continuance of divisions and schisms in the professing body of Christ, we shall sincerely and constantly study to promote Scriptural unity and fellowship, guard against encouraging additional divisions, labour to heal existing breaches, and to promote the peace and prosperity of Jerusalem. Fully convinced that no valuable union can take place, but on the footing of truth, and in the spirit of that charity which is the bond of perfection, and which thinketh no evil, while we shall earnestly pray and labour that Zion's wounds may be healed, we shall never seek or agree to union, by the compromise of any article of revealed truth, persuaded that this would be productive of real and lasting injury; but, on the contrary, shall endeavor, more and more, to make known the truth as it is in Jesus, as the only sure and safe basis of ecclesiastical confederation. And as the churches in Britain were formerly one in the acknowledgment of the oath of God, we shall continue to display the testimony and Covenant of our fathers, as the ground of approved union and fellowship, and by the dissemination and consistent application of the principles embodied therein, and the diligent cultivation of the charity that is pure and peaceable, and that rejoices not in iniquity, but the truth, we shall labour to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.

Acknowledgment of National Sins in Covenant violation.

7. While we thus, both as members of the Church, and as a minority in the nation, adhering to its Covenanted constitution, solemnly and explicitly recognise the permanent obligation of these Federal Deeds, and willingly renew them in their true spirit and import,—with much shame and sorrow of heart, we lament, that because of the violation by rulers and people of these sacred engagements, we cannot perform

this duty in a national capacity. These kingdoms are guilty of many sins and provocations against God and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof. "We have done wickedly, our kings, our princes, our nobles, our judges, our officers, our teachers and our people." Although the Lord hath long and clearly spoken unto us, we have not hearkened to his voice. Although he hath followed us with tender mercies, we have not been allured to wait upon him and walk in his way. And, though he hath stricken us, yet we have not grieved; nay, though he hath consumed us, we have refused to receive correction. We have not remembered to render unto the Lord according to his goodness, and according to our vows and promises, but have gone backward by a perpetual backsliding. We profess and declare before God and the world, our unfeigned desire to be humbled for our sins, and for the sins of these kingdoms, — chief of which we regard the rejection and overthrow of the Reformation once attained to, and the breach of the National Covenants, with the National sanction, and encouragement given to systems which they condemn and abjure. We lament and deplore the grievous step of national defection of the Scottish nation, — first, in covenant with God, at the close of the Second Reformation, by which malignants were taken into the bosom of the State, and admitted to places of power in these Covenanted lands; the rescinding of the Covenants and laws in favour of Reformation, at the period of the unhappy Restoration, and that this perfidious deed is yet permitted to disgrace the Statute-Book; the long and bloody persecution, by Erastian, Prelatical and Popish Rulers, of Christ's faithful witnesses, whose blood yet cries for vengeance against the throne of these kingdoms; the abandonment of Covenant-engagements, and the establishment of an unscriptural and Erastian supremacy in the settlement of the crown and conditions of government at the Revolution; the introduction of an oath of allegiance and other ensnaring engagements, at the same period, and since, to supplant our Covenant-allegiance, which was a proper and scriptural badge of loyalty in the reforming period; the open and palpable violation of a principal article of the National vows, in the Incorporating Union between England and Scotland, guaranteeing the establishment of Prelacy in England to all succeeding generations, and thus agreeing "to live in a joint defection from covenant engage-

ments made by the nation to the Most High God ;" the setting up of rulers, supreme and subordinate, who are devoid of proper scriptural qualifications, and conferring political power and influence upon the sworn enemies of the Protestant and Covenanted Reformation ; the national encouragement and resources given to systems and interests, unscriptural, anti-christian and immoral, — condemned and abjured in the solemn vows of the nation, and hostile to the cause and kingdom of Christ ; with many other steps of defection, both in legislation and administration, manifesting obstinate perseverance in breach of Covenant, and provoking the holy displeasure of Him who is a Jealous God. We regard these nations, with their rulers, — by the subversion of scriptural and covenanted polity, and the manifold courses of backsliding consequent thereon, — as having virtually renounced allegiance to Jesus, the Prince of the kings of the earth, and as being chargeable with national perjury. Precluded by our solemn vows from identifying ourselves with a constitution with which Erastian supremacy is inseparably incorporated, of which Prelacy is an essential part, and from which Popery receives increasing countenance and support, we consider ourselves bound to remain separate from it, and thus to deliver our consciences from the sin of participation in its countless immoralities, that we may escape the judgments which such a connexion must entail. In this state of voluntary separation from the National Society, as at present constituted, we shall endeavour to lead quiet and peaceable lives in all godliness and honesty, — we shall confederate with no political parties who own not, both in principle and practice, submission to the Lord Jesus, as King of kings and Lords of lords, to effect changes in administration, or accomplish outward reforms ; and we shall offer no opposition to any measures that tend to promote the peace and good order of society, — while we shall, at the same time, employ all scriptural means to lead others to acknowledge and confess the national guilt in manifold breaches of Covenant, and to awaken the nation itself to a sense of its aggravated sins, and of the perpetual obligation of the oath of God, that so the Lord may turn from the fierceness of his anger, and glory may yet dwell in our land.

Confession of the Sins of the Church, and engagement to Reformation.

8. We lament, moreover, the sins of the Churches in these lands, either in times past or at present, — in their neglect

or forgetfulness of the Covenant of God, — in their walking contrary thereto, — in maintaining connexion with immoral and unscriptural civil systems, — in countenancing or not testifying against the defections and aggressions of corrupt civil rulers ; — for their indifference or neutrality in the cause of Christ, as it concerns his Headship over the Church and the State, if not in all cases professedly yet practically ; and because of their maintaining or conniving at errors in doctrine, worship, discipline or government, plainly opposed to the glorious reformation once happily established. For ourselves, we profess and declare, as in his sight who is the Searcher of hearts, our unfeigned desire to be humbled for our sins, and for the sins of our fathers ; “ especially that we have not as we ought valued the inestimable benefit of the Gospel ; that we have not laboured for the purity and power thereof ; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives ; which are the causes of other sins and transgressions so much abounding among us.” We have not felt in our hearts as we should, nor recognised in our lives the obligation of our Solemn Covenants : we have been grievously remiss and negligent in deferring to renew them, and to pay our vows to the Most High. We have not studied to keep our garments clean, but have at times joined with parties and followed practices, contrary to our sacred engagements. Sufficient care has not been taken to instruct the ignorant, and to separate the precious from the vile, in the fellowship of the Church, and in holy ordinances. We have not endeavoured, with that sincerity and constancy that became us, to preserve and improve the blessed reformation, with which we have been favoured. Many have satisfied themselves with the purity of the ordinances, neglecting the power thereof ; yea, some have turned aside to crooked ways destructive to both. We have not testified as we ought against the aggravated sins and backslidings of the lands in which we dwell. The love of the brethren we have not cherished as we ought. Nor have we laboured, according to our profession and our abundant privileges, to spread abroad the savour of Christ’s name, and to promote the ends of our federal engagements. We have not walked as became the Gospel of Christ, — but have greatly failed in all duties that we owe to God, our neighbour, and ourselves ; we have not been watchful, circumspect, and tender in our conduct, — but on the contrary,

we have been unfruitful, without godly zeal, and mournfully negligent of the duty of adorning our profession by a holy example. And these our sins and backslidings, are greatly aggravated, being committed against the clearest light, amidst the enjoyment of manifold privileges, and notwithstanding a high profession and repeated solemn vows, and many remarkable and gracious appearances of the Lord amongst us. For all which sins, and their aggravations, with many other transgressions with which we and our fathers have been chargeable; we desire to be sincerely humbled. And that the reality and sincerity of our repentance may appear, we resolve, and solemnly engage ourselves, before the Lord, carefully to avoid, in all time coming, these offences, and all the snares and temptations thereunto; and “we profess and declare our unfeigned purpose, desire and endeavour, for ourselves, and all others under our power and charge, both in public and private, and in all duties we owe to God and man, to amend our lives; and each one to go before another in the example of a real reformation; that the Lord may turn away from us his wrath and heavy indignation, and establish us before him in truth and peace.”

Vow to propagate the Gospel and the testimony of Jesus.

9. Believing that the ascended Mediator is, by Covenant donation, and as the reward of his meritorious obedience, King over all the earth, — and that His glory is destined yet to fill the whole world, and that our own and our fathers' Covenant specially binds us to labour for the universal establishment of his kingdom, — while we devote ourselves to Christ the Lord we desire to dedicate ourselves to the great work of making known his light and salvation throughout the nations. Regarding the calls of Divine Providence addressed to us, to seek the revival of true religion, and the conversion of Jew and Gentile, as loud and distinct, we solemnly engage, by our prayers, pecuniary contributions, and personal exertions, to promote the spread of Divine truth, — to seek the removal of every impediment to the prevalence of the Gospel, — and to improve such openings as may be presented for the propagation of the truth. While we shall continue to witness for Christ's royal prerogatives, to whatever privations and trials we may be subjected, and to desire fervently, the subversion of mystical Babylon, and the destruction of

every opposing form of superstition and error, we recognise the duty to teach every man his neighbour, that all, from the least to the greatest, may know the Lord; and to desire and labour that men, both in their individual and national capacity, may willingly submit themselves to the Lord's Anointed, — that so his name may be great among the Gentiles, and incense and a pure offering may be offered to him from the rising of the sun to the going down of the same, — that the kingdoms of this world may become the kingdoms of our Lord and of his Christ, — and that men may be blessed in him, and all nations call him blessed.

Conclusion.

10. And this Covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, and to prosecute the ends thereof, as we shall answer at that great day, when the secrets of all hearts shall be revealed. Uninfluenced by any consideration of any private worldly interests, and our hearts and minds agreeing to this our confession, oath, and subscription, we willingly enter into it, with a view to preserve and increase union and love among ourselves, and dear brethren in other countries, — to promote the revival of the Lord's work throughout these and other lands, — and to exhibit to the world, and to generations to come, a testimony for truth. We commit ourselves and ours, — our cause and influence, — our safety and life, into his hands, who is faithful and true, desiring to wait continually for his certain and glorious appearance. Imploring and trusting, through his merits and mediation, for acceptance in this service, and the forgiveness of the sin that may mingle in its performance, — seeking grace from on high to fulfil unto the end our solemn vows, we most humbly beseech the Lord to strengthen us by His Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of, the yoke of Antichristian and Erastian tyranny, to join in the same or like association and Covenant, — as may be peace and prosperity to Christian commonwealths, — and the enlargement and establishment of the kingdom of our only Lord and Saviour, Jesus Christ, to whom be glory in the Church, throughout all ages, world without end.—Amen.

THE CHRISTIAN'S CONFIDENCE OF SALVATION.

The connexion existing between means and any laudable end to be obtained is most important. The careless and the indolent professor, who anticipates great acquisitions in holiness, without the use of means appointed and approved, exemplifies rather the character of a fool than of a wise man. Every object placed before us by God, as worthy of our obtainment, can be secured, provided a certain course of conduct be observed; or, in other language, provided a right use be made of the means divinely appointed for that purpose. It has not been in vain, that God has commanded the seed of Jacob to seek his face. In our last essay on the subject of Christian assurance, we attempted to show that such confidence is attainable in the present life, and that the believer in Christ Jesus may, without any imputation of enthusiasm, rejoice in the hope of the divine glory. In the present paper it is intended to give some directions necessary to be observed, in order to the acquirement and maintenance of the knowledge of salvation.—In tendering these directions we shall mention:—

1. *Self-examination.*—The obtainment rather than the preservation of a well-grounded confidence, is contemplated in this direction. The slightest reflection will be sufficient to convince any person, but superficially acquainted with the subject, that personal examination, properly conducted, is not only the first thing that requires attention, but in a qualified sense may be considered as the only thing, including, as it does, within itself, all subordinate details. The purpose for which an intelligent believer enters upon examination of his feelings, his sentiments, and his exercises, is that evidence may be furnished of the graciousness of his state. He summons to the bar the competent witnesses, and institutes an inquiry in relation to the nature of their testimony. Success in prosecuting this work cannot be realized without attention to several important principles. The object in view must be placed definitely and distinctly before the mind—the amount of evidence necessary to establish the point at issue must be clearly understood—and continual reliance upon the assistance of the Divine Spirit is indispensable. Ignorance or neglect of any of these principles will ensure disappointment, however diligent we may be in the endea-

your to analyze our spiritual exercises. The most common error, perhaps, committed by good people in attending to the work of self-examination, is the entire overlooking of the object, that, in such cases, ought to be kept steadfastly in view—the point to be proved. The highest idea that, in a majority of instances, is attached to this important Christian duty, is mentally reciting some of our commonest feelings, emotions, sentiments and exercises, without any reference whatever to an ulterior end. Wherever and whenever this is the case, (and how frequently it happens, the experience of God's people will attest)—the beginning and the end of our examinations will be at the same point. When we withdraw from the world, for the purpose of trying ourselves, let us be careful to keep distinctly before our minds, the fact, that we are endeavouring to ascertain the reality of our conversion, the point at issue being here, or have we not been born again.

A knowledge of the amount of evidence requisite to attest satisfactorily the reality of the new birth, is not less important to success in the business of personal examination. But little doubt can be entertained that a principal reason why so many persons are disconsolate all their days, grows out of the fact that they are too hard to satisfy. A good man, tender in conscience, and jealous of his own acts, however pure they may be, may err upon this quarter; at the same time it is cheerfully conceded, that it is much safer than to indulge a presumptuous and ill-founded confidence. The certain knowledge that *one* mark of Christian character, for example, genuine abhorrence of sin, exists in the soul, is ground sufficient on which to predicate co-heirship with Christ Jesus in the inheritance of the covenant. However, if we expect to arrive at a comfortable conclusion, in relation to this point, we must conduct our examination in the proper manner: it must be careful, impartial, severe and persevering. Most lamentably are we addicted to unfaithfulness in the discharge of this duty, so important to our spiritual welfare. It is far from being satisfactory to conclude, that we entertain a holy and habitual abhorrence to sin, and of course are regenerated, merely because we are satisfied of being displeas'd with the *effects* that it has produced. The punishment of hell is an effect of sin, and beyond peradventure, its miserable inhabitants are exceedingly dissatisfied. The enquiry is instituted in reference to a totally different

point—not the *consequences* of sin, but *sin* itself. This is but an example adduced for illustration. Let us bring the matter home, and act ingenuously and impartially. Apply the evidence to some fond and cherished lust. Ask the question in relation to a “little one,” that has perhaps been a source both of mental enjoyment and sensual gratification? Is there dissatisfaction with this? If so, what is the evidence? We banish it from our thoughts! But, after a few moments, is it not readmitted and harboured with as much complacency as ever? A second attempt at expulsion is painful. We hesitate: “When I bow myself down in the house of Rimmon, the Lord pardon thy servant in this thing.” If this be the result of our examination, we have but little evidence to conclude that we are among the children of God. The evidence must be unequivocal by which we can assure our hearts before Him. Habitual reliance upon the assistance of the Holy Ghost, in this, as in all other duties, is necessary to success. The mind, in its present condition of darkness and sin, can have no proper apprehension of the sufficiency of the evidence that is furnished, much less can it perceive its applicability to the point in hand. The aid of that Spirit who searcheth all things, even he deep things of God, is requisite. “Teach me to do thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness.”—Ps. cxliii. 10.

2. Lives of holiness and obedience to the divine law, is the second thing that we mention, as requisite to the obtainment and maintenance of Christian assurance. This must be so perfectly manifest to minds accustomed to reflect on these subjects, as to obviate the necessity of protracted illustration. Without holiness no man can see the Lord in any acceptance of the language. Darkness, deep and tangible, is inseparable from sin, and flows from it by inevitable necessity. “The light shineth in darkness, and the darkness comprehendeth it not.” It is difficult to conceive of any more unequivocal indication of the reigning power of sin, than pretensions to supernatural visions, extraordinary illuminations, overwhelming manifestations of divine love, enrapturing fellowship with Christ Jesus, and many other such things where there is but feeble, if any evidence at all of holiness, either in heart or in life. The strong asseverations of confidence made by such persons, are always to be suspected, and the more so, since their connexion is gene-

rally, if not always, spoken of, as a fruit of tumultuous and mass meetings, so common in modern days.

An error resulting from mistaken views of the duty of Christian and Scriptural assurance of salvation, is mentioned in this connexion, in order that it may be reprobated and carefully avoided. Reference is had to the custom of urging upon men the propriety and necessity of entertaining hopes of safety, who, at the same time, are living in the habitual negligence of the practical duties of christianity. This is all wrong—radically and incurably wrong; and not only so, but is dreadfully dangerous and delusive. It is delusive, because it lulls into carnal security. It is dangerous, because it can have no other effect than to establish in a system of false confidence. Faithfulness and a regard for their best interests demand that such persons be told, in unfaltering terms, that they have no ground on which to predicate the belief of their regeneration; nay more, let them be told that the scale preponderates in the opposite direction. Pau', the Gentiles' Apostle, recognized the importance of a life of holiness in apprehending a knowledge of Christ, and the power of his resurrection. "I *press* toward the mark for the prize of the high calling of God in Christ Jesus." In this way we must "give diligence to make our calling and election sure;" and, if we do not these things, we shall assuredly fall.

Obedience to the law of God as administered by the divine Mediator, is in every respect as essential to comfortable assurance as the practice of holiness. As a matter of fact, the two are linked together in indissoluble connexion in the administration of God's covenant of mercy. "If ye keep my commandments, says the Redeemer of men, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."—John, xv. 10; and, again, verse 14, "Ye are my friends, if ye do whatsoever I command you."

On this point it is necessary that we exercise close discrimination, otherwise there is danger of delusion. An accurate and intelligible definition of obedience to the law of God, such as believers are required to give, may be justly considered as one of the most difficult problems in Christian casuistry. The reason why so few are competent to define it, results in a great measure, undoubtedly, from the fact, that so few are in the habit of yielding it. Evangelical obe-

dience to the Divine law, consists, partly, in outward conformity. "Bodily service profiteth little"—but principally in the proper condition of the soul. Outward correspondence, unaccompanied by Evangelical motives, is abhorrent in the sight of God. The law is spiritual, and takes cognizance of the heart in all its manifold operations—not the thoughts merely, but the motives—nay, more, the volitions of the mind that constitute the moving-spring of every mental operation. Conformity of the volitions of the soul to the rule of holiness, is the principal ingredient in Evangelical obedience. The assimilation of the soul, in all its habits and actings, to the law of the Lord, is an infallible indication of a gracious state—it is a mark of Christian character that no person can be at a loss to understand. It requires but an ordinary amount of spiritual knowledge to ascertain whether or not we delight in the law of God, after the inward man, and rejoice in it as one who findeth great spoil. "He that keepeth His commandments dwelleth in Him, and he in Him." "If ye keep my commandments, ye shall abide in my love."

3. Exercise faith upon the Lord Jesus Christ, and the promises in Him. This is our last direction to those who are addicted to disconsolate reflections. Child of light, surrounded with darkness, exercise faith upon Christ Jesus, the only Saviour, and your soul shall be filled with new covenant consolation. In this disconsolate situation, when the hidings of his Father's love are experienced, it is customary, and it is natural, for a believer to plead inability, not so much, indeed, as an excuse, as a consideration, that renders his present condition apparently hopeless. Tell me not of the acting of faith—command me not to believe in that Redeemer, precious and lovely as He is. I am prostrate in this pit of darkness, and am unable to direct my eyes upward to the light. God has doomed me to sorrow and disquietude. My soul bleeds for thee, O thou unhappy! Truly, thou art fallen into a deep and darksome pit. But, lift up thy head, for the hour of thy redemption draweth nigh. Go thy way in peace, and believe upon that Saviour, for God's strength is made perfect in thy weakness, and is sufficient for thee.

Inattention to these exhortations must always bring doubts and disquietude. Faith in vigorous exercise is inseparably conjoined with the assurance, that it exists in principle. Its

negligence of this consideration, that so frequently deprives God's people of the joys of salvation. They walk in darkness, and have no light, because they do not trust in the name of the Lord. To remove our comfort when we grow languid and feeble, is a gracious provision of the covenant. God designs thereby to teach us the instability of sublunary hopes and enjoyments—to excite us to more unwearied diligence and activity in seeking for enduring and substantial joys, and to induce us to place our hopes of comfort and safety upon the foundation stone in Zion. A great variety of causes that might, if it were necessary, be enumerated, operates to produce this weakness of faith, and consequent spiritual darkness and trouble. It is sometimes occasioned by bodily infirmity and sickness—frequently proceeds from indolence in duty—resistance of convictions—sudden and violent attacks of the adversary—lack of confidence in the providence of the Mediator. Faith, strong, lively and constant, in its exercise, will prove an effectual antidote to all these sources of disquietude. “My flesh and my heart faileth, but God is the strength of my heart and my portion for ever.” It was these vigorous actings of faith, that enabled the Apostle to assert his participation in the love of God, and throw defiance at the Universe to rob him of its consolations. It is this same impenetrable shield that will enable us to stand undaunted in the presence of our foes, and to rejoice with joy unspeakable and full of glory. “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” Inexpressibly preposterous! In all these things we are more than conquerors! “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. viii. 35—39.

JUVENIS.

ASTONISHING ACCURACY OF THE BIBLE.

(From the German of Gausson.)

AN astonishing feature of the word of God is, that, notwithstanding the time at which its compositions were writ-

ten, and the multitudes of the topics to which it alludes; there is not one physical error,—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the Church,—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and, finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism, and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred

years; the most ancient philosophers of ancient Greece and Asia. It is a book which carries its narrations even to the hierarchies of angels—even in the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its 50 authors—search among its 66 books—its 1189 chapters, and its 31,173 verses—search for only one of those thousand errors which the ancients and the moderns committed when they speak of the heavens or of the earth,—of their revolutions, of the elements; search—but you will find none.

SPEECH OF MR. M'INDOE.

The following extracts are from a speech delivered by the Rev. Mr. M'Indoe, of the Reformed Presbyterian Church, Scotland, on the occasion of laying the corner-stone of the Free Presbyterian Church, Kilmarnock:—

I think it has been well judged to acknowledge on this occasion, the eminent services which have been rendered by other evangelical Dissenters to the cause of christianity. It would not be just, allow me to say, nor fair, nor honourable, on the part of the Free Presbyterians, to overlook those services which have been continued for several generations, and extended to numerous districts of the country, in the face too of no ordinary difficulties, and in the midst of discouragements which would have cooled the zeal of men less devoted than they were to the cause of their "Princely Master." These, sir, are services that cannot be concealed from the eyes of impartial observers—services that history will record and posterity will approve, while those in high places that have so frequently frowned upon them, will be forgotten—services that have been blessed for the lasting good of many souls now rejoicing amid the glories of a higher sanctuary, and swelling the notes of an everlasting song. But to estimate the merits of the several parties is not my present object. The distribution of praise to churches as to individuals, is a very delicate, as it is a very difficult task. It is, moreover, a very dangerous one, having a tendency to foster on the one hand a kind of sycophancy, and to strengthen on the other a feeling of unbecoming pride. It is one on which I shall not venture. Far rather would I see all the

churches in this land, at this moment, humbling themselves at the foot of the cross, and crying to the Lord for pardoning mercy. It would be a far better sign of the revival of true religion among them, and of the return of the gracious presence of the Lord to them, if they were now mourning their sins and their short comings, rather than boasting of their attainments and their doings. What has any one of them done in comparison with her obligations and her opportunities! What grounds of humiliation may not be found in them all! When we consider how far they have departed from the spirituality, the purity, and the simplicity of primitive times, how much the exercise of scriptural discipline in them has been relaxed, through the prevalence of those maxims of a worldly policy that ought never to be mentioned in church courts, how little they have done for carrying the blessings of religious instruction and useful education among the many thousands destitute of them, and how much the growth of religious feeling and fraternal affection has been checked by the bitter wranglings of unprofitable controversies, we may well feel that no exercise is more becoming us, at the present crisis, than humbling ourselves under the mighty hand of God. One unspeakable advantage of this humiliation is, that it is ever accompanied with the enjoyment of God's favour. Compared with this, what are the treasures of fortune, or the splendours of rank, or the smiles of friendship, or the loudest bursts of popular applause? To bask in the bright beams of his gracious countenance, shining with unclouded lustre, and lasting through eternal duration, is the very consummation of that supreme blessedness which He has promised to bestow, and which all who love Him will be most anxious to enjoy. Nor should it be forgotten, that this spirit of humiliation is an excellent preparative for a season of trial. That the churches which have resolved to be true to their Divine Head, in the assertion of his regal claims, and the maintenance of his people's precious liberties, may soon be called to pass through a night of tribulation, darker than has ever brooded over them, is an opinion far from being improbable. There are growing indications, premonitory symptoms, not to be mistaken. What a call to preparation! And what an important element in that preparation is humility! This is the only disposition that will fit us to meet, with equanimity, whatever trials we may meet—the only armour clothed with which we may hope to overcome our difficulties and our discouragements,

IDOLATRY.

How extensive is idol worship. It pervades every portion of the heathen world, though more gross and repulsive in some parts than in others. Idolatry has prevailed, too, almost from the commencement of the creation. God's ancient and favorite people, the Jews, with all their direct intercourse with him, would occasionally fall into the sin of idol worship. How soon, when Moses was out of sight, did they forsake the true God, and make for themselves a "molten calf," which they preferred to worship. The Egyptians worshipped reptiles. The Burmans are given to the worship of images made with their own hands. The aborigines of this country worship the sun, the moon, and the Great Spirit. Thus we might find, amidst the glaring light of the nineteenth century, countless nations and tribes, who are yet the worshippers of other than the true God.

Neither is idol worship confined to heathen lands. No, it is every where. Wherever men—Christian or Pagan, civilized or uncivilized—are to be found, there you will find idolatry more or less deeply implanted in the human breast; yes, even in our own land—this land of religion and religious freedom—this land of schools and colleges—this land where the light of science and literature blazes forth with such full effulgence. In fact, man is so constituted that he is predisposed to seize upon the shadow rather than the substance—to accept the counterfeit for the true coin—to love the creature in preference to the Creator.

1. There is the family idol. How many pride themselves on the noble blood of those from whom they descended, and rest, almost, their hopes of heaven on the renown of a long succession of noble and patriotic ancestry; and such is the power of this worship, that it is held on with an unyielding tenacity, so that even when the regular descendants have become reduced to mere hewers of wood and drawers of water for those whose sires had held similar situations to their fathers, that they dwell upon it as a mere day-dream, soon to be reversed, and be placed on the topmost round of the ladder that leads to fame, and to an imperishable immortality.

2. The idolatry of fashion. How many are the devotees that crowd themselves on the great mart of fashion, and are eventually crushed under the ponderous wheels of this all-

powerful Juggernaut ; who worship this idol both in public and private, and who seem to make the study of his vacillating caprices their study during their waking hours, and the subject of their dreams during the seasons of repose. O what waste of precious time ! what destruction to health, ease and common sense, have been immolated on the altar of fashion. How many healthy and robust forms have been prostrated at the feet of this voracious god !

3. The money idolater. What is there more contemptible and degrading than to witness men born in the image of their Maker, making money their god. The getting of money, particularly in this country, is thought to be by multitudes the only thing for which we are created, the chief end, the very poetry of life. The child is early instructed—if not by precept, by example—to suppose that the obtaining of money is the main thing for which he was created ! That wealth and respectability go hand in hand—that one cannot be enjoyed without the other ! How much wretchedness and misery have parents brought upon their offspring, by bringing them up to be worshippers at the shrine of Mammon !—*Christian Watchman.*

THE SPIRITUAL WARFARE.

Where two opposite principles exist in the same soul, there must be a perpetual conflict between them, until the “ weaker dies.” But as the “ old man,” though crucified, never becomes extinct in this life, this warfare between the flesh and spirit never ceases until death. As these opposite moral principles operate through the same natural faculties and affections, it is a matter of course, that as the one gains strength, the other must be proportionably weakened ; and experience teaches that the most effectual way to subdue the power of sin, is to cherish and exercise the principle of holiness. But if the love of God grows cold, or declines in vigor, then the motions of sin become more lively, and the stirring of inbred corruption is sensibly experienced. Just, then, in the same proportion, will the principle of evil be diminished, as the principle of grace is strengthened. Every victory over any particular lust, weakens its power ; and by a steady growth in grace, such advantage is obtained over inbred sin, that

the advanced Christian maintains the mastery over it, and is not subject to those violent struggles which were undergone when this warfare commenced. Young Christians, however, are often greatly deceived by the appearance of the death of sin, when it only sleeps, or deceitfully hides itself, waiting for a more favorable opportunity to exert itself anew. When such an one experiences, in some favored moment, the love of God shed abroad in his heart, sin appears to be dead, and those lusts, which warred against the soul, to be extinguished; but when these lively feelings have passed away, and carnal objects begin again to entice, the latent principle of iniquity shows itself; and often that Christian who had fondly hoped that the enemy was slain, and the victory won, and, in consequence, ceased to watch and pray, is suddenly assailed and overcome by the deceitfulness of sin. Christians are more injured in this warfare, by the insidious and secret influence of their enemies lulling them into the sleep of carnal security, than by all their open and violent assaults. No duty is more necessary, in maintaining this conflict, than watchfulness. Unceasing vigilance is indispensable. "Watch and pray, that ye enter not into temptation,"—"And what I say unto you, I say unto all; watch."—*Dr. Alexander.*

SUFFERINGS OF THE PILGRIMS AT PLYMOUTH.

[From Mr. Choate's Oration at the New-England Celebration.]

The first generation of the Pilgrims arrived in 1620. I suppose that within forty years more, that generation had wholly passed away. Certainly its term of active labor and responsible care had been accomplished. Looking to its natural achievements our first, perhaps our final impulse, is not to pity, but to congratulate these ancient dead on the felicity and the glory of their lot on earth.

But we should miss the grandest and the most salutary lesson of our heroic age; we should miss the best proof and illustration of the heroic ingredient which we seek, if we should permit the wisdom and energy with which that generation acted to hide from our view the intensity and dignity with which it suffered. It was therefore, that I was about to distinguish this enterprise, in the second place, by certain peculiarities of its trials.

The general fact and the wonderful details of that extremity of suffering which marked the first few years from their arrival you all know. It was not that I designed to repeat. We have heard from our mothers' lips that although no man, or woman, or child, perished by the arrow or tomahawk, mightier enemies encompassed them about at the very water's edge. Of the whole number of a hundred who landed, one half landed to die within a year; very nearly all of them in the first three months; to die of disease brought on by the privation and confinement of the voyage: by wading to the shore, by insufficient and unfit food, and dress and habitation; brought on thus, but rendered violent by the want of that indispensable and easy provision, which Christianity, which civilization, every where make for all their sick. Once, seven only were left with health and strength to attend on others. There and thus they died. "In a battle," said the admiral Robinson, writing from Leyden to the survivors, in the June after they landed,— "in a battle, it is not looked for, but that divers should die; it is thought well for a side, if it get the victory, though with the loss of divers, if not too many or too great." But how sore a mortality in less than a year, almost within a three months of that time, of fifty in one hundred!

In a late undesigned visit to Plymouth, I sought the spot where these earlier dead were buried. It was on a bank, you remember, somewhat elevated, below the town and between it and the water, near and looking forth upon the waves, symbol of what life had been to them; ascending inland behind and above the rock, a symbol of that rock of ages, on which the dying had rested in the final hour. As the Pilgrim found these localities, you might stand on that bank and hear the restless waters chafe and melt against its steadfast base; the unquiet of the world composed itself at the portals of the grave.

On that spot were laid to rest together, the earth carefully smoothed down that the Indians might not count the number, the true, the pious, the beautiful, and the brave, till the heavens be no more. There certainly was buried the first Governor, "with three volleys of shot fired over him:" and there was buried Rose, the wife of Miles Standish. "You will go to them," wrote Robinson in the same letter from which I have read, "but they shall not return to you."

When this sharp calamity had abated, came famine. "I

have seen," said Edward Winslow, quoted by Mr. Bancroft, "strong men staggering through faintness for want of food," and after this, and during all this, and for years, there brooded in every mind not a weak fear, but an intelligent apprehension that at any instant,—at midnight, at noonday, at the marriage, the baptism, or the burial of the dead, a foe more cruel than the grave might blast in an hour that which disease and want had so barely spared.

How they endured all this you have also heard. Let one fact suffice. When, in April, the *May-Flower* sailed for England, not one pilgrim returned in her!

BISHOP CHASE'S OPINION OF ROMANISM.

BISHOP CHASE is the Senior Bishop of the Protestant Episcopal Church in the United States. This prelate has addressed the annexed letter to one of his brother Bishops, on the subject of Romanism:—

My Very Dear Brother:—I rejoice to be made acquainted with your sentiments with regard to *Romanism*. I perceive that the memory of the past seems to guide your opinions and practice for the present and the future. The bloody pages whereon are written the names of our suffering ancestors are not, I thank God, obliterated by the sophistry of modern apologists for the Church of Rome. In your sentiments on this subject I entirely concur. But never forgetting what Rome hath done, we will be guarded against her insidious wiles to effect our destruction in future.

I am shocked at the sentiment, (surely it must be in a small circle,) viz., that it is policy to approach as near as we can with safety to the doctrines of the Church of Rome. Such persons surely are not aware that Rome is a precipice including the gulph that is beneath her. God grant that we may have the wisdom to keep the wheels of the Lord's chariot at a distance from her! To illustrate the full meaning of the expression, I beg leave to relate the following story:—

A certain king, just and merciful to his subjects, and benevolent to his household, once published his wishes to hire an experienced and trusty *coachman*. Many appeared—all being most solicitous for the appointment.

The whole kingdom was mountainous. It was therefore an indispensable item in their examination, that the appointed coachman should be skilled in avoiding precipices. The question was—"How near can you drive to the road's edge with safety to the coach and passengers?" One said he could do so within the distance

of a foot; another said that he could within half that distance; and another, more bold, exclaimed that he knew so much, and was so good a driver, as to need no more than one barleycorn of space between his whirling wheels and the precipice. "This is brave indeed," said the king, "but what security will you give me that your skill in driving will not fail us in the time of peril?" To this the man had no reply; when, turning around with anxious look, the eyes of his majesty were met by those of a modest, well-experienced youth, sparkling with loyalty and faithfulness. "And what will you do," said the king, "if I appoint you to this important office?" "Do I may it please your majesty; I will try and do my duty in preserving your majesty and household by keeping the royal carriage as far from the precipices as possible." It need not be added that prudence and faithfulness were preferred to vaporing temerity.

It is said that approximations to Rome are innocent. Not so. It is a sin to think of Rome's idolatrous practices without abhorrence. These I regard as our Lord taught us to estimate another sin of which it is a shame to speak. Rome is so polluted as to desecrate a chaste and well-disciplined mind. To look upon her with complacency is the adultery of the heart, of which the Saviour speaks. From this sin, at this time, we have great reason to pray, in our language of the Litany, "Good Lord deliver us."

Again: it is said that we do not study Romanism enough. She has truths as well as errors in her creed. This is not denied. Nor is it denied that there are ingredients of pure nourishment in the poisoned loaf. But who ever thought of analyzing at every meal the bread that has poisoned its thousands? Must we now stop to learn the process of an arithmetic long since understood? Must we be stigmatized as unlearned because we do not keep the horn-book of papal corruption before our eyes? It is a long and hard lesson that cannot be learned in 300 years. It is a blind eye that cannot distinguish plain sentences when the letters are written in blood. The history of the English martyrs shows that this remark is not irrelevant. The same may be said of that relating to the Protestants in France. The revocation of the Edict of Nantz, (which was a solemn covenant made by the highest early authority with the Protestants, and broken at the command of the Church of Rome,) including in its train the murder of more than a million of souls. Only one night heard the dying groans of many thousands, all slain at the instigation of the Church of Rome: so proven by her ordering such rejoicings, processions, and masses, at the news of these bloody deeds.

And are not these evidences sufficient to form a righteous judgment of the character of Romanism? Is it yet an open question?

To make a full statement of the errors of Rome is not the object of this letter; yet the great crime of idolatry ought always to be exposed when alluding to her abominations. In proportion as she would conceal this sin even from her own children, by mutilating

the commandments of God, even so should every Protestant hold it up to the execration of Christendom.

In the mass she exhibits to view a *made God* sacrificed—" *mac-tated*;" and then adored by falling down to it in the highest act of worship; so that, if Rome be not idolatrous, the worst species of that sin cannot be defined.

PRESBYTERY OF NEWTON ON OATHS.

At the last stated meeting of the Presbytery of Newton, Old School General Assembly, the following preamble and resolutions were adopted, and the clerk was directed to forward them to the Presbyterian for publication.

Whereas, the social and civil welfare of nations, and the peace and safety of communities, are dependent upon the morality of the Bible, and those wholesome influences and restraints which it can alone furnish— and

Whereas, " a lawful oath is a part of religious worship," designed to accomplish important ends, in the social polity both of Church and State, and

Whereas, we have reason to fear that the nature and obligations of lawful oaths, are not properly understood by multitudes of our fellow-citizens, and even by many members of the Presbyterian Church; and, in consequence, great sins are committed against this ordinance, so that it fails, to a lamentable extent, to accomplish its legitimate ends; and

Whereas, it is the duty of the Church to bring all the institutions of religion to bear upon the minds of the people, so as, with the blessing of God, to produce their proper effects; therefore,

Resolved, 1st, That the Pastors of this Presbytery be requested to preach to their people upon the subject of *lawful oaths*; and to urge their people to the proper and reverent use of this ordinance, when lawfully called thereto.

Resolved, 2nd, That the members of the congregations under the care of this Presbytery be, and they hereby are affectionately exhorted to regard the principles of the Bible, as expressed in our Confession of Faith, when called upon either to administer or take an oath.

Resolved, 3rd, That in the opinion of this Presbytery, the practice of swearing by or upon the Evangelists, and of kissing the book, is of Popish origin, is unscriptural, is opposed to the spirit of our Confession of Faith, and that it tends to destroy the efficacy of oaths, by forfeiting the blessing of God upon the ordinance.

JEHOVAH-JIREH—"THE LORD WILL PROVIDE."

Though troubles assail, and dangers affright,
 Though friends should all fail, and foes all unite;
 Yet one thing secures us, whatever betide,
 The Scriptures assure us, *The Lord will provide.*

The birds, without barn or storehouse, are fed:
 From them let us learn to trust for our bread.
 His Saints, what is fitting, shall ne'er be denied—
 So long as 'tis written, *The Lord will provide.*

We may like the ships, by tempests be tost,
 On perilous deeps, but cannot be lost.
 Though Satan enrages the wind and the tide,
 The promise engages, *The Lord will provide.*

The Lord in all ages him glory hath won.
 For his Church in all stages great acts he hath done.
 Through water and fire His Saints still he'll guide:
 Is it not written, *The Lord will provide?*

Though still the cloud thickens—tho' passion be rous'd,
 And awfully threaten the cause we've espous'd;—
 It involves "Israel's hope"—then by it abide,
 Leaning still to this prop, *The Lord will provide.*

O bless'd be His name—our weakness he knows.
 His grace, still the same, will lighten our woes.
 Away then with doubting—the truth on our side,
 We'll conquer, still shouting, *The Lord will provide.*

ITEMS OF INTELLIGENCE.

The Sabbath in France.—We read with much pleasure the following paragraph, intimating the increased attention of the French Government, to the observance of the Sabbath in France:—

"The French Minister of Marine has addressed a circular to all the maritime prefects, requesting that no workmen may in future be employed in the Royal arsenals on the Sabbath, excepting on occasions of absolute necessity. The motive is two-fold—first, that the men have not, under the present system, sufficient repose to prepare them for the labour of the week; and, secondly, that the Sabbath is needlessly desecrated."

The fact is, that the French Government know, by sad practical experience, the horrible consequences of national Atheism, and they have begun also to discern, that the Sabbath is of greater national importance than superficial men vainly imagine.

The Presbyterians in Canada.—Great dissatisfaction exists among a portion of the Presbyterians in Canada, in consequence of a bill recently introduced into the Provincial Parliament for the “management of the Presbyterian Church,” in connection with the “Church of Scotland.” It is well known that the “Church of Scotland” is divided into two parties,—one assuming the title of the “Free Church,” and disconnected with the State, in consequence of its interference in ecclesiastical affairs, and the other retaining its ancient title. The effect of the bill would be to vest all the church property in the Church of Scotland, while a majority of the Presbyterians in Canada favor the “Free Church,” and wish to remain entirely unconnected with the Government.

The Choctaws.—The Arkansas Register says:—The Choctaws have improved very much within a few years. They go better clad, are more comfortably off, and more moral than the neighboring tribes. These people are earnestly seeking literary and moral improvement. Nearly half their annuities are appropriated to the purposes of education, say some \$20,000, in the nation, and eight or ten thousand in the States. Great harmony exists among them; their Government works easy and well—it is truly a Republic of simple and economical form. The people are industrious, frugal, and moral; and, comparatively, are a happy people. The Choctaw nation is a field in which philanthropists may labor with anticipations of happy results.

The following authentic statement will show a certain and gradual increase of population among the Choctaws West, since 1837. It will be seen that the registry of 1843 numbered 232 persons less than were registered in 1842; which makes it appear that there was a decrease during 1843; it can be accounted for from the fact that a number of Choctaws, who had joint claims upon the Chickasaw tribe, from pecuniary motives, preferred being enrolled among the Chickasaws:—

In 1835,	11,908—souls.
In 1839,	12,062—increase 154.
In 1840,	12,224—increase 162.
In 1841,	12,564—increase 340.
In 1842,	12,690—increase 126.
In 1843,	12,458—decrease 232.

The agents east of the Mississippi have enrolled the Choctaws in their old nation, and report them to be over 6,000 strong. About 2000 are expected out West in the spring of 1844. The balance will follow during the same year. A contract has already been entered into for their removal. We look forward to their arrival.

with great anxiety : it will be a happy occasion when the whole of these people get together.

Prayer in a Court of Justice.—The Adams Sentinel states, “ that while Judge Buchanan was passing sentence of death upon the unhappy criminal, Chrise, in Cumberland, Md., his feelings were so excited as almost to impede utterance. After passing sentence, the judge arose, and with him the other members of the court, the bar, and the whole assembly, when he offered up to the Throne of Grace, a most fervent prayer in behalf of the doomed and unfortunate man ” If all the judges of the land were like Judge Buchanan ; and if the presence of Almighty God were recognised in and invoked by the Courts of the land, how different would the whole moral aspect of affairs soon be in the judicial tribunals.

Poisoning Indians.—The following is an extract from a speech lately delivered by President Houston, in Texas.

“ I ask you to go back with me to '38. Our intercourse with the Indians was characterized by flagrant violations of justice on our part. They came in among us peaceably and tranquil. When they returned home, traders went out with them, packing poison, with a view to kill off all those who sat down to the first table. What was the result ? Three hundred and fifty Camanches were poisoned—and died ! More were poisoned, but soon recovered. The survivors burned the men who had thus treacherously sacrificed so many of their people. This was proclaimed as a foul massacre of the whites, on the part of the Indians ; but it was only murdering traders who, in fact had murdered them.

Swearing out of Fashion.—Thurlow Weed, in a letter from London, writes as follows :—“ Another thing struck me with surprise here. *Profane swearing has gone out of Fashion.* I cannot speak for the nobility, because I have not reached their circle ; but with all the other classes, cursing and swearing is ‘ honored in the breach,’ rather than ‘ in the observance.’ Oaths and imprecations, so common in America, are not heard here, even among the watermen, cabmen, coal-bearers, or scavengers. The language of blasphemy, in its various “ sliding scales ” of enormity, came as a part of our education from the mother country. Is it not reasonable to hope, therefore, that, among other English fashions adopted by Americans, our people will soon forbear to mingle the name of their Creator and Redeemer profanely, either in their idle conversation, or their excited controversies ? ”

The congregation of Coldenham, within the bounds of the New York Presbytery, have made a call on Mr. James W. Shaw, a licentiate under the care of said Presbytery.

The 2nd congregation of Philadelphia, within the bounds of the New York Presbytery, have made a call on the Rev. Samuel O. Wylie, of the Pittsburgh Presbytery.

