



THE
REFORMED PRESBYTERIAN.

EDITED BY

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NEWBURGH,

VOL. VIII.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—JUDG.

"Bind up the testimony, seal the law among my disciples."—ISAIAH.

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THE

REFORMED PRESBYTERIAN.

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NO. I.

CALVINISM AND ARMINIANISM CONTRASTED.

THE doctrines that are distinguished by the name of Calvinism and Arminianism were taught long before any of the persons flourished from whom they have derived their peculiar appellations. Arminianism seems to be the religion of depraved human nature—it agrees better with man's innate pride than any other system. This self-righteous garment is the first that man puts on, and the last that he puts off. The Pharisees, in the days of our Saviour, gave indications of the self-righteous spirit, and in the Apostle's time there existed persons, "ignorant of God's righteousness, who went about to establish their own righteousness, not having submitted themselves to the righteousness of Christ." In the end of the 4th century, the Pelagians (so named from Pelagius, a British Monk,) taught a number of these doctrines that are now called Arminian: they maintained among other doctrines, "that the consequences of Adam's sin were confined to his own person—that new-born infants are in the same situation with Adam before the fall—and that the grace of God is given according to our merits."

Arminianism derives its name from James Arminius, pastor of a church at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin, but thinking the doctrine of that great man with regard to free-will, predestination, and grace, too severe, he began to express his doubts concerning them in 1591, and, upon farther inquiry, adopted the sentiments of those, whose religious system extends the love of the supreme Being, and the merits of Jesus Christ to all mankind.

The peculiar tenets of the Arminians have been comprized in five articles,—these relate to *predestination, universal redemption, the corruption of man, conversion, and perseverance.*

The doctrines distinguished by the name of Calvinism are also of ancient date. They were taught by the Prophets and Apostles, by Augustine and the Fathers, by the Confessors and Martyrs of Jesus, and by the Waldenses and early Reformers. The name is derived from John Calvin, an eminent Reformer and Professor of

Divinity, at Geneva, in 1536, who ably vindicated and clearly illustrated these doctrines.

A national Synod was held at Dort, in 1618, in order to decide the controversy between the Calvinists and Arminians. It was composed of the most eminent divines of the United Provinces, and deputies from the reformed churches of Switzerland, England, and Scotland. In this Synod, the doctrines of Arminius were condemned as pestilential heresies, and the doctrines of Calvin affirmed. The Calvinistic system includes in it the doctrine of a Trinity in unity, and that of two natures in Jesus Christ forming one person. Justification by the imputed righteousness of Christ, received by faith alone, forms an essential part of this system.

Since the meeting of the Synod of Dort, the name Calvinists has been chiefly applied to those who embrace Calvin's leading views of the Gospel, to distinguish them from Arminians. The principal doctrines of Calvinism, as distinguished from Arminianism, are embraced also in five articles, which, from their being the principal points discussed at the Synod of Dort, have since been denominated the five points. These are Predestination, Particular Redemption, Total Depravity, Effectual Calling, and the certain Perseverance of the Saints.

I shall exhibit the Arminian and Calvinistic points in juxtaposition, that the reader may more easily compare the two systems :

THE FIVE ARMINIAN POINTS.

THE FIVE CALVINISTIC POINTS.

1st.

That God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation in like manner, the result of foreseen infidelity and persevering wickedness.

1st.

That God hath chosen a certain number of the fallen race of Adam in Christ before the foundation of the world, unto eternal life, and the means thereof, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by and ordain to dishonour and wrath for their sins, to the praise of his vindictive justice.

2d.

That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of the Divine benefits.

2d.

That though the death of Christ be a most perfect sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground the Gospel is to be preached to all mankind indiscriminately,

yet it was the will of God that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

3d.

That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ. Modern Arminians deny the imputation of Adam's sin to posterity, and maintain that we are born depraved but not guilty.

4th.

That this Divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.

Modern Arminians maintain that the will is equally inclined to do good as to do evil.

5th.

That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state.—The first Arminians, indeed, had some doubt with respect to the

3d.

That mankind are totally depraved in consequence of the sin of the first man, who being their public head, his sin involved the corruption of all his posterity; which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

4th.

They maintain that all those whom God has predestinated to eternal life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5th.

That those whom God has effectually called and sanctified by his Spirit, shall never fall finally from a state of grace. They admit that true believers may fall partially, and would fall totally

closing part of this article; but their followers uniformly maintain that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.

and finally but for the mercy and faithfulness of God, who keepeth the feet of his servants; also that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

I shall give a short scriptural explanation of these points, in order:—

1ST POINT.—PREDESTINATION AND ELECTION.

That the opinions of the celebrated Westminster Divines on this article coincide with those of the Calvinistic Divines, at Dort, is evident from Larger Catechism, q. 13.—“*They say that “ God, by an eternal and immutable decree, out of his mere love for the praise of his glorious grace to be manifested. in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life and the means thereof. And also according to his sovereign power and the unsearchable counsel of his will (whereby he withholdeth or extendeth favour as he pleaseth,) hath passed by and foreordained the rest to dishonour and wrath to be for their sins inflicted to the praise of the glory of his justice.”*”

The principal difference between Calvinists and Arminians on the first point respects Predestination. Arminians allege that it is conditional, viz. that it depends on foreseen faith and good works—that God, foreseeing the actions of men regulated his will accordingly. On the contrary, Calvinists affirm, that Predestination is unconditional and absolute, viz. without the least foresight of faith, good works, or any conditions performed by the creature.

That it is unconditional the following passages of Scripture clearly testify.—“*God hath saved us and called us with a holy calling, NOT ACCORDING TO OUR WORKS, but according to his OWN PURPOSE AND GRACE.” “ Not by works of righteousness which we have done, but ACCORDING TO HIS MERCY HE SAVED US.” 2 Tim. i. 9. Titus iii. 5. “ Having predestinated us to the adoption of children by Jesus Christ to himself, according to the GOOD PLEASURE OF HIS WILL.” Eph. i. 5. “ I will have mercy on whom I will have mercy, and I 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. The entire of the 9th chapter of Rom., part of the 11th, together with Matth. xi. 25, 29, 1 Tim. ii. 20, and 2 Tim. ii. 19, 2 Thess. ii. 13, and Eph. i. 4, all confirm the same view of the doctrine. The last cited passage is remarkably explicit—“*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”* Here we have the *Author* of*

our salvation "God," the *objects* "us," the *manner* "in him," in Christ the Mediator, the Head of the mystical world, the *date* "before the foundation of the world," the *design*, not because we were holy or foreseen as holy, but that we might be holy and without blame, and the *connexion* "before him in love."

Were Predestination conditional, it would involve the following absurdities. 1. It would make the determinations of the will of the Supreme Being depend on the actions of his creatures. Then would man be the author of his own salvation, and God would be robbed of his glory; whereas the Scriptures represent God as the First Great Cause, independent and immutable, on whom all other beings depend for life and happiness. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" "The Lord did not set his love on you nor choose you because ye were more in number than any people, for ye were the fewest of all people; BUT BECAUSE THE LORD LOVED YOU." He is altogether self-moved, there is nothing external, nothing in man to move him to the work. It is wholly and absolutely something within himself. 2. It would make faith and holiness the cause of election; whereas the inspired volume uniformly declares that these are effects that flow from election. "As many as were ordained to eternal life believed," Acts xiii. 48, would, according to the Arminian view, behove to be read, "As many as were foreseen to believe were ordained to eternal life." Faith, holiness, and repentance form no part of the atonement; they are blessed consequences that flow from the electing love of God, the mediation of the Divine Jesus, and the sanctifying influences of the Holy Spirit—they are happy effects of election, and therefore cannot be the cause. 3. It would require the Scripture expression the "Election of grace," to be changed, and the phrase "Election of justice," substituted in its place. The Apostle, however, limits and explains the preceding phrase in the following verses of the same chapter. "And if by grace then it is no more of works, otherwise grace is no more grace; but if it be of works, then is it no more grace, otherwise work is no more work." Rom. xi. 5, 6. This work is of grace and not of debt; if it be of debt, it is only so unto him that worketh, viz. unto Jesus Christ, but unto him that worketh not, that is unto the sinner it is still of grace, even the grace of our Lord Jesus Christ. 4. It implies that the foreknowledge of God is not infallible, and that it is possible for Jehovah to be mistaken and disappointed. These conditionally predestinated beings might repent or they might not, and should they never, which, from man's natural disinclination to good, is most likely, then would God be frustrated in his designs. How comfortable is the Calvinistic view of the subject, which declares that God's foreknowledge is certain and infallible—"Known unto God are all his works from the beginning." "His counsel stands and he will do all his pleasure."

With regard to Predestination unto death, or *reprobation*, if it is asked, why did God decree to punish the wicked? We answer, on account of their sins. They are sentenced to everlasting torments at the day of judgment on account of their sins, and if there

be no injustice in dismissing them from his presence, there can be neither cruelty nor injustice in determining to do so. The whole human family must be viewed as guilty and rebellious—rebels against the majesty of Heaven—obnoxious to his wrath and curse, “both in this world and that which is to come.” God is under no obligation to save any—the salvation of any of the guilty rebellious family of Adam was an act of Divine goodness, and the salvation of one and not another was an act of Divine sovereignty. God is under no obligation save rebellious men; to suppose such obligation, would destroy the scriptural view of mercy. If mercy is to be shown to man, it must be in the way of sovereignty. The election of grace originates in the sovereignty of God; but the punishment of the wicked is an act of justice. If sovereignty display mercy, there can be no reason why this mercy should be extended to all. This would change the nature of sovereignty: mercy by this act would become justice. Would it not be arrogant to say to God, extend favour to all or to none. “Hath not the potter power over the clay to make one vessel to honour and another to dishonour?” If he extend mercy to those to whom he pleases to show mercy, and if he leave others “to be hardened in their sins,” “given up to strong delusions to work wickedness with greediness,” why do you find fault? “Who art thou that repliest against God, shall the thing formed say to him that formed it, why hast thou made me thus?”

If it is asked, wherefore did he decree to punish them rather than others? we would reply that the sovereign Judge of the whole earth, is not like a capricious or arbitrary despot, “who resolves without reason and acts without law.” God is just in all his ways, and holy in all his works. “Shall not the judge of the whole earth do right?” He has the best of reasons for determining and acting as he does. Why does he send the gospel of salvation to one nation, and leave another to perish in ignorance and darkness? Why does “he hide the things that pertain to everlasting peace and happiness from the wise and prudent, and reveal them to babes?” The answer to all these questions we give in the words of the Saviour, “Even so Father, for so it seemed good in thy sight.”

Calvinists do not consider that Predestination affects the moral agency or accountability of men, or that it is to them a rule of duty. On the contrary they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed. Predestination does not supersede the use of means, nor is it inimical to faith and holiness. Election and holiness are inseparably connected in the same decree. “They are chosen that they may be holy,” &c., “chosen through sanctification of the spirit and belief of the truth.” The means and the end are inseparably connected. The means are appointed as well as the end. “Except these abide in the ship, ye cannot be saved.” “We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.” No man in the possession of his reason would say, if I am appointed to live forty or fifty years, I neither require to eat nor drink, nor use means to preserve life,—in grace as well as in na-

ture means are instituted to accomplish the end. Neither would the husbandman expect a crop without tilling the ground and sowing the seed, yet these operations do not secure an abundant harvest; no, as it is the fertilizing shower that causes the seed to bud and bring forth, so it is not praying, preaching, or hearing, that converts men; but it is in the use of these means, that God ordinarily commands the blessing.

PRESENT DUTY OF COVENANTERS.

The progressive developement of God's eternal purposes in the dispensations of His providence, indicates the corresponding duty of the Church. The secret will of God, when it is brought to light in the execution of his decrees, teaches how to apply His revealed will. "What He forbids, is at no time to be done. What He commands is always our duty; and yet every particular duty is not to be done at all times." This, given by the Westminster Divines, as one of the "rules for the right understanding of the ten commandments," requires us to make ourselves acquainted with the circumstances in which we are placed when we would ascertain what is our present duty. It is by attending to these, that the good man "bringeth forth his fruit in season." Providence is a voice behind the Christian traveller, saying, this is the way—walk in it, when he would turn to the right hand or to the left. In two former papers, covenanting, and evangelizing the heathen, were exhibited as duties to which we are now called. It is proposed in this article to present another, whose claims on our immediate attention, passing events render, every day, stronger and more pressing.

It is the present duty of Covenanters to call the attention of the American nation to its obligations to God. Nations are the subjects of the moral government of Jehovah. They are composed of individuals, each one of whom is under an indispensable obligation to honor and obey him. There is, perhaps, no truth more plain to the unsophisticated mind, than that men in their social, are as really bound to serve God, as in their individual capacity. Truism, as this seems to be, it is nevertheless practically denied by all the nations now existing on the earth. Our own, as if ambitious of eminence in this impiety, has omitted in its constitution all reference to the name, authority, and law of God. The American nation, not only acknowledged no God, but it has practically denied that there is such a being in the Universe, as the "King of Nations." To call this wickedness is to use soft language. It is bold and Heaven daring impiety; and he has but little skill in tracing the connexion between cause and effect, who cannot perceive in this, one source of the evils, physical and moral, with which our land is flooded. God is jealous of his glory. The nations that forget Him shall be turned into hell.

What, then, is the immediate duty of this nation? To "break off their sins by righteousness; and their iniquities, by showing mer-

cy to the poor, if it may be the lengthening of their tranquility." Daniel iv. 27. And this can be done only by a formal and explicit acknowledgment of the existence and essential authority of the Lord God omnipotent. "All power is of God." This truth our nation is bound to lay at the very foundation of the political superstructure. And not only should they acknowledge the Divine source of their authority, but they should also subject themselves to Him who is "the Head of all principality and power." It is by the Lord Jesus Christ, "that kings reign and princes decree justice. Nations should kiss the Son," by rendering Him national homage. And, in addition to this, there must be an obligation to take the revealed will of God as the only rule. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

But will the nation do this by its own spontaneous act? Of this there is not the dimmest prospect. This is not within the range of probability. No! no! "They know not—neither will they understand. They walk on in darkness." National conversion no more begins with the creature than personal regeneration. Means in both cases must be employed; and in order to be effectual the Holy Spirit must bestow the blessing. To wait till our land of its own accord turn to God, would be to act with as little judgment as the traveller, who finding his way obstructed by a river, sat down on the bank to wait until all the water would flow by. Reason proclaims the fallacy of all such hopes, and facts sustain her in the decision. The moral condition of the United States is bad in the extreme. A single instance will prove this assertion. Of the men who are now prominently before the public as candidates for the presidency, not one can in the judgment of charity be called religious. Some of them are men of notoriously bad character—gamblers, profane swearers, slave-holders, adulterers, duellists, &c. We may ask, is there any thing conservative in the public opinion, that would push such men forward to occupy the highest political station in the United States? Does it not rather show wilful blindness to the claims of God, and obstinate rebellion against his high authority?

These things being so, an important duty devolves on the witnesses. When God is enquiring, "Who will rise up for me against the evil-doers? who will stand up for me against the workers of iniquity?" they should not be silent. In settling the great question whether "the Prince of the kings of the earth," shall be acknowledged by this nation, their testimony is of great importance. The people are to decide, and in order that they may come to a proper determination, all the facts bearing on the case must be placed clearly before them. To do this is the business of those who have yielded a willing subjection to the authority of the exalted Mediator. Be silent who may, they should speak out, and assert the high claims of Him whom all nations are required to serve and obey. This has ever been the work of the witnesses. While others exert themselves in the cause of human rights, covenanters should see that the paramount importance of the rights of God, is asserted and maintained. And to every demand, "that to Cæsar be rendered

the things that are Cæsars," should be met with the deafening response of "Render to God the things that are God's."

But how is this to be done? Shall we enter the arena of political warfare, and endeavor at the ballot-box to rectify the many wrongs committed by the nation? This would be to leave our vantage ground, and to lay our head on Delilah's lap to sleep till we be shorn of our strength. This mode of curing evils in the government has been often tried, and the result has ever been disappointment. The liberty party propose this as the panacea. Elect their candidates, and in their view the whole machinery of the government will work right. Vain hope! They are ignorant of the first principles of civil rule. If the vessel be leaky, and if she be without masts, rudder or compass, what matter whether the seamen be skilful or not? The rational mode in such a case would be to discover and repair what was defective in the ship, before any attempt would be made to change the crew. Why put a skilful captain and experienced sailors into her, when the rolling of a few more billows must inevitably sink her to the bottom? What wise man would take the command in such a case? No more wisdom do they manifest who employ political action to remedy the evils of the government. And those who consent to be pushed forward as candidates for office, by that very fact, show that they are ignorant of our nation's disease, and of course know not how to apply the remedy. From all such connexion with the government covenanters have hitherto refrained; and in this course they must continue, leaving those who inquire why they do not aid in electing good men to office—to answer the question, "Can we do evil that good may come."

But there are ways in which we can act in this matter in perfect consistency with our standing as witnesses for Christ. The Psalmist says, "I will speak of thy testimonies before kings." We can call on the nation to acknowledge the Lord as their God. The publication of our testimony on that subject, the warnings uttered from the pulpit and the press, our practical testimony by refraining from all sworn connexion with the nation, and our reasons for this given with meekness and fear to those who ask us: all these are admonitions to the nation, of its sin and danger, and call to repentance and reformation. The witnesses torment the men that dwell on the earth. To those who are in hostility to the Lord Jesus Christ, and who disregard the obligations of his law, it is peculiarly galling to be reminded of his claims, and of their duty to Him. By their practice they declare—"We will not have this man to reign over us." Their sentiments on this subject is a strong reason why it should be continually pressed on their attention. And it is an important practical question, whether we have, in times past, done all that is required of us in relation to displaying a banner for truth. If, indeed, it is our duty at all to ask this nation to acknowledge the authority of the "Prince of the kings of the earth," no satisfactory reason can be given why this has hitherto been neglected. It will not do to say the case is hopeless—Congress would most likely refuse to receive our petitions, or, if they would receive them, they would not regard our request any more

than that of the petitioners for the abolition of slavery. This would be to make consequences the rule of our duty—a doctrine subversive of bible ethics. Besides, the position assumed is doubtful—who knows that they would not receive or hear petitions? Perhaps, the reason that an over-ruling Providence permitted the abolition petitions to be shut out of Congress, was thereby to teach men, that the glory of God should always be viewed as of more importance than the rights of man. They are, indeed, inseparable, and the attempt to prefer the latter to the former is dishonoring to his name. May we not hope that, by beginning at the root of the evil—by being very zealous for the Lord God of Hosts, by telling plainly to this nation, that it is guilty of great sins, for which it is afflicted with sore, and threatened with still sorer calamities, he, in whose hand is the king's heart, may awaken them to their duty. And though they should spurn at our petitions, they will be nevertheless a testimony against them—we will have done our duty, and the rulers of the nation will be left without excuse.

Something has already been done. Petitions have been sent to Congress, calling their attention to the long and sinfully neglected duty of honoring the Lord God of Heaven and earth. The result is by no means discouraging. True, the petitions have not been treated with much courtesy or respect, but the very opposition to receiving them has given the principles which they contain, a notoriety and prominence far beyond what otherwise could have been expected. They are published in political papers and commented on by political editors. Religious men seeing such petitions rejected will be led to enquire why they receive such treatment. The chambers of imagery will thus be thrown open, and the great abominations done in darkness will be brought to light. Surely there is no man who fears God, and regards his law, that would object to have the constitution of the United States so altered as to be conformed to the Divine model of all civil governments. And what will the serious portion of the nation think when they see it recorded in the newspapers that the representatives of the people refuse to take steps to accomplish this desirable object? They deserve not to be called Christians who do not blush for the disgrace of their country, by having such unprincipled and unholy rulers.

Now is the time to make a vigorous effort. Who knows but God may in his abundant mercy convince this nation of its sin, and awaken it to its duty. Be the result what it may, let covenanters be at their post. This nation shall become a kingdom of our Lord and of his Christ; and if our instrumentality be employed in effecting this, we will have cause to rejoice and to give to God all the glory.

PRESBYTER.

REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

This court met in Glasgow, on Monday, the 3rd of July last, and was opened with an eloquent, appropriate, and impressive sermon, by the Rev. John Graham, of Wishawton, from Ps. cvii. 32: "Let

them praise Him in the assembly of the elders." The Rev. Andrew Gilmour, of Greenock, was then elected Moderator. The following were the principal matters brought before the Synod at this meeting:—

The committee on Foreign Correspondence laid on the table two friendly letters they had prepared, one to be sent to the Reformed Presbyterian Synod in Ireland, the other to the Reformed Presbyterian Synod in America. After being read, and slightly amended, they were ordered to be transmitted.

Overtures were presented from the Sessions of Kilmarnock and Loanhead, and the Presbytery of Glasgow, respecting a friendly address to the Free Protestant Church of Scotland. A committee was appointed to prepare one to be presented to the General Assembly of the Free Church, at its meeting in Glasgow, in October. This address being read and approved of at a subsequent meeting, a deputation was appointed to present it, consisting of the Moderator, the Rev. Dr. A. Symington, and the Rev. Messrs. Nielson, of Rothesay, and Graham, of Wishawton. An overture was also introduced, largely subscribed by members of Synod, praying that a committee of correspondence and co-operation with friendly bodies of Presbyterians be appointed, and a committee was accordingly named to fix the principle, and mature the plan, according to which such correspondence and co-operation should be conducted.

The Missionary Committee brought in their report, which stated that only one letter had been received from the Rev. James Duncan, their Missionary to New Zealand, since his departure in November last, and this had been published. That Mr. Thomas M^r. Keachie, preacher of the Gospel, had been ordained as a Missionary for Canada, on the 2nd of May last, and that he and Mrs. M^r. Keachie had embarked at Glasgow for their destination, the township of Dumfries, on the 26th of June. That Mr. John Inglis, preacher of the Gospel, to whom the Committee had applied to go as a Missionary to New Zealand, had acceded to that application, and was now at the Synod's disposal. It was agreed that Mr. Inglis should be sent out with all convenient speed. That, in the meantime, he should itinerate through the Church, under the direction of the Missionary Committee, and that the Presbytery of Paisley take the charge of his ordination.

An overture was presented from the Session of Rothesay, urging the propriety of Presbyteries instituting a more careful examination of the congregations under their inspection, and enjoining upon Sessions to present to the Presbytery, at least annually, a report showing the amount of pulpit and pastoral labor performed by the minister during the year, the number and duties of elders, the date of attendance upon public ordinances, upon fellowship meetings, the way in which family worship and family instruction is attended to, the state of their pecuniary affairs, and every thing of importance in the congregation, that so the real spirit of Presbytery may be maintained, and the unity of the church preserved by making the whole church feel an interest in each individual part. The overture was cordially adopted, and a committee appointed to draw up

a series of questions upon these points, to be sent to the different Presbyteries, and by them transmitted to the Sessions under their inspection.

Bi-centenary of the Westminster Assembly.—The principal reason for the Synod holding its meeting at this time was to hold commemoration meetings connected with the Westminster Assembly and the constitution of the Reformed Presbytery. The evening sederunt of Tuesday was appropriated to commemorate the bi-centenary of the Assembly of Divines at Westminster, which met on Saturday, the 1st of July, 1643. The Rev. W. Goold, of Edinburgh, the father of the Synod, presided, and introduced the business of the evening by an interesting and appropriate address. The Rev. Dr. William Symington gave an historical account of the origin, constitution, parties, and proceedings of the Assembly:—Its origin, as called by the parliament, in consequence of the disorganized state of the church,—its constitution, as being a deliberative and consultative Assembly, not an authoritative and judicial Synod,—the parties of which it was composed, Erastians, Independents, Presbyterians, and the Commissioners from the Church of Scotland,—its proceedings, the drawing up the directory for public worship, the proposition concerning church government, the Confession of Faith, the Larger and Shorter Catechisms, and the metrical version of the Psalms still used in Scotland. The address throughout was characterised by deep research, clear discrimination, great candour, and fervent heart-subduing eloquence. Several other members spoke also on the same subject.

The evening sederunt of Wednesday was appropriated to a similar object. The Rev. James Ferguson, of Kilbirnie, read the National Covenant of Scotland, gave a succinct and interesting historical account of that famous deed, expounded its object and its leading principles, and successfully rebutted the most common and oft-repeated objections brought against it. It was an able, high-toned, and eloquent address. At the close there was shown to the audience an original copy of the National Covenant that belonged, at first, to old Baillie, of Jerviswood, but is now in the possession of Dr. William Symington. The Rev. Dr. Bates, of Glasgow, then read the Solemn League and Covenant, accompanied by remarks historical, explanatory, and apologetical. He showed that to understand the history of the period of the Solemn League, it was necessary to study it in connexion with the history of the persecution, and that those who characterise the period of the Solemn League as the time of the grand rebellion, to be consistent, must approve of the policy pursued by the royal brothers, and must condemn the course pursued by the nation, which terminated in the memorable revolution of 1688. The address was remarkably clear and convincing. Several other members spoke shortly on the same subject.

The evening sederunt of Thursday was appropriated to commemorate the centenary of the Reformed Presbytery, which was constituted on the 1st of August, 1743. The Rev. W. H. Goold, of Edinburgh, gave an historical account of the Reformed Presbyterian Church, showed its identity in principle and constitution with

the Church of Scotland during the Second Reformation, traced the unbroken connexion between the two through the non-indulged ministers, till the death of Cameron and Cargill, through the Society People, till the death of Renwick, and through the Old Dissenters under Mr. M'Millan, till the constitution of the Reformed Presbytery, in 1743. The address abounded with clear statements of facts, forcible reasoning, and glowing and pathetic eloquence. The Rev. Dr. A. Symington then gave an admirable address on the present position, prospects, and duties, of the Reformed Presbyterian Church,—showed the importance of raising the standard of ministerial qualifications,—of extending the Theological Seminary by adding professors to give instruction on biblical literature, ecclesiastical history, and pulpit oratory,—of enlarging the Synod's library,—of taking more advantages of the public press,—attending more to missions, education of youth, and various other important topics. Several other members spoke shortly on the same subjects. A vote of thanks was unanimously given to those who had taken a prominent part in conducting the commemoration, and a request was made, that the Synod sermon and all the addresses be immediately published in one pamphlet. The vote of thanks was suitably acknowledged by Dr. A. Symington, and the publication of the sermon and addresses was agreed to. As carrying out the object of these commemorations, it was unanimously agreed, that an extraordinary collection be made in all the congregations under the inspection of Synod, on the 1st Sabbath of September, in aid of the missionary and Synod funds. During all the three evenings the church (Dr. W. Symington's) was quite full, and the deepest interest was manifested in all the proceedings. The interesting information communicated, the cogent reasoning, and the earnest and glowing appeals to the heart and conscience, must have left a deep and powerful impression on all present. We trust the publication of these addresses will be a permanent benefit.

COVENANT RENOVATION—ITS EMINENT ADVANTAGES.

The following excellent article on a highly important subject, we extract from the *Covenanter* of November last. It will be regarded as seasonable by all who have their minds turned to the great duty of renewing, publicly, their covenant with God—a duty to which the Church is at present loudly called in the dispensations of the providence of her glorious Head:—

² *Chronicles*, xv. 15.—“And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them; and the Lord gave them rest round about.”

That the covenant into which Asa and the people of Judah and Benjamin willingly entered, after the Lord had wrought for them a notable deliverance, and had sent them a special message, encouraging them to go forward in the work of reformation, was moral in

its nature, cannot be doubted by any who are acquainted with the inspired record. It was an approved instance of faithful covenant-renovation, performed by a remnant of Israel, when the majority were given over to defection and idolatry,—it was a proper expression of devout gratitude for mercies recently received,—it was an eminent means of carrying forward the reformation that had been auspiciously begun, and it was followed by the most salutary and happy results.

Believing that similar excellent effects still flow from devoted federal engagement and obedience, we have selected this example to exhibit some of the precious fruits of covenanting, and some of the eminent advantages which these duties, rightly performed, may be expected to confer.

In the instance of Asa's covenant, those are specifically mentioned, and are chiefly two-fold. They are,—1. A large measure of spiritual joy and comfort,—“All Judah rejoiced at the oath.” And, 2. The Lord's gracious presence, conferring “rest” upon his people. Substantially the same blessings are yet to be expected in the way of Covenant-dedication and fidelity; they have been, and they will be realized by those, who “with all their heart, and with their whole desire,” enter into the oath of God, engaging to “seek the Lord God of their fathers.”

We notice, first, the spiritual joy that accompanies acts of faithful covenanting. Times of covenanting have generally been seasons of gladness and rejoicing.* Causes of distress and sources of annoyance have frequently, at such seasons, been remarkably removed,—the oil of joy has been given for the spirit of heaviness, and God's people have realized more rich and substantial joy than the men of the world can ever know, even when their corn and wine most abound with them. The *reasons* of this joy, partaken of in acts of solemn dedication, are diversified and weighty.

1. The Covenant into which God's people enter is a *fruit of Divine distinguishing favour*. Not only is the covenant of redemption the basis of all right covenanting,—the blessed effect of sovereign, special love, but the Church's covenant of duty emanates from Divine peculiar favour. In rich, unmerited grace, the Lord takes a people into covenant with himself. He chooses them above others; He reveals to them his blessed name, and manifests to them his covenant; He inclines them to take hold of it, and to dedicate themselves to the Lord; He draws them into the bond of the covenant, and himself stands engaged to confer the full reward of covenant obedience. In all this there is a marvellous display of Divine condescension and loving-kindness, furnishing matter of admiration and holy rejoicing,—“He hath not dealt so with any nation.” “Blessed is the people whose God is the Lord.”

Again, special enlargement of heart is often experienced in covenanting with God; and this is inseparably connected with spiritual joy. When Moses, and Nadab, and Abihu, and the seventy elders,

* Moorhead, in his Dissertations, on the federal transactions between God and his Church, says, “such times have ever been seasons of gladness and rejoicing.”—(p. 423.) To this rule, the exceptions in any age have been very few.

ascended the mount, sprinkled with the blood of the covenant, their views were enlarged; "they saw the God of Israel,"—terror and dismay were removed, and, with holy boldness and comfort, they had communion with God. The Macedonian churches, in covenanting, manifested a liberal spirit. When they gave themselves to the Lord, and then to his servants by the will of God, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." In this service, we may still expect refreshing views, elevated affections, the lips opened, and the steps enlarged. How desirable such a state in the Church!

Moreover, at such seasons, God is wont to reveal himself to his people in his gracious covenant character. How full and precious are the terms in which He declares the relations of his grace! "I am thy God." "I am God Almighty,—walk before me, and be thou perfect." "Thou hast avouched the Lord to be thy God; and He hath avouched thee to be his people." "He shall say, it is my people, and they shall say, The Lord is my God." God reveals himself in every relation that is fitted to satisfy the soul and inspire delight. He is his people's "strength, and song, and salvation,"—their "exceeding great joy,"—their sure and everlasting portion. In times of covenanting, He speaks to the heart, and makes himself known in every view of his character that is lovely and alluring. The believer rejoices in the oath, and exults in the covenant relation. The language of his heart is, "Thou art my portion, O Lord." "Whom have I in the heavens but thee, and there is none in the earth that I desire beside thee."

The *valuable designs* of the Covenant are, besides, then realised. Idols are forsaken; a deeper sense of spiritual obligation is entertained; corruptions are mortified; and temptations and trials are overcome. God is present with his people, manifesting his glory. They delight themselves in Him, and the joy of the Lord is their strength. And He places his tabernacle among them, accepting their sacrifices, and gives them joy-inspiring assurances of future blessings for them and posterity.

And, lastly, the *Spirit of joy and of all consolation* is then eminently poured out. The promise of the plentiful effusion of the Spirit is connected with covenanting,—"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." "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel." (Isaiah, xlv. 3, 5.) The effusion of the Spirit disposes to covenant-dedication; and covenanting has been the means of obtaining a double portion of this great blessing. The Spirit works conviction, and multitudes of converts fly as doves to their windows. He revives and refreshes the Lord's weary heritage. He is the heavenly Comforter, the author of all spiritual joy, and the agent of abounding consolation. Covenanting times have been distinguished by the outpouring of the Spirit from on high. The dews of Heaven have copiously descended, and the Church has been like a well-watered garden. In the era of the

first and second Reformation, the Spirit of power came down in connexion with acts of covenant-renovation, and multitudes of converts, and the souls of the faithful, comforted and edified, attested the efficacy of his gracious operations. These were truly days of the "years of the right hand of the Most High,"—times of "refreshing and reviving from the presence of the Lord."

The *advantages* resulting from Covenant Renovation are comprehensively stated in the instance to which we have referred, when it is said, "The Lord was found of them, and gave them rest round about." In accordance with this declaration, we observe, that in Covenanting times,

1. There is *eminently realized God's gracious presence*. This distinguished privilege, the source of blessings unnumbered to a people, is connected with fidelity to federal engagements. To such as manifest it, God promises, in wondrous condescension,—“I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” (Levit. xxvi. 11, 12.) The Divine Covenant presence is enjoyed in the hearts of his people, in the assemblies of Zion, and in holy ordinances, and in the way of special protection, direction, and blessing in Providence. It were easy to show that no seasons have been more remarkable for realizing this eminent privilege, than those of faithful covenant-dedication. Then has the Lord dwelt delighted in Zion,—then has He been a wall of fire round about her, and the glory in the midst, and the name of the city has been Jehovah-Shammah,—the Lord is there. How greatly desirable is such a privilege for the Church at present! How important to employ the means for obtaining it!

2. *Prayers are answered, and faithful services are accepted*. This is the peculiar promise of a “set time of favour.” “Then shalt thou call, and the Lord shall answer: thou shalt cry, and He shall say, here I am.” “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” (Is. lviii. 9; lxx. 24.) A spirit of grace and supplication is poured out. The impression of solemn vows excites to importunity in prayer. Showers of blessings descend upon the Church, and gracious answers of prayer encourage to renewed holy wrestling. Acceptance in spiritual services is peculiarly connected with covenanting. The “sons of the strangers” join themselves to the Lord, and take “hold of his covenant,” and then is it promised,—“Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar.” (Is. lvi. 6, 7.) In a day of low religious attainments, there is little experience of special answers of prayer, and there are few evidences of acceptance in religious duties. Faithful federal engagements will be the means of making us acquainted with these eminent privileges. Should we not, with all earnestness, betake ourselves to them, with the desire of finding our covenant-God at the mercy-seat, and of enjoying acceptance in his service?

3. *Deliverance from enemies internal and external.* Asa and his people had rest, "when they resolutely covenanted to seek the Lord God of their fathers." What a striking contrast does their condition present to that of the apostate and idolatrous kingdom of Israel! Judah is quietly governed by one pious prince; while intestine commotions, conspiracies, and massacres, disturb the nation of the ten tribes; and not fewer than six kings, most of them monsters of wickedness, during the same period, reigned therein. Covenant-dedication and obedience have, in all ages, been the way of safety and deliverance from enemies. When Jacob, forgetful of his early vow, pitched his tent at Shechem, deplorable evils broke out in his family, and his safety was threatened by the inhabitants of the land. As soon as, divinely warned, he repaired to Bethel and vowed to the Lord, he journeyed, and "the fear of him fell on the cities round about." Similar has been the experience of God's people in all ages. Their covenant has been their bulwark of defence against enemies, and the means that God has remarkably owned for working their deliverance from the hands of oppressors. Why should we dread the rage or power of enemies, in yielding ourselves to the Lord, and walking before him in holy obedience? "If God be for us, who can be against us." Sometimes persons are timid or afraid to enter into explicit federal engagements, lest thereby the rage of enemies should be excited against them. How foolish and vain are all such fears! The truth is, enemies are powerful and prevail, through our neglecting this great duty. When a people faithfully perform it, oppressors are shorn of their strength, and enemies prove liars unto them. God sometimes delivers his people by *confounding* their enemies, and striking them with dismay. Thus he frequently did in the history of Israel, especially at covenanting periods, and thus were our Reforming fathers delivered, when, with displayed banners, they went out from mystical Babylon and Egypt. He sets them free, by putting adversaries upon *other employment*,—as David was delivered at Keilah,—as the reformers in Germany were for a time unmolested, through the wars between Charles V. and Francis I.,—at another time through the eruption of the Turks,—and again when Maurice of Saxony turned his arms against his monarch, and the Covenanters of Scotland were protected by means of the disputes between Charles I. and the English Parliament. And he gives them rest by *cutting off enemies*. David, rejoicing in God's covenant, sung a song of gratitude, in the day that the Lord delivered him from the hand of Saul and all his enemies. So has the Church rejoiced, in some eminent seasons of covenanting, when persecutors have been laid low, and the spirit of princes has been cut off; and so shall she yet triumph, when the Lord shall take to him his great power and reign. Internal tranquility has always been enjoyed, in the way of devoted federal obedience. The Church thus, as in apostolic days, has had rest, and been edified; and "walking in the fear of the Lord, and in the comfort of the Holy Ghost," has been multiplied. (Acts ix. 31.)

4. *Severe trials have been mitigated or removed.* Zion, for a time, is said to be "tossed with tempest, and not comforted." The "Witnesses prophesy in sackcloth," while Antichrist is in power, and the "woman" is "in the wilderness." But even then Divine gracious provision and consolation are administered. The witnesses "stand before the God of the earth," and a "strong place" is prepared for the woman, where "they feed her." The rough wind is stayed in the day of the east wind. Spiritual consolations abundantly compensate for outward afflictions. Trials are limited in their extent and duration; and their result is, the purification and enlargement of the Church. The builders of the second temple, encouraged by holy prophets, went forward with their work, despite of the opposition of enemies, and the Lord moderated and afterwards removed their trials, and owned and honoured their labours. How wonderfully has the Covenanting Church in various lands experienced the mitigation and removal of severe trials! What encouragement is here furnished to renewed federal engagement!

5. *Grace is given to be faithful, and a way is opened up for holy activity.* The "rest" that is desired by devoted servants of God, is satisfaction in God's work. It is not freedom, or a discharge from active service, but opportunities presented, and desire and strength proportioned to the day of labour. The promise to the Church of Philadelphia, while keeping the word of Christ's patience, is—"I will set before thee an open door, and no man shall shut it." (Rev. iii. 11.) How excellent is such a privilege! The servants of God are enabled to be faithful to God,—to the trust committed to them,—to the souls of others. A "wide door, and effectual," is furnished them for sowing the imperishable seed,—opportunities are afforded them for propagating the Gospel, and advancing the testimony of Jesus, which they gladly embrace. Adversaries are unable to gainsay or resist them. And, as resembling the employment of the redeemed in bliss, they rest not day nor night, their rest is their work, and their work their rest. Thus acted the first Christians, and the world was speedily evangelized,—thus laboured the reformers, and the Beast received his deadly wound, and an evident blessing rested on their labours,—and thus will yet the churches of the Reformation be characterized, when joining themselves to the Lord, and in holy confederation, they shall be instrumental in making known God's light and salvation to all nations.

6. It need scarcely be added that *eminent delight and enjoyment in spiritual things* is a fruit of faithful covenanting. Israel sits under his vine and fig-tree. The fountain of Jacob is upon a land of corn and wine, also his heavens drop down dew. Satisfaction and delight are enjoyed in holy ordinances. Believers draw water with joy from the wells of salvation. Their souls are filled with marrow and fatness. And, waiting on the Lord, they mount up with wings as eagles, they run and are not weary, they walk and are not faint.

Are not such excellent advantages greatly to be desired for the Church in our day? Let us return to the covenant of the Lord God of our fathers, that we may realize them. Avouching him to be our God and our portion, and swearing anew in his great name,

we too shall rejoice at the oath, when we swear with all our heart, and seek him with our whole desire; and faithful to his covenant and promise, he will be found of his people, and give them rest round about.

BRITISH NORTH AMERICAN COLONIAL MISSION.

We extract the following interesting intelligence from the 15th Annual Report of the Reformed Presbyterian Home and Foreign Missionary Society, Ireland, submitted to Synod at its last meeting:

From our beloved brethren who are the agents of the Mission to the British North American Colonies, we have, during the past season, received such information as affords us grounds of thanksgiving and praise. They have been prosecuting their important labours, under the guidance and support of the God of Zion, and not without some tokens that his gracious presence has been with them, and that he has been prospering and establishing the work of their hands. They and their people have indeed been called to experience the pressure of the times, even more than it has been felt in some parts of these countries. Yet they have been mercifully sustained; there have been vouchsafed to them the disposition, and in some measure the means, to carry forward the great work in which they are engaged. Though they have suffered somewhat from emigration, yet the Lord has added to their numbers by accessions to the membership of the Church; and, by evidences of increasing knowledge and piety among their people, has afforded them manifold reasons to bless his holy name.

We notice the stations and labours of the Missionaries in order.

HORTON AND CORNWALLIS.—Our brother, the Rev. William Sommerville has been actively and usefully employed since our last report was presented to Synod. The erection of the house of worship at Cornwallis had been somewhat delayed; but when we were favoured with the last communication from this station, there was the prospect that, through the exertions of the females of the congregation, it would speedily be completed. Mr. Sommerville had been called to undertake the superintendence of an Academy in Horton, upon an old and respectable foundation. While the invitation which called him to this station, coming as it did from persons of respectable standing in society, afforded gratifying evidence of the esteem and respect in which our Missionary is held throughout the province, we have pleasure in thinking that his appointment to a situation for which his attainments as a scholar and his active habits so well fit him, instead of retarding, will rather contribute to forward the work of the Mission. He will thus be brought into more intimate connexion with persons of influence who have it in their power to aid the cause which he is zealously concerned to advance. He will, in his station, have it in his power to imbue the rising youth of that portion of the province with correct scriptural

principles; and we cannot doubt that the influence which he may exercise over their minds will be favourable to the cause of pure and undefiled religion.

ST. JOHN'S, NEW BRUNSWICK.—The congregation of St. John's, New Brunswick, under the assiduous and devoted labours of its youthful pastor, the Rev. Alexander M'Leod Stavelly, continues to enjoy a good measure of prosperity. Notwithstanding the depression of the times, which was here very severely felt, there has been a considerable increase to the fellowship of the Church, and the pastor and his people are active and painstaking, in doing every thing in their power to promote the advancement of the cause of truth and righteousness. In a recent communication from Mr. Stavelly, it is stated, that a number of promising young persons attend the Sabbath School, fellowship meetings, and public worship. Of these and others, eighteen persons were lately added to the membership of the Church. The number of children attending the Sabbath School exceeds sixty. Mr. Stavelly gives instruction to two classes of coloured scholars, children and adults. There is a monthly meeting of the teachers for prayer and Christian conversation, on the best method of communicating religious instruction. Through the kindness of friends and well-wishers, the congregational library has been considerably increased; the attendance at public worship is numerous; and, on the whole, the state of the congregation, and the prospect of our cause in St. John's and the neighbourhood are encouraging. Our young brother, Mr. Stavelly, is highly esteemed by devoted ministers and people of other denominations in this part of the province; proofs of which are afforded in their earnest desire to hear him in their houses of worship, and in the ministers wishing him to minister to their flocks during their occasional absence. Mr. Stavelly has, at times, made excursions to several distant parts of the province, for the purpose of visiting the scattered friends of the Covenanted cause, preaching the Word, and dispensing other ordinances. On these occasions, he has been cheered and encouraged, and has been instrumental in advancing the cause of the Reformation. About fifty miles distant from St. John's, he has organized a third society of the congregation. Here, *David Bates*, who was sent out to the Colonies by the Board, as a catechist, a number of years ago, teaches a scriptural school, and is a steady and successful instrument, in promoting true and undefiled religion.

The Directors furthermore report, that Mr. Stavelly has strongly urged upon them the necessity of sending out to the Colonies, an additional missionary, and has addressed some weighty reasons why this request should be complied with. This subject has received the anxious consideration of the Board, and they now express their earnest desire to strengthen the Mission to the British North American Colonies. Having at present no tender of services from any licentiate or minister for this object, the directors submit the case to the consideration of Synod, and to the prayers and Christian liberality of the members of the Church. In conclusion, we have pleasure in stating, that by intelligence lately received from Amé-

rica, we have been informed that within the last two months, Mr. Stavelly visited the United States, and preached in New York and Newburgh, in the pulpits of brethren who are united with us in the testimony of Jesus, with much acceptance.

As the relation in which the *Rev. Alexander Clarke, of Amherst*, stands to the Synod, has not for some time past been satisfactory, the Directors refrain from offering, at present, any report respecting his stations or labours.

ECCLESIASTICAL PROCEEDINGS.

The Rochester Presbytery, according to adjournment, met in York, February 5th. Members present: Rev. J. Fisher, Moderator, and Rev. W. L. Roberts, Ministers; Ruling Elders, James Milroy, of York, and Hugh Mullolland, Rochester. Mr. Middleton, at a former meeting, having accepted a call from Lisbon, N. Y., and received trial pieces for ordination, proceeded to deliver them which were unanimously sustained. After a recess of a few minutes, Rev. W. L. Roberts, preached the ordination sermon, from 2 Cor. viii. 23—"They are the messengers of the Churches and the glory of Christ." His plan was, I. In what sense are ministers of the Gospel the messengers of the Churches. II. In what are they the Glory of Christ. 1. Sent by God. 2. Chosen of the Churches. 3. Received authority through the Church organic. 4. Their embassy concerns the Church particularly. 5. Maintained by the Churches. In the 2nd head he showed that, 1. They were the Glory of Christ as his ambassadors, clothed with his authority. 2. They maintain his dignity. 3. They proclaim the glory of his mediatorial person. 4. They are instrumental in putting the glory of Christ on individuals, 5. They are instrumental in extending the glory of his kingdom over all opposition—after which Mr. Middleton was ordained to the office of the holy ministry, by the laying on of the hands of the Presbytery and prayer. Rev. J. Fisher delivered the charge to Mr. Middleton; all of which services made a deep and, we hope, a lasting impression on the minds of a very large and remarkably attentive audience. Mr. Middleton was appointed to moderate a call in Rochester, at what time the congregation should request; and that he supply at pleasure the Rochester congregation until the opening of navigation. On motion, adjourned to meet in Rochester, on the 2nd Monday of May, 7 o'clock, P. M.

JOHN FISHER, *Moderator.*

ITEMS OF INTELLIGENCE.

England.—The following extracts are from a late letter of the London correspondent of the Christian Intelligencer:—

Queen Victoria opened the British Parliament in person, on the first of February. She appeared to be in excellent health. The royal speech was a perfect compilation of *stale news*, skilfully put together so as to avoid discussion.

The Debate following was remarkable only for declarations of a willingness to give the Ministers extraordinary power to *put down Repeal in Ireland*, and for the explicit declaration of Sir Robert Peel, that it was not the intention of Government to make any alteration whatever in the present Corn-law. Nevertheless the Anti-Corn-law league are daily increasing, and have already raised nearly three-fourths of their proposed general fund £100,000 or \$500,000.

We are making preparations for an ANTI-STATE CHURCH Convention; and not before it is wanted. It will meet about April or May, and probably in London. Our Puseyites are secretly at work, and seemingly *are determined not to rest, till they have robbed us of our remnant of religious liberty*. The truculent Dr. Philpotts, Prelate of Exeter, is making war against pews; and the sly Vicar of Leeds, Dr. "Hear-the-Church" Hook, is pursuing the same course, but far more quietly, and I believe more effectually. He has lately visited Rome; and doubtless "has come back much more of a Jesuit than he went there." The town and vicinity of Leeds, where he resides, now constitute but one parish. He has lately contrived a new scheme, since he was defeated in the endeavour to drive all the children into his State-Church schools, and thereby to control the education of the children of Dissenters. He proposes to divide the ONE parish of Leeds into thirty-three parishes, by which an ecclesiastical corps of about one hundred clergymen of the Establishment would be concentrated in that important town. Thus thirty new Churches would be built at *the expense of the Dissenters*, and the interests of civil and religious liberty would be undermined, if practicable, in one of the strongholds of freedom; for the whole Christian population nearly are either of the Non-conformists, or Methodists. That insidious project, however, cannot take effect, without an Act of Parliament, which we hope by activity and zeal to prevent. *As this outrageous scheme obviously applies to all our populous towns*, where dissent from the State Church is strong, the question excites a general and profound interest.

An attempt is also about to be made to take the imposition of Church-rates, and all other local taxes, out of the hands of the people in their respective parishes, and to impose and levy them by means of a central authority; so rapidly are we copying the tyrannical French regime—but this scheme also, we hope, by the Divine aid to defeat.

Reformed Presbyterian Church in Scotland.—The Reformed Presbytery of Paisley, Scotland, met in Paisley, on the 26th of September, for the ordination of Mr. Inglis, as a missionary to New Zealand. The Rev. Mr. Gilmour, of Greenock, preached an able and impressive sermon from 2 Cor. v. 20,—“Now then we are ambassadors for Christ.” The Rev. Mr. Neilson, of Rothsay, after making a few pertinent and important remarks on the validity of Pres-

berian ordination, proposed the questions of the Formula, and offered up the ordination prayer. The Rev. Professor Symington afterwards delivered a solemn and affecting charge to the missionary. The Presbytery was joined in the services of the day by ministers from the Presbyteries of Glasgow, Kilmarnock, Edinburgh, and Newton-Stewart; and the congregation was large and attentive. It was at one time contemplated that Mr. Inglis should have embarked for New Zealand about the close of Autumn, but we understand it is now determined that his departure will not take place earlier than the month of March or April; and that in the course of the winter he will direct his attention to certain branches of study, a knowledge of which will be of great advantage in prosecuting the labours of an Evangelist in a heathen land.—*Scottish Presbyterian.*

National Education in Ireland.—We have it on authority on which we can rely, that within the last few weeks, in a district in County Down, of no great extent, preaching the Gospel has been prohibited in three national school-houses, by orders from the Commissioners. Two of the schools held in these houses came into connexion with the National Board through their regulations with the Synod of Ulster, and the clergymen who preached in them were all Protestant, and one, at least, a Presbyterian, in connexion with the General Assembly. Will the large Presbyterian body remonstrate on the subject? We shall see.—*Covenanter.*

Greece.—The Paris Journal des Debats publishes the following articles of the new constitution of Greece, as drawn up by the Commission of the National Assembly:—

“ The reigning religion is that of the Orthodox Church of the east. The Greek Church with regard to doctrine and spiritual affairs is united to the Christian Church of Constantinople, but on civil matters it is independent, and will be governed by a holy Synod. There is, nevertheless, liberty of worship.

“ All citizens are equal before the law. Individual liberty is inviolable.

“ The slave trade is prohibited. All slaves are free on touching the Greek soil.

“ Liberty of the press is to exist, and the censure is not permitted on any account.

“ There are three powers in the State. The King, the Senate, the Chamber of Representatives. The initiative of Legislature belongs to all three.

“ Laws of finance must first be voted by the Representatives.

“ The person of the King is inviolable: ministers alone are responsible.

“ The King names his ministers, commands his armies, declares war, makes treaties, sanctions and promulgates laws, and prorogues or dissolves the chambers.

“ The crown is hereditary. It passes to the descendants of King Otho, from male to male, to the absolute exclusion of females and their children.

"If King Otho has no heir, the crown passes to his brother Prince Leopold.

"The King is of age at eighteen years."

The Pope in Poverty!—We understand that the Papal Treasury has been so far exhausted, that above thirty thousand pounds has been raised for it in Ireland, and commissioners have been appointed for America, to urge more liberal contributions. The ecclesiastic appointed for the United States is now here, and others have gone to some of the Southern republics. When we consider the failure of some of the great sources of revenue of the papal treasury, particularly from Spain, the heavy expense of hiring 6000 Swiss soldiers to defend the Pope from his own subjects, and the cost of putting down the late insurrection of Bologna, we need not be surprised at the extreme poverty of Rome. An acquaintance with the idleness of the monks and nuns, the extortions by penances, &c., with the general intellectual and moral degradation of the people, and the severity of the government, will make the causes of that poverty still more evident.—*Journal of Commerce.*

Scotland.—A number of friends to the Free Protestant Church of Scotland met in Cannonmills Hall, at Edinburgh, on the 14th ult., to hear reports from the deputations that had recently visited England. Mr. Tweedie stated that the committee had divided England into twenty districts, to be visited by different deputations. In spite of much vituperation and opposition, those deputations had every where been well received. Altogether a sum of £25,000 had been realized from the former and recent visits; and some of the deputations were still prosecuting the work. Mr. Candlish regretted that their Evangelical brethren of the Church of England did not show them much countenance.

Mexico contains about 7,000,000 inhabitants. Of these only 1,000,000 are whites—4,000,000 are Indians—the rest negroes, Mestizos, &c. Out of these 7,000,000 only 687,748 of all classes can read and write.

The Western Presbytery of the R. P. Synod, Ireland, ordained, on the 18th May last, Mr. James Kennedy, licentiate, to the office of the holy ministry and the pastoral charge of the united congregations of Derrybeg and Broadlane, Newtonlimavady.

The Southern Presbytery of the R. P. Synod, Ireland, ordained to the office of the holy ministry, and installed in the pastoral charge of the Ballylane congregation, Ireland, Mr. Hutcheson M'Fadden, licentiate, on the 16th June last.

A call has been made by the congregation of Rochester, N. Y., within the bounds of the Western Presbytery, on the Rev. David Scott, of the New York Presbytery.

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

The New-York Presbytery will meet in New-York, (Sullivan St. Church,) on the 2nd Tuesday of April next, at 7 o'clock, P. M.

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THE DESIRES OF THE RIGHTEOUS.

PROV. x. 24.—“The fear of the wicked shall come upon him ; but the desires of the righteous shall be granted.”

Fear has a respect to evil ; it is the dread of danger anticipated. In some instances it is more terrible than the actual infliction of the evil itself. Desire on the other hand, has a respect to good ; we fear evil, real or supposed, but we desire good : no man desires evil, knowing and believing it to be such, though he may, and often does, desire that which is evil ; but it is from a mistaken judgment, supposing it to be good. Good then, is properly the object of desire, and evil that of aversion and fear.

These emotions have often a respect to outward and temporary things which relate only to this life ; but in the text they relate to spiritual things which extend their influence and effects beyond this life, into the everlasting condition of men !

The realization of the emotions of fear and desire, have an inseparable connection with character. The revealed rule of the divine government is, “it shall be ill with the wicked ; but it shall be well with the righteous.” The character of the wicked affords no ground of hope ; for being “without God,” they are “without hope in the world.” But, contrasted with such is the character of the righteous, which admits no cause of fear,—“Blessed is the man to whom the Lord imputeth no sin.”

Your attention, brethren, is solicited, first to the desires of the righteous, and secondly, to their fulfilment.

I.—*The Desires of the Righteous.*

The righteous man is one against whom the law of God has no charge—a man whom God accepts and receives into friendship with himself, because of the righteousness of Christ. God is just, and the justifier of him who believeth in Jesus. Who shall lay any thing to the charge of God's elect. It is God that justifieth. Who is he that condemneth ? The salvation of the righteous is of the Lord ; he is their strength in the time of trouble. There is there-

fore now no condemnation to them which are in Christ Jesus, *who* walk not after the flesh, but after the spirit. It is of such the text speaks—such as are made righteous by the righteousness of Christ.

1. They desire the pardon of sin. When a man is justified through faith in the righteousness of Christ, the guilt of all his sins, both original and actual is taken away. "For Christ is the end of the law for righteousness to every one that believeth." There is therefore now no condemnation. God gives to the believer a title to everlasting life by justification. This title to life is however distinct from that fitness which is necessary for the enjoyment of life. The title to life is one thing, and the fitness for enjoying the title is another: justification gives the former, sanctification the latter. "For without holiness no man shall see God." These blessings must not be confounded. Justification is the act of God by which the believer is declared to be righteous; and therefore has in Christ a right to be treated, and dealt with in law, as a righteous person. But it imparts no change of nature; the change is legal, not personal; it is a change of condition, not of nature. Sanctification, or personal holiness, is the work of the Spirit of God within the believer; and is that by which he is fitted for the enjoyment of God in heaven. For "except a man be born of the Spirit, he cannot enter into the kingdom of God." These blessings while they are distinct the one from the other, are also inseparable. Every believer is sanctified, as well as justified, "in the name of the Lord Jesus, and by the Spirit of our God." But the sanctification of the believer is not perfected, and shall not be perfected till death shall be swallowed up in victory!—The remaining imperfection of the believer oftentimes breaks forth in the commission of sin, in thought, word and deed. "When I would do good, evil is present with me." These frequent failures of the believer perfectly to keep the whole law of God, do not subject him, however, to condemnation. They cannot alter the adjudication of God, by which he has been pronounced righteous for the sake of the righteousness of Jesus Christ. But sin is not the less sin because committed by a believer. Nay, it receives an aggravation from this consideration, because it is a crucifying of the Lord of glory afresh, and putting him to an open shame. It exposes the believer also, to the fatherly displeasure and chastisement of God. Because he sins, the believer therefore seeks pardon.

Justification is the act of God as a judge; it is the declaration of the believer's righteousness, and his right to life, in Christ Jesus, his living head. Once justified, he continues in this state, and cannot be obnoxious to condemnation, though he may be to fatherly chastisement. Pardon is the act of God as a father. "As a man chasteneth his son, so the Lord thy God chasteneth thee." And so he pardoneth as a father: "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more."

The rightly exercised christian knows the plagues of his own heart; he knows too the bitter effects of these remaining plague spots as they produce sinful indulgence. "Then, when lust hath conceived, it bringeth forth sin." The righteous desire the pardon of these sins of heart and life. "O Lord, I am weak, have mercy upon me,

and me spare. O Father in heaven forgive us our debts." It forms no small part of the christian life to live near to God in the confession of sin—praying that his fatherly displeasure because of sin may be turned away ; and that daily pardon may be dispensed to him, for his daily sins of omission and commission. In this respect the conduct of the christian resembles that of the docile child, who being made sensible that he has committed a fault, will not rest satisfied till he has confessed it, and obtained an expression of forgiveness.

Nor is the desire of pardon lessened in the soul of a believer, because he knows that he is already justified, and received into the number of God's dear children. This knowledge, instead of weakening his desire, is the very thing that cherishes and strengthens it. The more he is acquainted with God ; and the more he is sensible of his kindness, the more unwilling does he become to offend him, or remain under his paternal displeasure. It is the sense of justifying mercy that makes a man truly earnest for the pardon of the continued sins of his life. The unrighteous man has no anxiety about the displeasure of God on account of sin, or the dishonor which it offers to the law and character of God : if he has any thoughts about sin, they only regard its evil consequences, and not its evil nature as committed against God. But it is this which makes the deepest impression on the mind of the righteous man ; for although he fears sin as bringing along with it the most dreadful consequences—"indignation and wrath : tribulation and anguish upon every soul that worketh evil," yet he hates it more than he dreads it. He hates it because it is displeasing and dishonoring to God. Therefore he says with the pious Joseph, "How shall I do this great iniquity and sin against God?" The sense of a near and gracious relationship to him becomes the strongest incentive to acknowledge sin and seek its pardon !

Nor is it inconsistent with the character of a righteous man to desire justification itself. True he is already justified, but he may not have the evidence of this. God does not always make known to the righteous a knowledge of their justified state ; they may be walking in darkness, having no light. In such circumstances, the fact of justification does not preclude the desire of obtaining it.

In connection with the pardon of sin, we may then consider the knowledge of justification in certain circumstances, as a part of the believer's desire. In his practical experience and comfort, the first intimation which he receives of his justified state, is equivalent to justification itself : and the same is true also of pardon. The desire of the believer is regulated by the knowledge which he has of his state and relation to God ; and not by the state and relation themselves. The facts are one thing, and the evidence of them is a very different thing ; but, by the evidence possessed, must the believer's desires be guided. "For thy name's sake, O Lord, pardon mine iniquity, for it is great." This was the prayer of one who could at the same time say, "O my God I trust in thee."

2. The righteous desire greater conformity to the character and law of God. They desire to grow in personal holiness. Every

righteous man possesses such conformity in a lesser or greater degree. Justification never exists alone; sanctification is a co-existing grace. In the design of God to save sinners, he secured that every one who is justified, shall also be sanctified. And in the actual application of redemption, these blessings are never experienced apart. An *unholy* justified man is an impossibility in the kingdom of God. "If any man be in Christ he is a new creature; old things have passed away; behold all things have become new. And all things are of God who hath reconciled us to himself by Jesus Christ. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

The change is universal; it affects every part of the new man.—He has new dispositions of mind, and new principles of action; but these need to be strengthened and invigorated by the maturing power of the Holy Spirit in his subsequent life and experience. Regeneration is the implantation in the heart of man, of the principle of spiritual life; he is thus born again—made a living, spiritual creature! The newly made christian is only a child in grace; he has yet much progress to make in personal piety before he attains the stature of a perfect man in Christ Jesus. The new heart is the germ of life; but its entire development requires time and culture. Hence the precept—"grow in grace." The believer's conformity to the character and law of God, and his disposition to obedience are not perfected at once. The remaining corruption of the believer, mars his resemblance to God, and lessens his inclination to obedience.

Thus the life of the believer becomes a spiritual warfare. The spirit lusting against the flesh, and the flesh lusting against the spirit, and these are contrary the one to the other. So that ye cannot do the things that ye would. "For the good that I would, I do not; but the evil which I would not, that I do." In this warfare the believer is sometimes worsted; his unsubdued corruption temporarily prevails; he is made therefore to exclaim in the bitterness of his soul, "O wretched man that I am, who shall deliver me from this body of sin and death? But though he has abundant reason to mourn over the imperfections of his heart and life, he flings not away the hope of success—of final and ultimate triumph—that one day he shall be a conqueror, and more than a conqueror through Jesus Christ his Lord!

The believer daily desires, and struggles to attain more conformity to the character and law of God—to become "strong in the Lord, and in the power of his might." For this task, he knows that he has no sufficiency in himself; but his faith is directed to God, by whom he can do all things; and the prayer of his faith is, O God, strengthen me with might in the inner man! The command of God is, "be ye holy in all manner of conversation, for I am holy."—And the desire of the believer is; make me holy, O God. "Wash me, and I shall be whiter than snow." To the holiness of God he

looks, and anxiously desires to become assimilated to it. With him, deliverance from wrath is not the only desire; above and beyond this, he desires deliverance from the power of sin. And though he knows that perfect holiness is not attained while in the body; yet he keeps this before him as the object of desire; and the goal of future attainment! Nor is his desire that of holiness of principle only; practical obedience to the law of God occupies an enlarged place in his heart. He endeavors to bring his conduct under law to God.—“Thy word is a light to my feet, and a lamp to my path.” The believer is afraid of dishonoring God by doing any thing inconsistent with his christian profession: therefore the expressed desire of his heart is, O God, keep my heart, for out of it are the issues of life.”

3. The righteous desire to grow in all christian graces. There is an intimate, nay, an inseparable connexion between growth in holiness, and growth in the various graces. Conformity to the law of God in a holy visible practice is the evidence of that grace in the heart, from which all gospel holiness proceeds. Implanted graces are the living principles in the soul from which spring all godliness in the life and practice of believers. This is the fruit which grace in the heart produces—holiness unto the Lord. A mere outward act, no matter what it may be in itself, is neither conformity to the law of God, nor recognized as an act of obedience to his authority. The motives and principles from which an action flows, form that which in the first place, gives it the character of obedience or disobedience. And if there is added to this, in the next place, the rule by which the agent is guided, and the end which he has in view, our ideas of the right or wrong of an action will be completed.—Now the christian graces furnish to believers the motives and principles of action from which they ought to act in seeking conformity to the character and law of God in their practice. They direct to the only rule by which believers should be guided, and they point out to them the chief end, which all their actions ought to have in view. This consideration shows the immense importance which should be attached to the attainment of the respective christian graces. How strongly and earnestly believers should desire to grow in them. For if they are weak, so is the christian weak; and so is his life and character marred by great and very numerous imperfections—spots that are not the spots of God’s children! Love, faith and humility, with their kindred and related graces, form the christian character; and as the former are enlarged, so the believer advances in holiness; and to “the stature of a perfect man in Christ Jesus.”

Love to God stimulates the believer to desire more conformity to God himself. Assimilation to an object loved, is inseparable from the exercise of love. As our love increases, we become more and more disposed to the exercise of gratitude to God, who first loved us, and gave his Son to be our Saviour. “O thou, my soul, bless God the Lord, and all that is within me be stirred up, to magnify and bless his holy name.” “What shall I render unto the Lord for all his benefits toward me?” The more too, we love God, we become the more inclined to love our fellow men; and especially

those of the household of faith. And to exercise toward all men a forgiving disposition in all cases of offence. Such is the working of love in the believer's mind.

Faith enables us to rest upon God for that strength which is required to perfect holiness in the fear of the Lord. It is through faith that the strength of God is made perfect in our weakness. The advantage of faith, as it is now considered, is not that of uniting the believer to Christ in order to justification. The text speaks of "the desire of the righteous." Such persons *are* justified, having already believed in the Lord Jesus Christ, and are therefore already united to him by faith. But, I now speak of the believer's living daily by the faith of the Son of God; not faith in its first gift, but faith in its continued exercise. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." The increase of faith, is the increase of christianity in the soul; and the increase of godliness in the life.—For "faith worketh by love," and purifieth the heart. By faith believers become "strong in the Lord, and in the power of his might." Humility is a deep and abiding sense, not only of our distance from God as creatures, but also of our unworthiness as sinful creatures. It is this grace that puts us into our proper place as sinful dust and ashes—that teaches us to know our deep debasement, or rather it is the felt and experienced sense of that debasement itself, into which sin has brought us. "O wretched man that I am, who shall deliver me from the body of sin and death?" "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." As a man feels his unworthiness, and is suitably humbled because of it, the more will he be taught to know where his great strength lies. It is when the believer is humbled under the mighty hand of God on account of sin which he knows that he has done that, he is really strong—strong in the Lord, and in the power of his might. He that thus humbleth himself, shall be exalted. Hence the humble-minded christian can say with the apostle, "when I am weak, then am I strong."

This view, limited as it is, will give some idea of the importance of the christian graces—will show us, why growth in them should be very desirable to the believer—because, it is in the exercise and growth of these that he can attain to that holiness without which no man can see the Lord. The strength and ardor of his desire will be determined by his love of holiness, and practical piety! We further observe, that the righteous desire to grow in the christian graces, because it is in the exercise of these that he holds communion and fellowship with God; and as he values the latter, so will he desire the former. For it is by love, faith, humility, and their kindred graces, that the believer enjoys communion with God, through their living head, Jesus Christ.

(To be continued.)

CALVINISM AND ARMINIANISM CONTRASTED.

(Continued from p. 7.)

2D POINT.—THE EXTENT OF THE ATONEMENT.

Calvinists and Arminians differ on this point in their views of the extent of the atonement. The extent of the atonement must be viewed in one or other of the three following lights:—Christ must have died either for all the sins of all men, or for some of the sins of all men, or for all the sins of some men. The last is the Calvinistic view of the subject. With this opinion the Westminster Divines agree.—“*The Lord Jesus by his perfect obedience and sacrifice of himself hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.*”

We should not rest satisfied with the opinions of men unless they accord “with the law and the testimony.” Let us then examine what the Scriptures say on this subject. In John xvii. 2, the Saviour himself says to God the Father, “Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” 6v. “I have manifested thy name to the men which thou gavest me out of the world; thine they were, and thou gavest them me.” 9v. “I pray for them, I pray not for the world, but for them which thou hast given me.” 10 ch. 15 v. “I lay down my life for the sheep.” 11 ch. and 52 v. “And not for that nation only *should he die*, but that he should gather together in one the children of God that were scattered abroad.” Tit. ii. 14. “Who gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.” Eph. v. 25. “Christ loved the Church, and gave himself for it.” 27 v. “That he might present it to himself a glorious church not having spot or wrinkle or any such thing.” And Rev. v. 9. “Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

These texts of Scripture prove that the atonement was definite; nor do the phrases, “Christ died for all,” “for all the world,” “for the whole world,” prove universal redemption. These expressions are to be taken just in the same extent as the phrases, “*All men* held John as a prophet;” “Jesus baptized, and *all men* came unto him;” “The world is gone after him;” “all the world should be taxed;” and “all the world wondered after the beast.” Every man acquainted with the Scriptures, even superficially, will easily perceive that these expressions are used in a restricted sense, including a very small minority of the inhabitants of the earth at that time. We readily admit that Christ died for all ranks and classes of men, but not for every individual of which these ranks or classes are composed. The elect “are redeemed from among men *out of every kindred, and tongue, and people, and nation.*”

Much stress is laid by Arminians on what they call the intrinsic value of the blood of Christ. It is, in itself, say they, sufficient for

the redemption of all men, being the blood of a person of infinite dignity—every drop is infinitely valuable, sufficient to expiate the sins of the whole world. We have no evidence from Scripture that more blood was shed than was necessary, or that less would have accomplished the end in view. The blood of Christ was the price of our redemption. It was the ransom that he gave to God for those that were given him in the everlasting covenant. It never could have been shed, but as “the blood of the covenant,” it derives its existence, value and application from covenant stipulation. In John xvii. 6, Christ says to his Father, “Thine they were, and thou gavest them me.” ‘It appears,’ says an advocate of indefinite atonement, ‘from these words, that there was a covenant between the Father and the Son.’ The force of truth produced this acknowledgment. “This covenant is well ordered in all things and sure.” In it the Father proposes to his Son the salvation of the elect upon condition that he as their public head, shall bear their iniquities and make his soul an offering for sin. The Son accepts the offer, and engages to fulfil the condition. This is the covenant, and it displays the grace and love of both the Father and the Son. For the elect he entered into covenant with God, and upon this covenant, entirely depends both the value and extent of his atonement. They were given to Christ to be redeemed by his blood and preserved by his power; but apart from the covenant no such ends could be answered. Had he not undertaken to represent his elect, the law could have no demands on his obedience, and had he not become a substitute for them by covenant, his sufferings would have availed nothing. Had there been no promise of salvation to his seed upon condition of fulfilling all law and righteousness, both his obedience and sufferings would have been in vain. They could neither please God nor profit man. Sufferings abstractedly considered have nothing in them calculated to please a benevolent mind; the sufferings which the Messiah endured could not thus delight his heavenly Father, nor could they have any value, were they not viewed according to a covenant constitution, as the atonement for the sins of those who were given to him in that covenant to be redeemed by this very price. Take away the idea of representation, and the pains of the cross cease to display God’s displeasure at sin. He must be identified with us, by a legal constitution, in which, both he and the father agree that he bear our sins, before displeasure at our sins can appear from his sufferings. Did he suffer without a cause or an object? Did he die to remove the mountain of human guilt that presses upon the sons of men without any definite object? No, he stipulated to suffer in the room of his people; they had become debtors, they were insolvent, the surety undertook to pay the debt; he says, “if you take me let these go their way,” he became accountable, he paid the debt, offended justice is satisfied, God accepts the surety in place of the original debtor, and the insolvent goes free.

The atonement was made for the sins of the elect, for no more and for no less; if for less, some are saved otherwise than by the blood of Jesus; if for more, justice condemns where it has no right. But Jesus died not as a fool dieth, “he laid down his life for his

sheep." Arminians say the way is open and equally open to all, and nothing prevents their entrance but unbelief and impenitence. These, however, are mighty barriers, too strong for human power to remove; nothing less than the omnipotent power of God can break down these barriers and make us willing to accept of Christ on the terms of the Gospel—faith and repentance flow from the atonement of Christ; they are of the Spirit's operation, and common to God's elect.

I shall conclude this article with an extract from the resolutions of the Synod of Dort, under this head of doctrine.

"As many as truly believe and are saved by the death of Christ, from their sins, and from destruction, have to ascribe it to the mere favor of God, which he owes to no one, given them in Christ from eternity. For it was the most free counsel, and gracious will and intention of God the Father, that the quickening and saving efficacy of the most precious death of his Son, should exert itself in all the elect to give unto them only, justifying faith, and by it to conduct them infallibly to salvation; that is, it was the will of God that Christ, by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem, out of every tribe, nation and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

3D POINT.—ORIGINAL SIN.

Calvinists and Arminians differ on this point in their views of the corruption of human nature. The phrase Original Sin was first introduced by Augustine about the 5th century. This doctrine is indeed peculiarly offensive to human pride. Objections arise against it within us, as well as without us. Original sin includes the imputation of Adam's first sin to posterity, and the corruption of human nature. Arminians deny the former, but admit the latter. They say we come into the world depraved but not guilty, that, in some way or other we become sinners, in consequence of Adam's transgression, but that Adam's sin is not imputed to posterity. In opposition to this view, the Apostle Paul says, Rom. v. 12, 18, 19, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "By the offence of one, judgment came upon all men to condemnation," and by "one man's disobedience many were made sinners." With this statement the Old Testament corresponds, Ps. li. 5. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Gen. vi. 5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." These texts clearly prove, I am persuaded, the imputation of Adam's sin to posterity.

The Westminster Divines explain this subject to good purpose. "They (our first parents) being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature is conveyed to all their posterity descending from them by ordinary generation. The Covenant being made with Adam as a

public person not for himself only, but for his posterity; all mankind descending from him by ordinary generation, sinned in him and fell with him in his first transgression. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin." In these extracts and in the Scripture quotations above, Adam is viewed as the public covenant head and representative of the whole human family. In Rom. v. and 1 Cor. xv., Adam is viewed as the covenant head and representative of the human family, and Christ the head and representative of the elect. The sin of Adam is imputed to those whom he represented, and they are in consequence guilty, and the righteousness of Christ is imputed to those whom he represents, and they become righteous; "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Universal depravity, as well as the imputation of Adam's sin to posterity, may also be easily proved from the language of Scripture. Job says, ch. xv. 14—16, "What is man, that he should be clean; and he who is born of a woman, that he should be righteous?—yea, the heavens are not clean in his sight, how much more abominable is man that drinketh iniquity like water." In Psalm xiv., God says, respecting the sons of men, "they are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." On this passage the Apostle Paul comments in Rom. 3d chap. and gives a most melancholy representation of the corruption of human nature.

Attempts to prove that we become sinners *by imitation* have failed. We know that example has a powerful influence on the juvenile mind, but this principle will not account for the universal prevalence of sin. Where did Cain see the example of murder? Why did the children of some excellent men in Scripture run so early into the commission of sin? The Psalmist explains this point, and traces these streams of actual transgression up to the fountain of original sin. "I was shapen in iniquity, and in sin did my mother conceive me. The wicked go astray, speaking lies as soon as they are born, their poison is like the poison of a serpent." The young serpent early discovers that it possesses a portion of the venom of the old one, so children early discover that they are constitutionally tainted with the poison of sin. "Foolishness is bound up in the heart of a child." The early tendency or propensity in children to lying, disobedience and folly, shews that they are born in sin. "The heart is deceitful above all things and desperately wicked;" out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,"—these are some of the polluted streams that flow from the corrupt fountain of original sin.

Calvin says, "Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called in Scripture the works of the flesh. From Adam not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due." The resolutions of the Divines at Dort on this head are to the same purpose. "Such as man was after the fall, such children did he beget—(Adam begat a son in his own likeness) corruption by the righteous judgment of God being derived from Adam in his posterity—not by imitation but by the propagation of a vicious nature. Wherefore all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and without the Holy Spirit regenerating them, they neither will nor can return to God, amend their depraved natures, nor dispose themselves for its amendment."

Many additional arguments might be adduced in proof of original sin—let the following suffice as a specimen:—

1. Affliction and death, particularly the death of infants, prove the doctrine. Death was the penalty annexed to the first covenant—"In the day thou eatest thereof thou shalt surely die." That temporal death *only* is not meant is evident from the consideration, that the blessing promised was eternal life; and if eternal life was promised as the reward, we may fairly conclude that eternal death was threatened as the punishment; hence the Apostle declares, that "the wages of sin is death, but the gift of God, through Jesus Christ, is eternal life."

As a prelude to the execution of the sentence of death on man, thorns and briars covered the earth, sin and suffering, sorrow and disease entered paradise, wasted its bloom and withered its immortality—death took possession of the earth as his empire, and mankind as his prey; half the world does he bring to the grave in the dawn of childhood: "for death reigned (not only) from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," that is, infants; but he continues his ravages to the present time. If death be the wages of sin, and children suffer death, then it proves that children are chargeable with sin, but with actual transgression they do not stand chargeable, consequently they are contaminated with original sin.

2. Original sin may be proved from that change of state which is necessary to an interest in the kingdom of heaven. "Except a man be born again, he cannot enter the kingdom of heaven." To be born of the flesh is to be born of corrupt nature, for flesh is in many parts of Scripture put for depraved human nature. To be born of the Spirit is opposed to being born of the flesh, and signifies regeneration, or the new birth. No man can regenerate himself—it is the province of the Holy Spirit. If a man cannot effect this change on himself, and if without it he cannot enter the kingdom of heaven, it proves that we are naturally corrupt and unfit for communion with God. The adopted sons of God are

born not of blood, nor of the will of the flesh, nor of the will of man, but of God; "born of the water and of the Spirit," "renewed in the spirit of their minds, cleansed from the filthiness of the flesh and spirit, the corruption of their nature is removed, and they are made new creatures in Christ Jesus?"

3. We prove it from the remains of indwelling sin in the best of God's saints while in this world. Though the old man be crucified in them, he has not yet expired, and while they are in the body he gives them frequent annoyance. Witness Noah, Job, David, Solomon, and Peter. Paul himself, far advanced in grace, distinguished for his zeal and fidelity in the cause of Christ, and for the fulness and clearness of the divine manifestations that he enjoyed, exclaims in the bitterness of his soul, "O wretched man that I am, who shall deliver me from the body of this death?" I might farther prove the doctrine from the propensity that is in all men, in all ages, to sin, yes, and to sin continually and progressively; from the circumstances that there is more sin than holiness in man, and more wicked men than good men in the world; from the proneness in men to run into idolatry; and from the want of concern for the interests of the immortal soul. These facts proclaim with a voice louder than the thunders on Sinai's flaming summit, that man is a transgressor from the womb. I shall close this article with a statement of some of the absurdities that arise from denying the doctrine of original sin. 1. It subverts the Scriptures, which say, that "a clean thing cannot come out an unclean." 2. It declares that death is not the wages of sin, but alas, this is too evident from the death of infants! Our own experience as well as Scripture testimony proves this mournful fact. 3. It implies that children die innocently, (and yet the Scripture says, "who ever perished being innocent?") and that God is not just. The abettors of this system must find a new place for them after death. If they are not sinners, they are not among the purchase of Christ, and so cannot go to Heaven, and to Hell they could not in justice be sent, as they stand chargeable with no crime.

(To be continued.)

THE MISSIONARY CAUSE.

At its meeting in 1841, Synod's attention and aid were solicited in behalf of missions, by memorial from the brethren in Philadelphia. Resolutions approving of the cause, and recommending the observance of a plan considered the most efficient in carrying out missionary operations, were, it is believed, unanimously adopted. At the late meeting of our supreme judicatory, the subject was again considered, and the action had in relation to it must be too well known to require statement at present. It is sufficient to say that Synod advanced another step in their endeavor to promote the interests of this high and holy cause with a unanimity and an ardor

that speaks volumes in behalf of the sincerity and uprightness of their determination. Every member of the church at least, every member who has the prosperity of our Zion near to his heart, it is presumed will cordially approbate the proceedings of the court in reference to this important work. But without the co-operation of the people—all the people—it must be evident to every person of reflection and observation, that it will be quite impossible for Synod to proceed any further in its humble endeavor to build up the temple of the Lord. Indeed it must be too manifest from present appearances that unless an auspicious change shall take place the work must be either completely abandoned or otherwise suffered to remain in its present unfinished condition. Are Reformed Presbyterians, however, prepared to allow either of these results? If it be so it must be plain, to say nothing more, that their practice is sadly at variance with their professions. Will you permit me, Mr. Editor, through the pages of your excellent magazine to offer a few remarks in connexion with the subject of missions, for the consideration of its numerous readers and others into whose hands it may chance to fall?

The first thing that will be likely to strike the mind in reflecting upon this subject, and which earnestly solicit its attention, is an answer to the following inquiry: Why is it that such manifest indifference and such criminal inattention are evinced by christians in general; and may we not with some reason add by Reformed Presbyterians, in particular, to the spread of the Gospel of the grace of God? That indifference and inattention partaking strongly of a criminal character, actually do exist, must be obvious to every person who has taken cognizance of his own feelings in connexion with this point. It cannot be said, without running counter to the testimony furnished by every day's narration of events, that any correspondence exists between the efforts that are made and the stupendous magnitude and importance of the work to be accomplished. Mere individual exertion, however ardent and enterprising it may be, cannot prove eminently successful while the church as such withholds her assistance and while many of her members are engaged in an inglorious attempt to cripple the efforts of those who are laboring to make head against the tide of external opposition. The remissness of Covenanters generally in relation to missionary enterprise is now so seldom denied that the statement of the fact may be regarded as the evidence of its truth. But what reason can be given to account for this neglect? for certainly no plea can be offered either to extenuate or justify. In general, then, it may be said that man in his fallen condition is a creature of selfishness—a regard to his own comfort—a respect to his own interest is what chiefly and betimes completely absorbs his attention. Subsequently to the change of nature effected by God's spirit the leaven of this same principle of selfishness works deeply and powerfully in the soul. Through its influence there is frequently produced a sad disconformity to the golden rule which requires us at the peril of God's displeasure to love our neighbor as we love ourselves. It was by this principle that Cain was actuated when he returned the impu-

dent response, "Am I my brother's keeper?" But more specific reasons may be assigned to account for the apparently anomalous circumstance that we are considering. Much undoubtedly is to be attributed to the prevailing carnality and insensibility of the times. These are days when knowledge has increased, and the consequence has been, as the Redeemer foretold, the love of many has waxed cold. Instead of deep and habitual concern for the salvation of souls, men are more concerned how they may accumulate wealth into their own coffers—instead of active and unwearied effort for the extension of the church's limits—the powers of both body and soul are laid under contribution that they may add house to house—field to field—farm to farm. Multitudes of men are hastening to every point, and after all every one of them is only seeking his gain from his quarter. It can hardly be doubted that unbelief has much to do in inducing the unconcern of good people respecting the duty of embarking in the cause of missions—and perhaps if the matter was closely scrutinized, it would be found that much more is to be ascribed to the influence of unbelief than has commonly been supposed. The consideration that so little success has been realized from all previous efforts, will be likely enough to dishearten those who like Peter, are of little faith. All these causes we doubt not have their influence upon Covenanters, but beyond all these we may go in search of other reasons that are equally effective in producing this criminal indifference. There is a species of self-righteousness most lamentably visible in the conduct of many persons who call themselves by the name Covenanter, that has perhaps greater influence than any thing else in bringing about that condition of spiritual slumber that induces heedlessness respecting almost every thing that lies beyond the compass of their immediate vision. Some people have unaccountably brought themselves into the belief that inasmuch as they are *holding fast* the purest system of divine truth, that they are in consequence exonerated from all obligation to *hold it forth* prominently to the view of others, that in this way they may be persuaded to advance to the height of Reformation attainments. Another opinion no less at fault attempts to persuade us that seeing God's time for all this has not yet arrived, we are justified in folding our hands and slumbering till its approach shall be announced. There are many strange opinions in the world, but none of them are any more true because they have recently had their advocates.

That it is the imperative duty of Reformed Presbyterians to employ all their efforts in the dissemination of the wholesome doctrines of the gospel, is incontrovertibly evident. And it is so far from being true that they are free from obligations to employ their efforts in this way in consequence of professing to *hold fast* more truth than any and all other denominations besides, that it strengthens this obligation in no small degree. To the Jews were committed the oracles of God, and their responsibility was proportionably increased. What selfishness, nay more, what insincerity does it indicate where men profess to have made great attainments, and yet obstinately refuse to hold them forth that others may be prevailed upon to ascend

without any delay to the same moral elevation. How inconsistent must it be for those who have the *sincere* milk of the word, to stand unconcerned, while others are administering to the thirsty soul the potions of death! And how affronting it must be to the King under whose banner we profess to have enlisted ourselves, and yet refuse to accompany him when he rides forth with his bow and with his crown that he may subdue his enemies and enlarge his territories. Let us beware of indulging in this narrow and contracted disposition. Rather be as a city set upon a hill, that cannot be hid—let your light so shine that others may glorify God while you go through all the world and publish those great things God hath done for you.

Apart however, from these general considerations, there are many reasons of a peculiar kind that call upon us most distinctly to embark without any delay in this benevolent and beneficent enterprise. As yet, there is much land both at home and abroad that remains unpossessed, and there are many industriously employed in its acquisition and cultivation. Certainly it will not be pretended that it is meet for us to stand unmoved, while these vast territories are being occupied in many instances by those who cast the crown of Immanuel profanely in the dust, and in all instances by men who are unwilling to acknowledge in principle and in practice the supremacy of Messiah the Prince. So to do would shamefully belie our professions, and reflect much dishonor upon the followers of the martyrs. Moreover, the aspect of the times clearly indicates our duty to use every exertion in disseminating the truth of God in its unadulterated purity. The language of Providence on this point is too plain to be any longer misunderstood. The rights of God that have been for so long a time repudiated and contemned, are beginning to awaken inquiry in the minds of men who have been hitherto either entirely ignorant of the existence of such rights, or fiercely opposed to their just and righteous claim. Some are assiduously employed in investigating the legitimacy of Cesar's authority, while others, satisfied that he is a base usurper, are manfully resisting his unwarrantable encroachments. Beside all this; there are numerous and unequivocal indications in the Providence of God, that the time of the end is drawing near. The church is destined ere long to be recalled from her banishment and to reoccupy the elevations from which she has been driven. The elements of ecclesiastical and political society are lashed into furious and frightful commotion by the storms of party strife. The clouds of darkness that portend are only the harbingers of a serene and tranquil day. By all these things we are admonished to diligence in business, and to a redemption of the time. Who will be so insensible as to remain any longer at ease? Who will be so infatuated as to continue negligent of duty? Let us rather erect our standards upon the mountains—let us throw our banners to the air, that the armies of the redeemed may congregate under the ensign of Immanuel, when the nations are mustering for the battle, and while oceans of their blood pursue us in the rear with our banners floating in the breeze, we will march forward till our feet stand within the portals of our millennial Jerusalem.

What then will be said to all these things? Or what plea will be set up to evade the conclusions to which we have arrived? The want of a systematic plan in carrying out missionary operations is sometimes plead as an extenuating circumstance in view of the general apathy that is so lamentably prevalent. This excuse, however, for it is only an excuse, is utterly groundless and unreasonable. It is groundless inasmuch as Synod at both its last meetings directed its attention to this very point, and some of the Presbyteries, if not all, have devised the ways and have waited in vain for others to co-operate with them in devising the means. It is highly unreasonable because it proceeds on the supposition that we ought to make brick without straw. If the means are put in possession of the church, but little difficulty will be realized in making of them a profitable disposition. There are even some too, who solace themselves with the reflection that the time to build the temple of the Lord has not yet come. "This people say, the time is not come, the time that the Lord's house should be built." In no sense of the language is this objection true, and the light of God's providence at once dissipates the delusions. Consider your ways,—“Is it time for you to dwell in your ceiled houses and this house lie waste.” But the consideration that has greater height than perhaps any thing else in producing delinquency, is the peculiarly embarrassing condition of the times. Our ears are dinned with the incessant cry: “Charity begins at home”—that there is much distress and embarrassment both commercial and pecuniary, it would be worse than useless to deny, and we blame no person for saying that charity begins at home, but we do reprobate the sentiment that it not only begins but ends at home. It is a false principle and one that is effecting extensive mischief in the church, that supposes our dues to men ought to be liquidated rather than our dues to God. In this sense it is not true that charity begins at home, but the very reverse is correct. Let us unhesitatingly discharge the claims that God has against us, and there is no just reason to fear inability to meet those of our fellow men. Moreover is it not highly probable that our present pecuniary distress results in a great measure from the fact that we have been unduly parsimonious in contributing of our gains to the Lord of the whole earth. That secondary causes have operated, and operated powerfully is not by any means refused, but beyond these the devout and reflecting christian will always look. The silver and gold are God's: we have opened the doors of our coffers, the canker worm has entered and done its work. “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.” Prov. xi. 24-25. How much every person ought to contribute is not for us to say. To themselves the decision of this part belongs. Let all however act according to their ability and according as God has prospered them. The widow's mite will be as acceptable as the treasures of the rich, provided it be given not grudgingly, but from an unfeigned desire to aid in promoting that work of God. “It is required of a man according to what he hath and not according to

what he hath not." Perhaps I may resume the subject in another paper with immediate reference to the action of our late Synod respecting a foreign mission.

THEOPHILUS.

ADDRESS OF THE R. P. SYNOD OF SCOTLAND TO THE GEN.
ASSEMBLY OF THE FREE CHURCH.

To the Ministers and Elders of the General Assembly of the Free Presbyterian Church of Scotland, to meet at Glasgow, October 17, 1843.

We, the Members of the Reformed Presbyterian Church in Scotland, finding you in the new interesting attitude of the Free Protestant Church of Scotland, beg leave, on occasion of our first meeting, since you assumed your present position, to render to you our heartfelt congratulations and sympathies. It is unnecessary to say, that we highly approve of the Scriptural principles upon which your recent proceedings have been founded, when, so successfully, in our view, so far as Scriptural argument is concerned, you made the glorious truth of the supremacy of Jesus Christ to bear upon the rights of the Christian people, and against Erastian encroachments upon the independent jurisdiction of the Church of Christ. We admire the high Christian principle and noble magnanimity of your late conduct in taking your protest, and in your subsequent act of separation from the Established Church of Scotland; and we have observed with high approbation the calm Christian dignity and order with which you have carried your protest and separation into effect. We congratulate you cordially on the position of Christian liberty which you now occupy, and we deeply sympathise with you in all the difficulty you have encountered in reaching it; and from our own experience we are prepared in some measure to sympathise with you in the sacrifice and trial to which you may yet be subjected in maintaining this position, and in prosecuting the hallowed objects for which it has been assumed. We rejoice in the reverential deference which has been paid to the authority of Scriptural truth, and in the devout homage which has been rendered to the Lord Jesus Christ as King in Zion, Prince of the kings of the earth, in conducting your recent pleadings. And now that you stand in the liberty wherewith Christ has made you free, we expect of you, with some measure of confidence, faithfully to assert and vindicate the rights of the Christian people to choose their pastors and rulers, against intrusion and patronage in every form, and that now, under the authority and by the grace of Jesus Christ, who has the key of the house of David, you will faithfully exercise your free spiritual jurisdiction in the probation and ordination of ministers and other officers, and in the admission and exclusion of members; and that, giving forth a faithful testimony in behalf of the doctrines of the glorious gospel of the blessed God, you will continue your efforts to extend the gospel to every corner of our beloved land, to the glory of the Redeemer and the salvation of immortal souls. We rejoice in

the resolution you have taken, in the face of new and great difficulties, to persevere in the cause of missions to the heathen and to the Jews; and it is our prayer to God that you may have unmolested liberty, liberal support, abundant grace, and great success in prosecuting your high and holy purposes.

We regard, dear Christian brethren, your recent act of separation from the established Church of Scotland, in the principles which have dictated it, and in the extent and harmony with which it has been supported, as a token for good to our land in these eventful days. According to our estimation, no event of equal importance to the interests of religion has occurred in our land for a century and a half. The day of its occurrence, already recorded by many a pen, must constitute a memorable epoch in the page of history. It calls up to our remembrance a memorable day of former years, when the General Assembly of the Church of Scotland in this city protested against an attempt to dissolve them by royal authority, asserted their intrinsic power in spiritual things, meekly and firmly maintained their ground, and, in the face of prohibition, continued their sittings, and proceeded in their proper and important work. To the principles of the great and noble actings of this Assembly, many members of the Church of Scotland gave public expression of their warm attachment, in the commemoration of its bicentenary, nearly five years ago. Nor can we overlook, in present circumstances, another important and parallel fact, that the Westminster Assembly of Divines, whose bicentenary is presently, in different quarters, commanding public attention, like the one just mentioned, proceeded with its business after being interdicted by royal authority, and in the incomparable ecclesiastical standards which it prepared, conferred an invaluable boon on its age, and on future generations.—These standards, so scripturally founded, so lucid and orthodox, so distinctively pointed against Popish and Arminian errors, so practical and holy in their bearing, so soundly catholic in spirit, so approved and honored by the churches of the Reformation, and, withal, so well fitted, in the proper application of them, to form a rallying point to unite the scattered friends of truth, were adopted by the Church of Scotland; and you know well that this was done in terms that secured to the Church, against all available ambiguity, her Presbyterianism, and her freedom from Erastian encroachments. We look back with peculiar interest to those days of the Church of God in our land, as defining the grounds which we have aimed to assume, and which we deem it still our duty to occupy in fidelity to past attainments, in honest testimony against defection, and regarding it as presenting a basis for farther advancement in the cause of reformation. We know this to be ground which you respect, ground to which your late Scriptural reasonings conduct you, and the occupation of which is justified by your late public act of protestation against the Erastian invasion of the rightful claims of the Church of Christ; and by your frequent appeals in preparing for that act, to the headship of Christ over the church, and his claim of dominion over the nations. Permit us to say, dear brethren, that we regard your recent public actings on the great scriptural principles on

which they have been founded, as justifying ourselves in the part we have acted, in asserting and using our Christian liberty, in assuming our distinct position, and in protesting against the violation and relinquishment of the ancient Scriptural and federal constitution of our land; and we feel ourselves encouraged by what you have done, to maintain the position you have assumed, to pursue the great objects of the Reformation, and to wait and pray that glory may yet dwell in our land, our God renewing our days as of old, restoring to us judges as at the first, and counsellors as at the beginning. Permit us also, to say, in all plainness, that we are constrained, in consistency with these things, to acknowledge, as you are aware, the obligations of that public National Covenant which was renewed in adaptation to the circumstances of the times, by the interdicted Assembly of the Church of Scotland convened in this city in 1638, as also the obligation of the Solemn League and Covenant, which was entered into by the Westminster Assembly in 1643, by both Houses of Parliament, and subsequently by the General Assembly of the Church of Scotland. We regard these splendid documents, as faithful testimonies against Popery and Prelacy, and as connected with noble public actings in the cause of true religion and liberty, although subsequently authoritatively condemned, treated with ignominious and profane contempt, and ultimately relinquished and suffered to fall into oblivion. Lingering at the graves of our church's and our country's martyrs, we protest against the murderous shedding of their blood, and tremble to think on coming retribution. We feel it to be our duty, and we hope you will see it to be yours, to testify with fidelity against the sin of vesting the supremacy over the Church of Christ in the prerogatives of Royalty, and against the criminality of incorporating with the civil constitution of these lands the prelatial hierarchy; and remarking with concern the menacing aspects of Popery and Prelacy in the present day, and the various portents in the Providence of God of coming trial, as Protestants we tremble at the criminality and peril of being partakers in the sin and the plagues of Antichrist: we humbly seek to keep the word of Christ's patience, that we may be kept from the hour of temptation which shall come over all the world, to try them that dwell upon the earth. But we do not obtrude upon you our peculiar views, nor presume to address to you our counsels. We greet you in Jesus Christ the Lord, yours and ours, and request that you will accept our most cordial Christian salutations.

We beg, in conclusion, to add, that while we rejoice in the vindication of great principles affecting the liberties and independent spiritual jurisdiction of the Church of Christ, which your recent Scriptural pleadings, and your ulterior noble actings, have elicited, we rejoice also, not the less, but the more, in the hopeful evidence of a revival of the spirit of faith and devoted godliness, evinced in the ministrations of the gospel, and in your public proceedings; and we desire to continue to pray for you, as well as for ourselves, and for the Church of God on earth, that by the plentiful effusion of his Holy Spirit, these may abound more and more in the conversion of sinners, in the increasing sanctification, usefulness, and

preparation for heaven, of those that believe, and in the acceleration of glory of the latter days. For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

ANDREW GILMOUR, *Moderator.*

A. M. ROGERSON, *Synod Clerk.*

RETROSPECT OF THE CATASTROPHE ON BOARD THE STEAMSHIP PRINCETON.

On the 28th Feb. 1844, the commander of the Princeton, Captain Stockton, having invited a number of guests to spend the day and enjoy his hospitality on board of his ship, lying at the time at Alexandria, in the Potomac river; a party numbering not less than four hundred, among whom were the President of the United States, members of the Cabinet and other distinguished persons with their families, assembled on the deck of a steamer that plys between Washington and Alexandria, by which the party were conveyed to the Princeton, which soon after proceeded down the Potomac. On the passage downward the forward gun of the Princeton was fired. About an hour afterwards, and when returning upwards and while in the hilarity of a splendid banquet, the gun was again fired as they passed Fort Washington. But the explosion was followed by cries of agony. The gun had burst and spread death among those who were on deck! Mr. Upsher, Secretary of State, Mr. Gilmer, Secretary of the Navy, Commodore Kennon, Mr. Maxcy, late diplomatic resident at the Hague, and Mr. Gardiner of New-York, were killed, and seventeen seamen wounded.

The greater part of the guests were in the cabin at the time the explosion took place, otherwise the destruction would in all probability have been much greater. Those that were on deck at the time were attracted thither solely by the desire of seeing the discharge. According to the accounts given in the newspapers, the President was induced to remain in the cabin while the gun was fired for the purpose of hearing a favorite song sung by his own son-in-law.—To this circumstance, as a means, perhaps he owes his life. But, at the very moment preceding the terrible explosion he is represented by some of the papers as uttering a profane oath,—as swearing, “by George.” An oath, the vulgarity of which, to say nothing of its sin, should have restrained any one having the standing and education of a gentleman from using! Just think of the highest executive officer in the United States uttering a profane, vulgar oath in a convivial assembly of the elite of the nation,—in the company of educated and accomplished women, and the conclusion must force itself upon us that good manners are much desiderated

in the high places of the land. Yet, this is the very least of the evil; it shows the absence of the fear of God in a public character who ought to be a pattern of morality. Is it, we ask, such as becomes "the minister of God" to exemplify? Such things may be lightly thought of by the inconsiderate. But is it a light thing to profane the name of God by swearing in common conversation?—or is it a light thing to give the glory which is due to God to any creature? For what is it but to give his glory to a creature when men swear by the creature?

This calamity is an event over which the reflecting and sober-minded will ponder with deep thoughtfulness, and which we ought all to improve. It is another added to the very many lessons given us in the providence of God of the awful uncertainty of human life. This, few will deny; though, perhaps not many may be disposed to improve by seeking that preparation which alone can strip death of its terrors! An interest in the righteousness of Christ is the only safe preparation; where this is realized and felt, death has lost its terrors and can never come unawares. Distressing it may be to friends and relatives, but to him who has an interest in Christ death "is gain." Rough and surly in his manners though he be, he is nevertheless the messenger of peace. He is indeed an enemy, but he is the last enemy: and the conflict once over, death ushers the christian into the possession of everlasting peace.

"The dread path once trod,
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God."

Were those who were hurried in a moment without one note of warning into all the reality of an eternal state, prepared for it? We know not, nor is it our business to sit in judgment upon their condition. Nor is the knowledge of their condition necessary to a suitable improvement of the tragic event. As a moral lesson, taught by the providence of our Redeemer, it is designed for the living and not for the dead: not to them, for they are beyond its voice, but to us it speaks, saying, "be ye also ready." We too must stand before the judgment seat of Christ, and readiness for this is the improvement which we should make of the painful lesson. This dispensation of providence is a call upon all to repent, and especially upon those holding conspicuous stations in society, that as they have often from their high places given examples of vice, so should they now become examples of reformation. The stroke has been lifted high that all might see it, and learn and fear: it has been brought down upon the rulers of the land, that men in power may do no more wickedly. Such we think is the practical use which we should make of this event, all should bethink themselves of the duty of repentance and thus earnestly prepare for the summons of death, come when it may. The preparation, which is a present duty, is ours, the time is in the hand of the Lord.

We will resume the consideration of this subject in our next No. and view the event in the light of a Divine judgment inflicted on the nation for national sin.

ITEMS OF INTELLIGENCE.

Ireland.—The trials of Mr. O'Connel and others, after twenty-five days duration, have been concluded, and each of the Taversers has been found guilty, but the sentences are deferred until the next term. Mr. O'Connel has, on behalf of himself and his companions, protested against the verdict, and has intimated that so soon as sentence shall have been passed, he will have the matter submitted to the whole body of Judges in Ireland, and that, if their decision should be unfavorable, he will appeal to the House of Lords. In the mean time he has made his way to London and taken his place in the House of Commons.

The excitement in Ireland produced by the return of the verdict of *guilty*, is represented as of the most intense character. Before the arrival of the Dublin mail in the different towns, it was surrounded by immense crowds of people, eagerly pressing forward to ascertain the truth.

Large quantities of arms and ammunition were continued to be sent to different garrison towns in Ireland, as if the government expected an outbreak—and two armed steamers were cruising on the coast of Kerry. The meetings of the Repeal Associations continued, at which matters connected with the trials were fully discussed.—All the proprietors of newspapers who had been members of the Repeal Association have withdrawn from that body in consequence of the doctrine asserted by the verdict on the state trial, that every member of the Repeal Association was responsible for all the publications of the newspapers, whose proprietors were members of that association.

It is said that the Orangemen who dissolved, or pretended to dissolve their institutions in 1834, are determined, now that their friends are once more in power, to throw off the mask. A meeting was held at Colerain on the 12th inst., attended by the representatives of 10,000 Orangemen in Antrim and Derry.

On the 13th ult., Lord John Russel brought forward his promised motion, for a committee of the whole house to take into consideration the state of Ireland. Its discussion occupied the House of Commons for nine nights, and the result was, that it was lost, by a vote of 225 for, and 324 against, giving ministers a majority of 99 votes.

In the House of Lords, Feb. 23d, sitting in appeal, the Lord Chancellor and Lord Cottenham delivered judgment in the case of the Queen *versus* Millis, declaring invalid "Presbyterian marriages" in Ireland—marriages solemnized by a person not in holy orders of the Established Church. The further consideration of the case was postponed, for Lord Brougham and Lord Campbell to ponder the arguments now adduced.

England.—The *Bristol Journal* recounts a frightful accident which happened at Landshipping Colliery, five miles from Haverfordwest. "While the men were at work in the pit, the drift of

which extended about half a mile under the branch of the river, the water broke in, and forty persons were drowned or buried beneath the earth, which fell upon them: eighteen managed to get to the mouth of the pit, and were saved; the remaining forty, it is supposed, will never more be seen, and the works are completely destroyed.

A handsome monument to the memory of the celebrated reformer, Hugh Latimer, Bishop of Worcester, has been raised in the chancel of the parish church of Thurcaston, Leicestershire—the parish in which he was born, 1470. He nobly suffered at the stake in the year 1555.

Lay Opposition to Puseyism.—The Lay Address to the Authorities of the University of Oxford, praying for measures to arrest the spread of Tractarian errors in that University, was transmitted to the Vice Chancellor, lately. Among the parties who had affixed their names, were five Dukes, three Marquises, thirteen Earls, ten Viscounts, five Barons, two Right Hon. Commoners, twenty-seven Hon. Commoners, twenty-nine Baronets, forty-nine Members of Parliament, and as far as could be computed, between four and five hundred County Magistrates. The aggregate of signatures is believed to have exceeded ten thousand.

Italy.—Rumors of disturbance and insurrection are rife in several of the Papal states, and also in other parts of Italy. French emissaries are said to be amongst the malcontents, and explosion is daily expected. A letter from Ancona, dated Feb., 6th, contains the following: “An event took place here yesterday, which caused the greatest alarm. As Judge Allesandrina, of the extraordinary commission, appointed to try the political prisoners, was passing down the street, escorted by two gendarme, a man wearing a mask rushed on him, and plunged a dagger into his back. The crowd opened its ranks to the assassin, who mingled with the other masks that filled the public way, and escaped. M. Allesandrina is not dead, but no hopes are entertained of saving his life. The police have not, as yet discovered the murderer. The amusements of the Carnival have in consequences been brought to a close.

Prussia.—Letters from Posen, say: “Orders have been received here for all Polish emigrants who took part in the Polish revolution, and most of whom have come to us from France, to quit Prussia within a fortnight. In this order it is positively declared that no petitions for a mitigation of the measure will be attended to. It is said that the Poles have been detected in communication with Russian deserters.”

Russia.—Letters from St. Petersburg, of the 30th January, announce the promulgation of a ukase declaring that the Roman Catholic Clergy of the Western provinces of the empire should be paid in future by the State. They are to be divided into five classes: the priests included in the first class are to receive £100 per annum, and those of the last class £37.

Turkey.—According to letters from Constantinople, disturbances of a serious nature have broken out in the northern parts of Albania, which are in a state of open revolt. It was feared that the Province of Bosnia, in which the people are in a state of great discontent, would join in the movement. These disturbances are in no way connected with the recent revolution in Greece. Russia and Austria are said by some to be instigators of the revolt, while others affirm that it has been produced by what the German press calls "the Panslavonic Union," and that the refugee Poles, of whom there are a great number in the Slavonic districts, are intimately connected with it.

Syria.—A letter from Beyrout, dated 17th January, states that a general insurrection is on the point of bursting forth in the Lebanon. The roads are insecure, and the persons employed in the tillage are compelled to bear with them fire-arms for their protection, while trade is utterly extinguished. The unhappy Maronites of Kasseronan are suffering, it is affirmed, unheard of vexations.

Spain.—This country is still in convulsions. Factions have appeared in different parts of the country, especially the South, opposed to the government—and a bloody inhuman civil war is carried on in detached parties—neither the insurgents nor the Queen's troops granting quarter, prisoners are butchered in cold blood.

Portugal.—There has been a military revolt and attempt at revolution in Portugal, which utterly failed, the people treating it with indifference. It was easily suppressed, although it at first excited great alarm. Some 5 or 600 soldiers were engaged in it.

Expenses of royalty.—It is stated, that the grand total of the royal expenditure, from the accession of George 3d to the death of George 4th, was the enormous sum of £92,090,857, or \$400,000,000.

The sums collected for the Free Church of Scotland since the arrival of the deputation now visiting this county to procure pecuniary aid for the same, amounted on the 30th ult. to \$26,968 23.

Died at Argyle, Washington Co., N. Y., on the 27th ult., Mrs. Margaret Jane, wife of James W. Shaw, licentiate, and daughter of Mr. R. Burnside, Pittsburgh, in the 28th year of her age.

A call has been made by the congregations of Ryegate and Barret, Vt., within the bounds of the New York Presbytery, on Mr. Jas. M. Beattie, a licentiate under the care of said Presbytery.

The Rochester Presbytery will meet in Rochester on the 2d Monday in May, at 7 o'clock, P. M.

The Presbytery of the Lakes will meet at Miami on the 15th May, at 10 o'clock, A. M., and is to be opened with a sermon on "*Covenant Renovation.*"

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NO. III.

THE DESIRES OF THE RIGHTEOUS.

(Continued from p. 30)

In our last number we considered the desires of the righteous in three distinct particulars, viz: the pardon of sin—greater conformity to the character and law of God—and growth in all christian graces. We now proceed to mention

4. The righteous desire, deliverance from temptation. The life of the righteous is a continued trial and warfare with temptation. Temptations spring from the remaining corruptions of the heart,—the seductive example of the world,—and the enticements of Satan. The Devil, the world and the flesh are the believer's great enemies, by whom he is led captive,—for, of whom a man is overcome, of the same is he brought into bondage. The Devil is the great agent of temptation. Hence, believers are exhorted, to "be sober, to be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." The world, with its vanities and allurements, are the baits which he holds out to seduce, and entangle men in the meshes of sin. But Oh! worst of all are a believer's own corruptions! Were it not for these, Satan could not lead him as he does, so readily into temptation. In these, Satan finds a ready auxiliary, in the believer's own heart, which he turns against him in the hour of temptation. These enemies within, betray the believer, by unbaring some postern entrance into the heart; and thus leave him exposed to the unsuspected and stealthy approach of his adversary the Devil. "For we wrestle not against flesh and blood" only, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The believer is taught by experience that he is too weak to resist such enemies. And if he possesses sufficient self-knowledge he will always distrust himself in such a contest. But he knows that the power of God is sufficient; and he knows too that his Saviour has promised to perfect that power in him. "He said unto

me, my grace is sufficient for thee ; for my strength is made perfect in weakness." Therefore the believer desires deliverance. His desire on this subject embraces two things, First, he desires to be kept from temptation itself,—“Lead us not into temptation:” in the second place, he desires to be delivered from temptation when he has been overtaken by it,—“Deliver us from evil.” Such are the desires of every rightly exercised christian when exposed to temptation—“I besought the Lord thrice that it might depart from me.”

I proceed to state, but without offering any illustration, that,

The righteous desire more experimental acquaintance and fellowship with God. A greater sense of his goodness in the soul,—more joy in believing,—rejoicing in God their Saviour : making in all peace of conscience, and joy in the Holy Ghost.

They desire protection from outward evil, and the necessary things of this life. “Give us this day our daily bread.”

They desire spiritual strength to perform all required duty :—Strength, to perform the relative duties of life ; and to do all its business to the glory of God :—Strength, to live daily in the exercise of faith and prayer :—And strength, to wait upon all Divine ordinances : so that with joy, they may draw water out of these “wells of salvation.”

Finally, they desire the perfection of blessedness. This is not the enjoyment of the righteous in this life. In the preceding remarks we have considered the desires of the righteous in respect of pardon,—personal holiness,—christian graces,—deliverance from temptation,—communion with God,—protection from outward evil—temporal support,—and spiritual strength. In the gratification of these desires the righteous are made happy, but not perfectly so.—It is not till death that the work of grace is completed in the believer. For death, the righteous need preparation ; this is included in their desire of perfect blessedness,—for such, “to die is gain.” Death once passed, the believer is safe in Immanuel’s land. The last enemy is vanquished. “O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.” Death introduces the believer into a new, and unchangeable state of being in which he shall be perfectly blessed in the full enjoyment of God.

In the meantime, the perfection of blessedness is the object of the believer’s most earnest desire. The love of happiness which clings to all his feelings on earth, enters into the believer’s anticipation of the future.—He desires that when the earthly house of this tabernacle be dissolved, that he may be fitted for, and admitted into, the enjoyment of the heavenly inheritance,—the house not made with hands eternal in the heavens. “Thou wilt show me the path of life ; in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.”

II. The desires of the righteous shall be granted.

1. This is certain. God has secured it by promise ; of this the text is a proof. “Thou hast given him his heart’s desire, and hast not withholden the request of his lips.” Ps. xxi. 2. True, this is

spoken of Christ. But brethren, it is all that the better. All the Saviour's desires shall be granted,—and he desires the perfect happiness of all his redeemed ones. "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: for thou lovedst me before the foundation of the world." The command of Christ is, "ask and ye shall receive, that your joy may be full." The gratification of the desire of the righteous is included in the apostolical doxology. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. i. 3. "What is good God will give" is a promise that covers all the desires of the righteous: for they are all "yea and amen in Christ Jesus."

But let it be borne in mind, that it is not every desire, that may come into the mind of even a good man that is promised to be granted. The possession of many things may *appear* good, and may therefore be the objects of desire, which a more enlarged knowledge would show to be injurious. Such desires will not be granted.—On the contrary, the goodness of God is pledged to keep them from all ill.—"The Lord shall preserve thee from all evil; he shall preserve thy soul." Ps. cxxxii. 7. The present imperfection of the saints makes it necessary that they should be preserved, not only from evils which others might bring upon them; but, also from such evils as they might bring upon themselves. Remaining corruption affects both the intellect and the will of believers.—Their feelings, are often at war with their habitual character; they are biased by the remains of sin; and thus prompted, they sometimes ask what God has not promised to give; and what would not be good for them to enjoy.—"Ye ask and receive not because ye ask amiss."—Imperfect knowledge leads to improper desires.—"Ye know not what ye ask for." Improper desires come not within the promise. The promise is only of good; for things agreeable to the will of God.—It embraces only such desires as are befitting a righteous man to ask—a man sanctified as well as justified,—a man desiring under the influence of faith, knowledge and a renewed heart! The desire of such shall be granted.

2. They may not be granted either in the manner, or at the time when they are sought for. Believers may desire things agreeable to the will of God, but they may desire to have them at a time, or in a manner, that would not be good for them. God chooses his own time, and his own manner of granting the desires of his people. The time and manner which he selects are the best, for their spiritual advantage. And were these changed in the least, their good would be less perfectly secured! Believers ought not then to be discouraged because their desires are not always granted, when, and as, they expected. Their desires may not be granted at the first, for the very purpose of calling their graces into exercise; and suitably training them for higher and more exalted enjoyments.

3. They shall be granted beyond the most sanguine expectation of the believer. The desires of the righteous however great are not equal to the store of blessings laid up in Christ Jesus. The

most holily exercised christian can have no adequate idea of the riches of grace provided for him; he cannot at present grasp the fulness of the thought:—For it is beyond what we can ask, or even imagine to ourselves!

Conclusion. The gratification of our spiritual desires should be sought in prayer. Desire is properly an emotion,—a state of mind. As such it has been considered in this discourse. But the habitual emotions, or desires of the believer should be embodied into the form of special prayer and supplication unto God, the giver of every good, and every perfect gift. It is the habitual emotion of holy desire in the believer's soul that responds to the duty of praying "without ceasing." But actual prayer in the use of words should be frequent; the emotions of the heart should find a daily and repeated utterance in the language of prayer. "As for me I will call upon God, and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice."

Desire should be exercised, and prayer offered, only through the Lord Jesus Christ. "Whatever ye ask the Father in my name, he will give it you." Christ is the only way of access to God.—"No man cometh unto the Father, but by me."—"Giving thanks always for all things unto God even the Father, in the name of our Lord Jesus Christ." No desire, or prayer shall otherwise be heard; but all such shall find an ear open in heaven,—coming up before the throne of God, recommended by the sweet savor of the Redeemer's righteousness they shall be answered in mercy. Oh! how encouraging should this thought be, to a believer: not a desire which he breathes in faith, but shall find a response in heaven; nor a prayer that shall not obtain an answer!—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Amen!

THE WAR WITH THE DRAGON.

Rev. xii. 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

The Revelation of John the divine is divided into three parts, the *past*, the *present* and the *future*. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. i. 19. The Spirit directed the Apostle to write the things that had occurred previously to the vision—events then passing and events still future in relation to the church and the nations till the end of the world, and thus exhibit upon the crowded map of succeeding ages the great events of Divine Providence, interesting to the friends of truth and righteousness till the purposes of God shall be accomplished.

The future, which usually excites the deepest interest in the mind of the student of the bible, embraces three distinct periods. First, the struggles of the church with paganism, from the apostolical age till the rise of the man of sin, in the beginning of the seventh century. Second, the reign of antichrist during the distinct and definite period of forty and two months—the twelve hundred and sixty years of the sackcloth-wearing and sufferings of “*the two witnesses*.”—Third, the Millenium.

There is another prophetic scheme in relation to periods presented in this book—the periods of the seals, the trumpets and the vials. The sealed book of John, Rev. v. 1, identifies with that of Dan. xii. 4, and includes a history of events in relation to the church from the origin of christianity till the general judgment. The seventh seal introduces the trumpets and the vials.¹ The trumpets have for their object the Roman empire. The first four refer to it after it became nominally christian, till the rise of the anti-christian apostasy, and announced, especially, the incursions of the northern barbarians and the southern vandals, which dismembered and ultimately broke down the empire, Rev. 8. The fifth or first wo trumpet proclaims the rise of the Mahometan power, Rev. ix. 1–12. The sixth or second wo trumpet, the rise of the Ottoman Turks, Rev. ix. 13–21. The seventh or third wo trumpet is yet to sound, and will announce the downfall of antichrist—the Turkish empire and Mahomedanism—the revolution of all “*the kingdoms of the world*,” and the commencement of the Millennial reign of Messiah, Rev. xi. 15. The seven trumpets embrace a period of about fifteen hundred years, and the vials are confined within the limits of the period of twelve hundred and sixty years of antichrist’s reign, and exhibit the judgments of God poured out in succession upon the seat of *the beast*.

In this twelfth chapter we have a threefold view given of two grand opposing systems, or belligerent powers, cotemporary, and whose struggles and destinies elicit the wakeful attention of every careful observer of the signs of the times. It is a most interesting part of this most interesting book; and exhibits the time, place and character of the war between the woman and the dragon—the contest in which are now at issue, the vast interests and destinies of the world—the cause of Michael the Prince, and the called and chosen and faithful, whose interests are identified with his in this mighty conflict, a conflict including three distinct periods and three corresponding modes—the war in heaven, the war on the earth, and the war against the remnant of the seed of the woman “*which keep the commandments of God, and have the testimony of Jesus Christ.*” Rev. xii. 17.

The design of the present discussion is—

I. To describe the war between the dragon and the woman with her seed, noting the three distinct persons and modes of the attack, and especially marking the second, the desolating flood cast out, as involving our own times and our present dangers and duties.

II. To describe the character of the *victors*, their weapons, and their victory.

III. To give a summary of the doctrines contained or principles involved, applying these to the present times and to the present duty of the witnesses of Jesus.

As a necessary preliminary to an intelligent discussion of the first topic, it is deemed proper to offer some desultory remarks, in which we shall settle the period of the prophecy of this chapter.

The present age is eventful. The signs of the times are ominous, and the excited cry of the faithful in Zion is issuing from every corner of the city to the keepers on the walls and to the watchmen that go about her streets—" *Watchman what of the night? Watchman what of the night?*" From the pulpit, from the ecclesiastical thrones of David's house, and from the press, the answer should be faithfully and distinctly returned, that all right hearted men may discern the signs of the times and "know what Israel ought to do." Faithfulness in this matter is especially the duty *now*, seeing there are so many voices crying, lo here! and, lo there! that were it possible, the very elect would be deceived. The ancient landmarks are sacrilegiously removed, and the stakes settled by our covenant fathers, weakened, yea, borne away under the profession of *reform*, of returning to former attainments, of building the old waste places, of gathering the stones out of the rubbish and rebuilding the walls, repairing the temple, setting up the altar, raising up the foundations of many generations; while the fabric constructed is the Samaritan, rival temple of Mount Gerizim, from which unnaturally are hurled against the builders on Zion's walls the curses of Ebal. Nor is this all. Dangers are on every hand. Others are saying "a *confederacy*." The Sanballats and the Gershoms of the age are sending, saying, "come, let us meet together in some one of the villages in the plain of Ono." Come let us cast aside the "*injudicious ligatures*," that have so long trammeléd our fathers, and retarded the woman's progress up from the wilderness to the city where she could even *now* sit delicately disrobed of her sooty sackcloth, and arrayed in the gaudy attire of the daughter of Babylon? Never, since the rise of the system "*of all deceivableness*," did the witnesses need more than now, the spirit of the undaunted builder's reply, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?" The testimony of the "*two witnesses*" must be "*finished*." The Millennial temple will answer to the miniature draft of the testimony of the witnesses in the wilderness. This consideration animates and prompts to faithfulness, though exposed on that account to the rage of the dragon and his angels. The faithfulness of the witnesses is the cause of the attack, and the ground of the prolonged war, which we shall endeavor to describe. The accuracy of the description depends mainly on the settlement of the period of the prophecy. A diversity of opinion is entertained by the most popular commentators: The three following are entitled to notice; they are the principal.

1. That which applies the first six verses to the struggles of christianity with paganism: and the subsequent verses to the church's sufferings under anti-christian persecutions and corruptions.

2. That which refers the contents of the whole chapter to the sufferings of the church under Rome pagan, from the commencement of christianity till its establishment by Constantine and his successors.

3. That which confines the whole prophecy to the reign of anti-christ—to the well known and interesting period of 1260 years, the prophecying of the *two witnesses*, and of the existence of the complex system of iniquity, including the beast of the sea, of seven heads and ten horns, the beast of the earth and the image of the former, made at the dictation of the latter.

The following considerations are submitted as furnishing some of the reasons for the rejection of the first and second views, and for the adoption of the third :

1. This chapter belongs to the seventh seal exclusively, as is agreed by all standard commentators. Bishop Newton, reputed by many, "the most enlightened expositor of the prophecies of which our language can boast," concedes that the "great concussion," Rev. vi. 12. effected "*the subversion of the heathen religion, and the establishment of the christian; which was begun by Constantine the Great and completed by his successors.*" The seals cannot identify—where one ends the succeeding begins, and therefore this chapter must belong to the seal, whose opening brings to our view events subsequent to the establishment of christianity.

2. The system which applies the first part of the chapter to Rome pagan, and the latter to Rome papal, overlooks a period of more than two hundred and fifty years—the whole time from the establishment of christianity, till the rise of anti-christ. This omission is inadmissible in a system of consistent interpretation. It represents the dragon's standing before the woman to destroy her child of manly birth as soon as he was born—the child's being caught up to the throne of God—and the woman's flight into the wilderness, as embracing a period of time so extended, as evidently to violate the synchronism of the events. Did the woman after the birth of her child, and his ascent to heaven, remain before the face of the dragon near three hundred years, before she took flight into the wilderness? The hypothesis that requires it must be rejected. Again, the design of the representation of the dragon thus standing before the exciting objects of his rapacity, and the ascent and flight, is to show the utter disappointment of the Old Serpent, in snatching from him his prey at the moment when he anticipated its seizure. The period was a juncture. On the issue of its events in relation to the belligerents, was hung the success of the one, and the defeat of the other. No time was to be lost. The woman's set time of residence in the wilderness, was definite—the heavenly residence of her seed was equally extended, and the time of his birth, his ascent and the woman's flight must synchronize with each other, and each with the commencement of the 1260 years of the dragon's being embodied in the beast of seven heads and ten horns, and exhibited in the ecclesiastical heavens,—the period of this prophecy.

3. The "*short time*" of the twelfth verse, during which Satan was permitted to war against the remnant of the woman's seed,

terminates with the introduction of the Millenium: *then* he will be bound "a thousand years,"—till *then* is *his time*—and *not till then* will the "short time" expire. According to the view opposed, 280 years after the ascension of Christ, the edict of Constantine was passed, establishing Christianity, and casting Satan down to the earth, from the "imperial heaven of the Empire." From that period, viz: A. D. 313 Satan is represented as roaming in great wrath upon the symbolical earth, till about A. D. 1866, *knowing his time is short*. Now the "short time" is about 1553 years. But a period of 1553 years out of 1833, cannot be reckoned a "short time." Such, therefore, cannot be the period contemplated. *From* the time that the spirit of persecution ceased to rage, through the prevalence of the spirit of the reformation, *till* the Millenium, would present a period not unlike *the* "short time."

4. It is assumed that "the seven crowns on the dragon's heads, and not the ten crowns on his horns shewed, that the whole power was yet vested in the Emperors and Senators at Rome; and not, as afterwards, in the Monarchs of the Kingdoms. This circumstance, which many have not observed, *precisely* fixes the date of the prophecy, and *undeniably* proves, that it related to the Pagan Emperors, and not to the anti-christian power afterwards mentioned." This assumption proves too much, and consequently proves nothing in defence of the system for which it is made. It proves—*if any thing*—*First*, that the preceding five heads were then crowned, as well as the existing head, or form of government—namely: Emperors, which was the sixth. It proves—*Second*, that the seventh head, then to arise, and the last before the great dismemberment of the Empire, was then crowned—reigning—in actual existence! The truth is, the allusion to the heads, horns and crowns, is not to prove the Empire either Pagan or Papal—nor to point to any definite period of the reign of the fourth great beast, but is merely for the sake of identity. The Roman civil government was always under all its heads, horns and crowns, a beast of nameless enormity, in which Satan was embodied, and which received his "*power, throne and great authority*" from the dragon.

5. I am inclined to adopt the third system, because the heaven in which the signs were exhibited, and where the war commenced, was the *ecclesiastical*, not "the civil heaven of the Empire." The woman never was seen *in*—never identified *with* Rome Pagan.—The beast of seven heads and ten horns never identified with the heaven ecclesiastical, or church *nominal*, till after the Empire became nominally christian.

6. The dragon never was cast out of the *civil* heaven of the Roman Empire; nor will he be till the time of the sounding of the seventh trumpet. The Roman civil government was always from its rise, a *beast*—Daniel's and John's fourth, great and terrible, devouring and diabolical *beast*—still receiving, till now his power, &c. from the devil. Rev. xiii. 2. In no sense consistent with the scheme of the prophecy of this book, and particularly of this chapter, can it be assumed that Satan, at any time was not embodied in the beast of seven heads and ten horns, or the Civil Empire. But there is a

sense in which we can assume, that Satan, as a bloody persecuting foe, was found to employ, no longer, the ecclesiastical heaven as the theatre of war, and to change the mode of his operations—lay aside his bloody engines of torture, and descend to the civil arena, the symbolical earth, and operate *through* the populace in battling against the interests of true religion, and resort to popular excitements and revolutions to effect his schemes of hostility against the woman and the remnant of her seed.

A cursory view of the contents of the chapter will furnish farther evidence of the necessity of confining the application to the period of the reign of the man of sin. According to this system, a consistent exposition of the whole can be given: the heaven in which the signs appeared, is the *nominal* church of the Empire, as established by the Roman civil power under Constantine, and which afterwards identified with the ten horned beast, as a beast of burden with its rider—it carried the woman of scarlet color. She is here called heaven, because, heaven is the place where signs are usually seen. "Be not dismayed at the signs of heaven; for the heathen are dismayed at them." Jer. x. 2. "And fearful sights and great signs shall there be from heaven." Luke xxi. 11.

The woman is the true church, during this prophetic period travelling in her ministry for the increase of her members. The man-child is the mystic seed, promised early in the covenant, and the special object of the dragon's enmity. "And I will put enmity between thee and the woman and between thy seed and her seed." Gen. iii. 15. No sooner is the true witnessing mystic seed brought forth, than he is recognised by the dragon as the warrior destined to give battle against the complex system of iniquity during the whole period, and that arch old Serpent, through the civil power, the beast of seven heads and ten horns, is in a position ready to destroy—not the woman herself, the true church, but rather her seed, who by their faithfulness in tormenting the supporters of the system of beastly rule, subject themselves to the persecutions of the ten horns. In this exposition we have evidently a three-fold representation of the church. 1. The heaven, the *nominal* visible church of the Empire after she became anti-christian. 2. The woman, the true church. 3. The man-child, the church's seed, Christ the Head and they that are with him in this war, called, chosen, and faithful—bearing his image—united to him as one, and having the same name. Jer. xxiii. 6. Jer. xxxiii. 16. "The Lord our righteousness"—heirs of the same promises—sharing the same destinies—the throne of their Father, their throne. Rev. iii. 21. They are caught up from and kept above the corruptions of the apostacy, and identify with the *remnant* of the *seed*, who keep the commandments of God and have the testimony of Jesus Christ, on whom the dragon turns at the close of the war. The child "*was to rule all nations.*" They *now* refuse to submit to his authority. He has not yet erected his millennial throne, nor actually given to his saints "the kingdom, and dominion and the greatness of the kingdom." Dan. vii. 27. In the meantime the mystic seed, now brought forth, is "*caught up,*" as the Head at his ascension, to sit on his Father's

right hand till his enemies be made his footstool, to the throne of God—not to the throne of the dragon, given to the beast, the civil Empire of the Cæsars, in which Satan was embodied. Rev. xii. 9. Rev. xiii. 2.—“*Caught up*” in the providence and by the grace of God above the sinful, worldly, civil honors of the man of sin—“*caught up*” to the elevated position of *maintaining* in profession and life the crown rights of Messiah, and of *rejecting* the mark of the beast, with all his secular emoluments, and of *refusing* to dangle at the tail of the dragon with the degraded fallen stars. Thus, during the period of the apostacy, the faithful seed of the woman, dissent from the prevailing establishments—wear the sackcloth—mourn over the dishonor done to the Lamb, and wait in anticipation of the period when they shall actually rule the nations according to promise. Ps. ii. 9. Dan. vii. 27. Rev. ii. 26–7.

The casting out of the dragon from the ecclesiastical heaven, marks a distinguished and important era in the history of the belligerents of this chapter. The reformation period cannot be forgotten by the historian, nor overlooked by the faithful expounder of the prophetic page. Its light dispelled the lowering blackness of the “*dark ages*” that for 900 hundred years hung, like the shade of death, over all christendom. Its life reviving spirit awakened, as from midnight slumbers, the nations of Europe, and rolled off from the true church, the crushing incubus—the leaden superstitions of the “*mother of harlots and abominations of the earth.*” Its genius, caught from the “*perfect law of liberty,*” now unlocked, unsealed, nerved the vassal slave to stand erect and declare that, *man is free.* Its gladdening sound was heard with rapture—it touched the chords of the heart, and true as the mountain echo, sent back from heaven—“*a loud voice saying, now is come salvation and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*”

Though the blessings of the reformation *demand* the deepest gratitude of the nations, and *have* a place in the warmest affections of the friends of truth, liberty and right, yet, let it be remembered too, that they were not designed to advance the church fully forward to her Millennial encampment. She is still in the wilderness—her faithful seed still wear the sackcloth, and for a little she must suspend her harp upon the willow, and withhold the victor’s song till the dragon is not only cast from the heaven to the earth, but, until he is chained by Michael the Angel down to the bottomless pit. The rejoicing of the tenth verse by the church on account of the reformation, seems to have transcended its due bounds. It seems to anticipate too much of the holy joy of the Millennial morning. Rev. xi. 15–17. The kingdoms of this world had not become the kingdoms of our Lord and of his Christ—as by anticipation, is announced by the trumpet of the seventh angel. Hence the propriety of presenting a check to the ardor of the friends of the reformation. They are *again* informed, Rev. xii. 14. that with all its attainments, the woman is yet in the wilderness—the kingdoms of this world yet under the influence of Satan, hostile to Messiah, receiving their

power from the dragon, and though they do not persecute the saints, they cannot be approved as the kingdoms of our Lord. The war still rages—the testimony of the witnesses is not finished—one item remains to be sealed by their blood, Messiah's headship over the nations; and the anxious onlooker must wait *yet a little*, before he can record and bear the tidings to the gates of the city—"THE VICTORY IS WON."
J. B. J.

(To be continued.)

THE GOOD THING PROMISED TO ISRAEL AND JUDAH.*

Jeremiah xxxiii. 14. Behold, the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

I intend to show, 1st. Who were meant by the house of Israel and the house of Judah. 2d. What is that good thing promised to them.

On topic 1st I shall not stay to prove that these terms designate the whole church of God, as this is acknowledged by all who believe Divine revelation; Heb. viii. 8. but shall consider whether we are to understand Israel and Judah literally as well as metaphorically. It is a common opinion that the house of Israel, or the ten tribes, are mingled with the heathen and lost. Scripture seems to teach the contrary.

1. God had always a church among the ten tribes. Witness, the hundred prophets whom Obadiah hid in the cave from the persecution of Ahab—the seven thousand in Israel who had not bowed the knee to Baal—the schools of the prophets under Elijah and Elisha and the numbers that attended the passover in the days of Hezekiah, immediately before their captivity.

2. It was promised, that the house of Israel and the house of Judah should become one and be no more two. Is. xi. 13. Jer. iii. 18. Hos. i. 11. In accordance with these promises we find them all called by the common name of Jews ever after their return from the captivity. It never was threatened to the ten tribes that they should be utterly cast off.

3. The king of Assyria placed the ten tribes in "Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings xvii. 6. This was in the North of Persia, South West of the Caspian sea.

The Assyrian empire was afterward conquered by the Chaldeans, and consequently the Jews and the ten tribes were transported to the same country. There is little doubt that many, both of the Jews and of the ten tribes, continued their idolatry and became identified with the heathen. But that this was not the case with the majority of the ten tribes appears from the following considerations. 1st. In the days of Ahasuerus the Jews were scattered over the hundred

*Extracts from a sermon preached by Rev. W. Sloane, at Eden, Ill., Oct. 9th, 1843.

and twenty-seven provinces of the Medo-Persian empire. Now it can hardly be supposed that the small number of Jews who were carried captive by Nebuchadnezzar, (about 25,000, compare 2 Kings xxiv. with Jer. liii.) could have increased to such a multitude in so short a time. We can hardly account for the multitude of the Jews on any other supposition than that Israel and Judah, finding themselves placed in the same region, and involved in the same common calamity, laid aside their mutual animosity and became one people.

2d. Although the greater number of those that returned from the Babylonish captivity were of the tribes that adhered to the house of David yet not exclusively, for both Ezra and Nehemiah tell us that the whole congregation was 42,360, and yet Ezra's particular sums when added together amount only to 29,818, and Nehemiah's to 31,031. The remainder of the sum total must have been of the ten tribes.

It is evident too that more of the ten tribes returned afterwards, for it is said in 1 Chron. ix. 3. "And in Jerusalem dwelt of the children of Benjamin, and of the children of Ephraim and Manassah." By comparing 1 Chron. ix. 10-13. with Neh. xvi. 10-14, we find that this dwelling at Jerusalem does not refer to their location at the first return from the captivity, but after they had built the walls of Jerusalem. In Neh. xii. 47, it is said, "And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the portions of the singers and the porters, every day his portion." In Matthew iv. 13 we read that Capernaum was "in the borders of Zabulon and Nephthali." But this language would be absurd if those two tribes had been lost and their inheritance possessed by the tribe of Judah. In Luke ii. 36, we read of "Anna a prophetess, the daughter of Phanuel, of the tribe of Aser." In Acts ii. 5, we read that there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Parthians, Medes, &c. &c. from the very countries where the king of Assyria placed the ten tribes. But as Israel and Judah were to become one people they are all called by the common name of Jews; probably to shew that they all acknowledged the right of Government to be in the tribe of Judah. In Ezra vi. 17, we are told that they offered "*a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.*" This would seem to intimate that Ezra and the other great men who were his co-adjutors had no idea of ten tribes being lost.

Josephus in his Antiquities, Book 11th, Chap. v. Sec. 2d, tells us that when Ezra received the commission from Artaxerxes, of which we have the contents in Ezra vii., "he sent a copy of it to all those of his own nation that were in Media"—many of them came to Babylon as desirous of going down to Jerusalem, but then the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, not to be estimated by numbers."*

*This passage of Josephus (it is evident from the forecited scriptures) is not accurate; but it shews that in his day, the Jews had no such opinion as that the ten tribes were lost.

Taking this account of Josephus in connection with the forecited scriptures the conclusion is, that many of the ten tribes returned to Judea both in the reign of Cyrus and afterward; but the great body of them remained where the king of Assyria had settled them.— This is in perfect accordance with the account given by the inspired writers who wrote after the captivity, who tell us, "So was Israel carried away out of their own land unto this day." 2. Kings xvii. 23. and 1. Chron. v. 26. But what we have in scripture and Josephus too is utterly inconsistent with the notion that a majority of the ten tribes were amalgamated with the heathen, left in Media and are now unknown.

3. That the notion of the ten tribes being lost is erroneous, is further proved from the New Testament. James directs his epistle "To the twelve tribes which are scattered abroad, greeting." Jas. i. 1. In Rev. vii. and xxi. 12, we find the tribes of Israel still twelve. But more particularly, Paul in his defence before Agrippa says, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts xxvi. 6-7. Supposing Josephus' account to be true, Paul states a very important fact; but supposing the ten tribes to have sunk into heathenism and been lost, Paul would have stated what was not fact, and what Agrippa must have known to be false. We must therefore conclude, that when Paul made the defence, not only the tribes of Judah and Benjamin, but also the other ten tribes, possessed and believed the Old Testament scriptures.

The conclusion then to which we are brought is, that the promise in the text is to all the twelve tribes of Israel: to the house of Israel and the house of Judah literally, as well as metaphorically.

The second thing proposed was to inquire—What is the good thing promised in the text.

1. The great promise to the Fathers was the coming of the Messiah. That promise has long ago been fulfilled.

2. It was promised to Israel that he should be restored to his own land. Jer. xv. 19. The inquiry then is, Has that promise as far as it is literal been accomplished? I think scripture obliges us to answer in the negative, for the following reasons, viz:

1. The covenant which God made with Abraham, in which he promised the land of Canaan to him and his posterity, is called an everlasting covenant, and it secured that land to him and his seed for an everlasting possession. Gen. xiii. 16. "For all the land which thou seest, to thee will I give it, and to thy seed forever. xvii. 8. And I will give unto thee and to thy seed after thee, all the land of Canaan for an everlasting possession." This covenant was confirmed to Isaac with an oath. Ps. cv. 9. Gen. xxvi. 3. God says to Isaac, "Unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father."— This was confirmed to Jacob for a law and to Israel for an everlasting covenant. Ps. cv. 10. Of this we have an account, Gen. xxviii. 13-15. and the Psalmist particularly refers it to the promise of the land of Canaan.

To this it will be replied, that forever, everlasting and similar expressions frequently mean no more than till the end of the Jewish dispensation. This is admitted; but in order to prove that the phrase should be so limited, we must make it appear that to understand it of eternity, or the end of the world, would be inconsistent with other passages of Divine revelation, or some acknowledged fact. But there is no part of scripture, nor any known fact, that would be inconsistent with understanding the "forever" in the Abrahamic covenant to mean till the end of the world: and "*It does not become us to limit where the Spirit of God does not limit.*"

2. In Deut. xxx. 1-10, it is promised to Israel that when all the curses of the law have come upon them, if they will call them to mind and return to the Lord with all their heart he will bring them into the land which their fathers possessed, and they shall possess it. Now the curses which are denounced in the 28th chapter never all came on Israel till the destruction of Jerusalem by the Romans. It was not till then that they were sold to their enemies for bondmen and bond women, and none to buy them. The promise, therefore, respects them in their present dispersion, and yet remains to be accomplished.

3. The Jews are still God's covenant people, Rom. xi. 25 29.—All the judgments which have been inflicted upon them are particularly specified in the covenant made with their fathers, and God is just now dealing with them as a covenant God, as really as ever he dealt with their fathers in that capacity. See the last cited scripture.

4. The Jews shall be brought into the Church as a nation. In proof of this we might cite the whole 37th chapter of Ezekiel. In Jer. l. 4, 5, we have this promise: "The children of Israel shall come, they and the children of Judah together, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." The Apostle tells us, Rom. xi. 26, "And so all Israel shall be saved." Now all Israel is the nation of Israel. It need not be pretended that Israel here means the spiritual Israel; such an interpretation would divest the Apostle's language of meaning, *for the spiritual Israel was always saved.* But farther, the Apostle is not treating of the spiritual Israel, he is treating of that Israel who are broken off from their own olive tree—to whom blindness in part hath happened—who are enemies for the Gospel's sake; but beloved for the fathers' sakes.

5. It would be inconsistent with the perfections of Jehovah to suppose that he would not be as faithful in fulfilling his promises as in executing his threatenings. Now, every judgment which God threatened to the Jews on account of sin, has been executed to the very letter. His faithfulness then requires that his promises should have an equally literal accomplishment. Hear his own language, Zech. viii. 13, "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel: so will I save you, and ye shall be a blessing: fear not, let your hands be strong. For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."

Having established the position that the Jews shall be restored to their own land, it remains to notice the views of a writer in the Reformed Presbyterian, who holds the contrary opinion.

The fundamental error of that writer seems to be; that when the Jews, as a nation, were unchurched, they ceased to be God's covenant people. But although the Gentiles were brought into the covenant at the first preaching of the gospel, and consequently instated into all the spiritual blessings of the covenant, yet in all the promises and all the threatenings which are addressed to Israel, we are taught that from the days of Abraham they have been, and they for ever will be, God's covenant people. This is the view which Paul gives us of the subject. Rom. xi. 27. "For this is my *Covenant* unto them when I shall take away their sins."

Another mistake into which this writer has fallen, is, that he does not distinguish between spiritual and temporal blessings. It is certainly a gratuitous assumption that because the Gentiles are entitled to all the *spiritual* blessings of the covenant, therefore they are entitled to the *temporal* favors promised to the Jews. By no subtilty of criticism nor perversion of language can it ever be made appear that the land of Canaan was promised to the Gentiles; still less can it be supported by any legitimate inference from scripture.

To allege that the Gentiles are entitled to all the privileges of the Abrahamic covenant, is to beg the question. This writer asks, what then is to become of the land of Canaan? An unanswerable question on his principle. Instead of answering this question from my own fancy, I will answer it from the word of God: "It shall return and be eaten as a teil-tree and as an oak whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof." Is. vi. 13. "Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.—And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by." Ezek. xxxvi. 33-34.

To the remarks of this writer respecting the abrogation of circumcision, the distinctions of meats, &c. I merely remark, *they prove nothing*, and are lighter than a feather when laid in the scale against express scripture promise. It is true that Paul counted his privileges, as a Jew, but dung, that he might win Christ. Every christian counts temporal privileges but dung in comparison of Christ; yet these things are of some value in their own place. And such was Paul's regard for his countrymen that he declares he had great heaviness and continual sorrow of heart on their account. Rom. ix. 2. He wished to provoke to emulation his brethren, his kinsmen according to the flesh and save some of them. Rom. xi. 14.

Two questions are proposed by the writer in the Reformed Presbyterian: Why are the Jews preserved through so long a period distinct from the nations? The scripture informs us, it is in order that they may be restored to their own land; and we are assured that other nations will assist them to return. "Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far." Is. lx. 9. That this promise especially respects the Jewish

church is evident from 11th verse: "That men may bring unto thee the forces of the Gentiles." He asks further, What valuable end can be proposed by their assembling, restoration and settlement in the land of Canaan, that will not be more than answered by their influence, diffused and extended throughout all lands? The restoration of Israel to his own land will show that God is faithful in performing his promise; and God's receiving his ancient covenant people again into his favor, as a nation, will be such a display of his power, mercy and faithfulness as will silence all the cavils of infidels and cause iniquity to stop her mouth. The Apostle tells us that the receiving of them again shall be life from the dead—plainly intimating that their conversion will be an extraordinary event; but what would there be extraordinary in the conversion of the Jews, if they were to remain scattered as they are, and to come into the church as individuals? Certainly in that case *their* conversion would be no more remarkable than that of other unregenerate men.

On the whole, I dislike that writer's views, because they *clip the promises*. They are calculated to shake our faith in Divine revelation and make us believe that a great deal of it has no meaning. I cannot see that his views are at all calculated to glorify God, or edify his church. We should judge Him faithful who has promised, but his interpretation of the promises is not calculated to produce that effect.

The restoration of the Jews to their own land would be so far from preventing their influence from being diffused and extended, that on the contrary, such a wonder being wrought on their behalf would be calculated to *increase* their influence, far beyond what it could ever be if they were to come into the church as individuals; and Jerusalem would be as convenient a centre for missionary enterprise as it was in the days of the Apostles. The Gentiles could receive no injury by the return of the Jews to their own land. Let us hope then that the days come when the Lord will perform that good thing which he has promised to the house of Israel and the house of Judah.

RETROSPECT OF THE CATASTROPHE ON BOARD THE STEAMSHIP PRINCETON.

(Continued from p. 45.)

In our last number, we narrated the prominent circumstances attending the event set forth in the heading of this article, and considered it in the light of a calamity furnishing solemn warning to all, especially to those holding conspicuous stations in society.

But worthy of consideration as this providence is, when viewed in the light of a calamity, there is another light in which it ought to be most seriously considered. Is it not, it may be fairly asked, a judgment as well as a calamity? Not only a great evil which the

people of this land are called upon to improve by learning the imperative necessity of preparation for death and judgment and eternity; but a national judgment because of national sins. As in the former view of it, there are suggested *personal* repentance and reformation; so, in this view of it, there is suggested the duty of *national* reformation.

The nation has been smitten on its head; two members of the executive government are among the victims. Thus does the Lord's voice speak, not only to the government but to the nation. For though this event may indeed be a loss to the government, and a still greater loss to the several families which have been thus bereaved of dear relatives, the voice is emphatically addressed to the nation.—Whatever may be the character of the present administration of the Federal Government, it would be the height of intolerance and political bigotry, to consider this as an evil brought upon them, because of either their personal or official aberrations. And we think it would be a still incomparably greater breach of charity to insinuate, that it is because of the peculiarly great sins of those who have been so suddenly removed. "Those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay: but except ye repent, ye shall all likewise perish." Death is the common lot of men.—"It is appointed unto man once to die, and after death the judgment." The time, and the manner in which it comes to every one is a matter of Divine sovereignty. The extraordinary circumstances in which death sometimes takes place, as in the present instance, should be considered rather as a judgment or note of warning to the living than a punishment upon the deceased. This, is the general principle by which such providences should be interpreted: and strong indeed must the reasons be, before we are at liberty to depart from it. The event speaks not, as we understand it, of what was their character; but it speaks of the nation's sin, and what is now the nation's duty. In this view it should not be lightly passed over, nor soon forgotten,—The living should lay it to heart,—It demands national reformation.

The United States are chargeable with many grievous sins. As a nation they have no God. The bond which binds these States together as a national society, makes no mention of a Supreme Being—Does not acknowledge the sacred Scriptures as the rule of a nation's duty—Nor, recognise the authority of the Lord Jesus Christ, as the "Governor among the nations." These are great moral defects in a Constitution of civil government, which make the words of God truly applicable to it, "Ye have set up Kings but not by me, Princes and I knew it not." The Constitution is formed without God,—without Christ,—and without the Bible!—It is obnoxious to the charges also, of countenancing slavery, and of putting idolatry and every species of superstition on the same footing with the true religion.

The practical working of the system exemplifies these constitutional evils. For it may not be supposed, that where God, and the Messiah, and the Scriptures of truth, are excluded from a Consti-

tution of Government, its Administration would long be characterized by wisdom and virtue. A virtuous administration, may for a time, act as a conservative, to a very corrupt constitution, and give it the appearance of moral life and vigor: but unless reformed it must necessarily corrupt the administration. Hence the prevalent ungodliness among statesmen and politicians. It cannot be otherwise than that they should as public men come down to the level of the system with which they are so intimately associated.—A Constitution that knows no God, and recognises no Messiah, and that spurns from it the sacred scriptures as the supreme rule of national obligation cannot long be administered by virtuous men. Such are either repelled from it, to seek a more congenial atmosphere in the private business of life; or they are corrupted by it. Hence, infidelity, (or a mere nominal religion) and the long train of vice and profligacy in which public men often riot: and, from the high places of power and influence they flow downward to corrupt the mass of the people. The federal city is grievously belied, if it is not, during the sessions of Congress, as notorious for wickedness, as it is eminent for political importance. From the capitol of the Empire, the leprous taint, and foul corruption are spread throughout the land.

There is great forgetfulness of God; this is illustrated by the arrogant folly of trusting to an arm of flesh, which so much prevails. The tenor of public feeling, seems to indicate that national prosperity and success, are to be won, and maintained, only by human power and wisdom. The controlling providence of God is as much overlooked, as his authority has been set aside.—That “he doeth according to his will in the armies of heaven and among the inhabitants of the earth,” is an element that is scarcely ever thought of, in the calculation of contingencies. The Lord of Hosts is thus greatly dishonored. And will he not avenge himself on such a people as this? Forgetfulness of God, and trusting to an arm of flesh, are depicted very strongly in a fact ostentatiously brought out only a few days before the catastrophe happened, that has called forth these remarks. The commander of the Princeton laid before Congress a detailed report of his vessel and her capabilities as a war ship. According to this, her extraordinary qualities, and the unequalled power of her guns were to be the means of forming a new era.—War, and peace were to be at her disposal. One of these instruments of death which she carried was impiously, named, “the Peace Maker.” The boastful description was joyously responded to by members of Congress, and spread throughout the land with the speed of the mail, accompanied by the acclamation of newspaper editorials. Hints were thrown out, and these not very obscure, that a war on account of the territory of Oregon, might soon be successfully terminated by such a power as “the Peace Maker.” And, in the same spirit, “The Oregon, the Peace Maker and Captain Stockton,” was given by the President during the course of the banquet, as a toast, and exultingly received by the party. We refer to these things as indicants of national feelings,—feelings, which are much at variance with that humble reliance on the power of Almighty God, which ought to be the stay of a nation’s hope at all

times, whether of war or peace! We refer to them also because of their relation to the Princeton; for whatever may be the nautical properties of this vessel, the things referred to, show that she was the subject of a sinful glorying,—that in the event of war, she would be more the ground of anticipated success, than the favour of the God of battles! May there not be a connection between such sinful reliance on the creature to the exclusion of God himself, and the distressing providence that happened on board the Princeton? If men,—if nations, will make idols of the creature; their idols will become a snare and a ruin to them. God will not suffer his glory to be given to any other, without evident tokens of his anger.

Akin to the same spirit, is another sentiment that was drunk, only the instant preceding the catastrophe.—“The American flag, the only thing American that will bear stripes.” Far from us, is the thought of reprehending a becoming gratulation of our country’s flag.—There is much connected with the American flag, to excite most gratifying emotions in the patriot’s bosom, without conflicting with sober, christian feelings. But, we do say, that in the connection in which it stands, the sentiment was evidently given in the spirit of boastful glorying in the creature. Yet, there is another view in which the sentiment appears exceedingly reprehensible.—“The only thing American that will bear stripes.” There is a hollowness, and heartlessness in this, enough to make every honorable mind recoil—it is hypocrisy disrobed of her mantle of disguise! We blame not the inconsiderate girl who, it is said, gave the toast; for assuredly a woman’s unsophisticated feelings did not suggest the idea: But, we do blame those who considerately inculcate it and those too, who received it, as it is said “with thundering applause.” “The only thing American that will bear stripes,” forsooth, when there are nearly three millions of American *things*, liable to be whipt every day,—and every day sees thousands of them, *actually* quailing under the bloody lash,—and some too, *striped* to death! Yes AMERICAN THINGS! For the law does not recognise them as men; though they are native-born Americans. It may be well for the nation, to reflect how much the sin of slavery may be connected with the judgments which God has sent upon us as a people; and, with this last in particular.—And, remember that “God executeth judgment for the oppressed.”

We have been endeavoring to show by these remarks that constitutional evils produce national corruptions; and, that these bring down upon a sinning nation the chastisements, if not the judgment of God. This principle we have applied as an interpreter of the providence of which we are taking a retrospect. The leaven of corruption, comes by and by to leaven the whole lump; and then follow providential chastisements, as the sure-earned reward of sin.

The correctness of this view is exemplified among us, as a people—and exemplified in such a way, as to show that while it is the natural result of our unholy civil Constitution, it is also in part the judgment of God, visiting a nation’s sin, by a nation’s punishment. Take an illustration of this, and it is one that has been urgently forced upon our consideration during the last ten years. We give no na-

tional allegiance to the God of heaven.—We do not acknowledge the Messiah, into whose hands the government of the universe has been committed. But we have been saying by our practice, “let us asunder break their bands and cast their cords from us.” Now, will God suffer this to pass with impunity? His command to nations and their rulers is “kiss ye the Son.” And if the precept is not obeyed, his wrath is kindled against them. We are blind indeed, if we do not observe in the “wrath” which God has inflicted, national sin very legibly written during the last ten years. The history of this period, is distinguished by a remarkable disregard to law and constituted authority. In many parts of the Union the administration of justice is frequently taken out of the hands of magistrates by mobs and unauthorized and illegal combinations of citizens. Mob-law is in the ascendant and finds its advocates among that class of men whose corrupt aims are furthered by civil turmoil and confusion. And is not this characteristic of the times, a clear indication that there is something radically wrong. The people have been left to despise the law and its administration, and set them at naught. And wherefore? Just because the nation and its rulers, have practically declined the authority, and refused allegiance to the God of heaven. This is in harmony with Divine truth.—“For them that honor me I will honor, and they that despise me shall be lightly esteemed.”

That God has a controversy with us, as a nation, appears further by the commercial distress which has been pressing upon this country for the last seven years. It is not merely the distress, nor the length of its continuance, that gives it the character of a judgment; but, it is the fact that there are no adequate, subordinate causes, that can be assigned for the existence and the continuance of the evil, that marks it decisively as a judgment of God upon a guilty and sinning land. Political parties criminate one another; but, neither one, nor other, charge the evil to its proper cause: namely, the nation's sin: In the same light do we consider the heart-rending scene on board of the Princeton. It is only one of the ways by which God carries on his controversy against us, and because of which we ought to be humbled in his presence, lest it be said of us, “yet have ye not returned unto me saith the Lord.” If God has spoken to us in his providence by painful dispensations, and we have not regarded him, he may yet speak to us by judgments more terrible when he “cometh out of his place to punish the inhabitants of the earth for their iniquity.”

ECCLESIASTICAL PROCEEDINGS.

The New York Presbytery met in the city of New York on the 9th ult. Ministers present—James Chrystie, Charles B. McKee, David Scott, James M. Willson and Andrew Stevenson. Ruling Elders—William Brown, Philadelphia 2d, James Ramsey, New

York 1st, William Boyd, New York 2d, David T. Cavan, Newburgh, John Beattie, Coldenham, George Spence, Kortright, and Mathew Mackie, Philadelphia 1st. Rev. J. M. Willson, was appointed Moderator, and Rev. James Chrystie, Clerk.

Several papers were laid on the table of Presbytery,—of which No. 1 was a call made by the 2d Congregation of Philadelphia on the Rev. S. O. Wylie, which was sustained as a regular gospel call, and ordered to be transmitted to the Pittsburgh Presbytery of which Mr. Wylie is a member. Nos. 6 and 7 were calls made upon Mr. J. W. Shaw, a licentiate under the care of Presbytery, by the Congregations of Coldenham, and Kortright and Bovina, each of which was sustained as a regular gospel call; on being offered to Mr. Shaw, that from Coldenham was accepted by him. No. 10 was a call from Ryegate and Barnet on Mr. James M. Beattie, a licentiate under the care of Presbytery. It was sustained as a regular gospel call, and on being presented was accepted by Mr. Beattie.

The next meeting of Presbytery was appointed to be held at Coldenham, on the last Tuesday of May at 10 o'clock, a. m. At which meeting pieces of trial for ordination shall be delivered by Messrs. Shaw and Beattie. The former a lecture from Heb. x. 19-22.—Sermon 1 Peter ii. 7—(1st clause.) The latter a lecture from Heb. i. 1-3.—Sermon 1 Cor. ii. 2.

The last Wednesday of May was appointed for the ordination of both candidates, and for the installation of Mr. Shaw into the pastoral charge of the congregation of Coldenham. The ordination sermon to be preached by the Rev. David Scott,—The formula of questions to be proposed, and the offering of the ordination prayer by Rev. James Chrystie,—The charge to the newly ordained ministers to be given by the Rev. J. M. Willson,—The charge to the congregation of Coldenham by Rev. A. Stevenson.

In Committee of the whole, Presbytery considered for some time the overture sent down by Synod on the subject of Covenanting—after some discussion the Committee rose and reported in part. Immediately after this, Presbytery adjourned to meet according to appointment on the last Tuesday of May at Coldenham.

MISSIONARY INTELLIGENCE.

The following extracts are from the last report of the Reformed Presbyterian Home and Foreign Missionary Society, in Ireland.—They shew encouraging progress in the domestic stations under the care of the Synod.

Southern Presbytery's Stations.—We have pleasure in reporting, as on former occasions, that the members of the Church in Dublin continue firmly attached to the cause of their fathers' testimony, and discover steadfastness and zeal in maintaining it. They enjoy much peace and harmony in their social intercourse, and their deportment is becoming their profession. They look forward to the occasional

visits of the ministers and licentiatees who are sent to them, as precious waterings from the presence of the Lord. The Directors would freely recommend their destitute condition to the sympathy and prayers of the Church; and they trust that the Synod will continue to minister to them such supplies of public ordinances as may encourage them in maintaining the testimony of Jesus, and in training their children in the nurture and admonition of the Lord.

Dromore.—This small vacancy, owing to the death of members, emigration, and other circumstances, has been of late somewhat reduced in numbers, and the friends of our cause in that place have been not a little discouraged. The Directors rejoice, however, that the members of Presbytery have latterly manifested much sympathy with the congregation of Dromore, and have made efforts to extend to them a more frequent supply of public ordinances. Under their fostering care, they trust the interest in our cause will be revived in Dromore, and that a people always distinguished by a cordial attachment to the standard of truth will be yet refreshed and built up, by enjoying more plentifully the ministrations of the sanctuary.

Grange.—At the half yearly meeting of the Board, held in December last, the congregation of Grange applied for an appropriation out of the funds, to enable them to obtain a stated ministry.—Concerned for their lengthened destitution, and anxiously desirous to promote their welfare, the Directors willingly agreed to allow them the sum of £15 for at least one year, in the event of obtaining a fixed pastor. Under this encouragement, the congregation obtained the moderation of a call by the Presbytery, and were unanimous in the choice of Mr. James Kennedy, Licentiate. Mr. Kennedy, considering himself called in Divine providence to another field of labor, declined the acceptance of the call; and in consequence, the arrangement of the congregation with the Board has not taken effect.

Ballyclare.—This interesting congregation remains still under the care of the Board of Directors, as the Synod's Committee. We desire to feel grateful to the Head of the Church, on account of its continued prosperity; and we are happy to refer to it, as an instance of the salutary results of the Synod's missionary undertaking. The few friends in the neighborhood of Ballyclare who at first discovered a desire after a Covenanted testimony were encouraged by members of the Board; and while they laudably exerted themselves to obtain a house of worship, and to support the ministration of public ordinances, they received aid from the funds, which was most useful to them in their weak condition. At all times, they evinced the disposition to follow the counsels of the Directors, which were freely tendered to them; and in seasons of difficulty or depression, through the good hand of the Lord upon them, they were preserved in a good measure of peace and harmony, and the cause of truth among them continued to advance. Since the appointment of their present pastor,—the Rev. Wm. Russel,—the Directors feel pleasure in reporting that the congregation of Ballyclare has, every succeeding year, given increased evidences of prosperity. A considerable addition has been made to its membership by the acces-

sion of individuals from other sections of the Church; the house of worship and the adjoining premises have, by the spirited exertions of the people, aided by kind Christian friends, been improved, and are rendered now neat and comfortable; and we have reason to believe that the spiritual interests of the congregation have been promoted. Mr. Russel is indefatigable in the pastoral visitation and instruction of his people,—the young are objects of his special care,—the Sabbath School held in the Meeting-house is numerously attended,—and teachers and children appear both to derive from it much benefit.

Northern Presbytery's Stations.—*Bushmills, Portglenone, and Cloughmills.*—The station at Bushmills has enjoyed during the last season, with considerable regularity, a supply of public ordinances once in the month; and the small vacancies of Portglenone and Cloughmills have likewise obtained a similar administration of the means of grace, under the dispensation of the Presbytery. To each of these stations a small allowance has been made out of the funds, to enable the people to meet the necessary expenditure.

At PORTGLENONE, an increase has been made in the eldership; and the members of the Church residing there have been privileged with sealing ordinances, by joining in fellowship with the neighboring congregation of Drumbolg. The congregation of *Cloughmills* has been anxiously seeking the dispensation of the sacrament of the Lord's supper among them this season; and it is expected they will enjoy this privilege before the termination of the summer, according as it may suit the convenience of the members. The Directors feel happy in recommending all these posts of missionary labor to the favorable regards of Synod, and to the attention of their successors in office.

Western Presbytery's Stations.—The stations of OMAGH and DONEGALL, under the care of the Western Presbytery have been visited during the past season by Licentiates or Ministers appointed by Presbytery. The members of the Church in these places felt these visits to be refreshing and strengthening. The attendance of hearers of the word was encouraging, and the interest evinced was such as to warrant the expectation of an increase to the membership of the church, if in these localities, there was enjoyed a more frequent dispensation of pure Gospel ordinances.

The station at RAHAN, near Letterkenny, has been also visited by ministers under the appointment of Presbytery; and the Rev. John Stott the nearest minister, and with whose congregation some of the persons belonging to this station have connected themselves, has attended to pastoral visitation among them. From the peculiar circumstances of this people, exposed as they are to much obloquy and reproach for their steadfast adherence to the testimony of our fathers, we regard them as peculiarly entitled to the sympathy and aid of the church.

NEWTOWNLIMAVADY CONGREGATION.—Although not now in the condition of a missionary station, the Directors notice this congregation in their report, inasmuch as during the past year, it received a small appropriation out of the missionary funds. This was grant-

ed on the representation of the Presbytery, when the congregation was vacant, and in a depressed condition. It is most gratifying to be enabled now to record the alteration that has taken place in their state and prospects, by which they have ceased to be a beneficiary of the Missionary Board. In the commencement of the present year, and at a time when the friends of the Covenanted cause connected with the congregation were ready to despond about their prospects, a large number of persons, who had formerly been connected with the Associate Secession body, acceded to the fellowship of the church. These amounted to forty families, with two Elders and a number of other individuals. They sought the communion of the Reformed Presbyterian Church, because their former minister, with a part of his flock, had joined the General Assembly of the Presbyterian Church in this country, and they were received on the ground of their adopting fully our testimony and terms of communion.—Some time after, the congregation addressed a unanimous call to Mr. Kennedy, licentiate, who had labored among them for a short time with much acceptance. Mr. Kennedy regarded the movements which have been mentioned as the voice of the Head of the Church, pointing out to him a sphere of arduous but important service, and he therefore readily closed in with the call, and has been ordained and installed over the united congregation.

NOTICES OF BOOKS.

Observations Doctrinal and Practical on Saving Faith:—to which are added three discourses from Mark i. 15, by the late Archibald Mason, D. D. of Wishawtown, Scotland.

An American edition of the above work has been furnished to the public through the enterprize of Mr. Philip Mowry of Allegheny. The *Essays on Faith* form, in our judgment, as clear and comprehensive a discussion and illustration of that important doctrine as are to be met with in the same bounds. The practical application made of the doctrinal observations, the reader will find to be searching, close, instructive, and to the believer, fraught with the comfort of the truth of the Gospel. The discourses appended are on the Introduction, the Character, and the Signs of the approach of the Millennium, and embody a vast amount of divine truth in a lucid and impressive manner. The work contains 227 pp. 18mo. and costs only 37 cts.—very cheap. Mr. Mowry solicits orders for the work, addressed to him at Allegheny, Pa.

Boa Constrictor, or Fourier Association self-exposed, by Donald C. McLaren.

This is an ably written pamphlet, in which the writer clearly and forcibly exposes the principles and tendencies of Fourierism—a system which is making some progress, notwithstanding its infidel, immoral and utterly impracticable character.

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FELLOWSHIP MEETINGS.

The obligation to attend social meetings for religious purposes is distinctly recognised in the testimony of the Reformed Presbyterian Church, as the following quotation shows:—"Christians should frequently meet, at stated times, for acts of private social worship, in order to strengthen each other in piety and zeal, and maintain friendship upon evangelical principles." But the obligation does not flow from any mere appointment of the judicatories of the Church; but from the will of God made known to us in the scriptures. It is no arrangement of mere christian prudence; but a duty authorized by scriptural precept and example. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Heb. x. 25. Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms and hymns and spiritual songs." Col. iii. 16. The duty thus enjoined is not a solitary but a social one, namely, "exhorting,—admonishing one another."

But the social duty here commanded cannot be performed in the congregation met for public worship. Such meetings are appropriated and set apart for other purposes, namely, the worship of God, and public authoritative teaching, and the administration of the seals of the Covenant. When the congregation meet for public worship there is no opportunity, therefore, for mutual exhortation and admonition, which are the duties commanded in the above cited scriptures. The duty is of such a kind as requires private social meetings of the brethren in which they may be attended to, according to the good order of the house of God.

The precept is exemplified by the saints as recorded in scripture, "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard." Mal. iii. 16. Thus in a time of backsliding and great corruption, "they that feared the Lord spake often one to another." Although others had done so, they did not forsake the assembling of themselves together, but met in private social meetings that in this way they might exhort and admonish one another.

Again, God promises his blessing to the performance of this duty, "For where two or three are gathered together in my name, there am I in the midst of them." Math. xviii. 20. This refers not to public, but social gathering together, as is plain from the fact, that it may consist of only two or three persons. This, of course, utterly precludes the idea of a public assembly. And yet to such a private social meeting Christ promises his gracious presence:—"there am I in the midst of them." A similar blessing is promised in connection with the example of the saints mentioned by the prophet Malachi:—"the Lord hearkened and heard." This implies that when they met together the Lord was graciously present with them—that he took delight in, and highly approved of their holy and exemplary practice. The same thing is manifest also from what follows—"The Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of Hosts, in that day when I make up jewels, and I will spare them as a man spareth his own son that serveth him."

The advantage of fellowship meetings is well illustrated in the history of the church. The example related by Malachi shows the happy results of such meetings. Little doubt can be entertained that these were the chief means of preserving alive among the Jews of that period a suitable sense of religious duty and obligation. It is the only commendatory thing which the prophet says of them.—The fair inference from this is, that the degeneracy and ungodliness which prevailed had well nigh destroyed the true religion—that its remaining bulwark was found in the private social meetings of God's people. Hence, the especial notice taken of the fact of their speaking often to one another; and the promise which follows—"and they shall be mine saith the Lord of Hosts, in the day when I make up my jewels."

Private social meetings seem to have been employed in the practice of the early christians also, for the purpose of preserving religion among them at a time when public ordinances in many places must necessarily have been very unfrequent. It was a social meeting we presume of which the apostle Paul speaks, as having met in the neighborhood of the city of Philippi,—“And on the sabbath we went out of the city by a river's side, where prayer was wont to be made; and we sat down and spoke unto the women who resorted thither.” Acts xvi. 13. That some of the believers in Philippi were in the regular practice of meeting in this place, is explicitly stated by the historian, for there he says “prayer was wont to be made.” And that they met for private social purposes, and not for public worship, is, though not explicitly stated, sufficiently obvious from the whole narrative. There is nothing in the statement given that would lead us to understand that the historian spoke of public worship being the design of meeting in that sequestered place.—The conclusion forced upon us is, that a few christians, and these it would appear mostly females, met for private social worship, and fellowship in religious conversation. Nay more, it does not appear from any thing said, that public worship was the object of their

meeting in the particular instance mentioned, though the apostle Paul was present with them, and took the opportunity of "exhorting" them, in (as we suppose) their social meeting. A few "women" seem to be all that assembled on this occasion; and Paul meeting with them "sat down and spake unto the women who resorted thither."

After the reformation from Popery, christians had again recourse to the primitive and scriptural practice of private social meetings as an important means of grace. They were organized by our reforming and covenanting ancestors as a part of the ordinary and regular means of religious improvement. During the reign of James and the first Charles, when episcopacy was forced upon the Church of Scotland by a series of the most oppressive and high handed measures, presbyterianism and vital religion were preserved very much through the influence of fellowship meetings. The pious and faithful presbyterians who would not submit their judgments and their consciences to the direction of a profligate and arbitrary government, met in private social meetings when they were deprived of the faithful administration of gospel ordinances; their own pastors having been banished, silenced or imprisoned. Then, the holy flame of true religion, and love of liberty, were cherished and maintained by frequent and stated meetings for private social worship. The result was most happy; many a soul was edified and comforted in these meeting places of social religion; and the indomitable spirit of religious liberty which they cherished, burst forth at length in an irrepressible flame in 1638, and consumed episcopacy with its superstitions and tyranny, root and branch!

In times of great excitement such a powerful means might have been abused; and this we find urged as an objection to private social meetings in 1640, and an attempt made to suppress them. That a good thing *may* be abused is surely no valid objection to its legitimate use. The obvious duty in such a case is to guide and direct it in a right channel, and not to destroy it. The subsequent conduct of the men who opposed private social meetings, explained the motives under which they acted. The leading opposition came from Mr. Henry Guthrie, whose dishonesty and lack of principle was afterwards demonstrated, by abandoning the truth, and throwing himself into the arms of the episcopal hierarchy. Some good men, it is true, were not altogether without fear that such social meetings might degenerate into a kind of congregationalism: but with such men, the object was to keep them in the exercise of their own appropriate function and design,—it was not to destroy, but preserve them, by using them according to their scriptural design. That it was not competent for the brethren met in private social meetings to perform acts of government or discipline; but, that their sole business in these, was social worship, and a mutual exchange of christian sentiment and experience. On this solid, because scriptural, basis, the godly and far-seeing leaders of the second reformation settled the principle of private social meetings in the Church of Scotland. And for this result, we are indebted in the providence of God, to the high scriptural attainments, the fervent piety, and religious prudence of such men as Henderson and Rutherford.

The exceeding importance of this means of grace was especially felt during the period of the prelatic persecutions from 1660 till 1688. During these twenty-eight years of relentless persecution, private social meetings were very effectual as a means of promoting the piety and strengthening the faith of our suffering fathers. Besides giving them an opportunity for social worship on numberless occasions when public worship was altogether impracticable, they were at the same time also furnished with opportunities for an exchange of sentiment, and thereby of mutually comforting and edifying one another. The high estimation in which the covenanters held private social meetings may be gathered from the fact that a system of rules were framed for conducting them. The persecuted covenanters did not forsake the assembling of themselves together in these meetings; and from them they reaped the happiest effects, as means of mutual religious improvement. Like the fearers of God in other days, "They spake often one to another." And respecting them too, "the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and thought upon his name." Who can tell the efficacy of the countless prayers of faith offered up in these social meetings?—or the connection between these and the deliverance which God subsequently gave them from persecution? Who can tell the comfort and consolation which the Holy Spirit, may, through this instrumentality, have imparted to the afflicted, suffering sons and daughters of Scotland during that dark period of prelatic oppression and misrule? We doubt not, that in these social meetings they were greatly comforted as well as instructed by mutual conversation. By this means their graces were furnished for new trials that awaited them; they were thus made "strong in the Lord and by the power of his might;" and their drooping and languid spirits were revived. Such meetings were to them like cold water to a thirsty soul. Encouraged by united prayer and godly conversation, they were taught for the time almost to forget that they were in the furnace of persecution. The rising sigh of complaint was suppressed, the bitter tear of sorrow wiped away, and a more than earthly joy beamed in their countenances, and filled their hearts,—and they would say, "it is good for us to be here." Thus, were they strengthened and enabled to go on "their way rejoicing."

There is one fact connected with fellowship meetings that deserves the most serious attention of every covenanter. At the Revolution settlement, when the established church of Scotland was re-organized under the influence of an erastian power, on principles considerably different from those of the second reformation, those covenanters who adhered fully to the principles and attainments of their fathers, and who afterwards took the name of Reformed Presbyterians, were left destitute of the public ordinances of religion by the unfaithfulness of the only three ministers who had continued their adherence till the revolution. In the state of destitution, in which they were left by the unfaithfulness of Shields, Linning and Boyd, they continued from 1690, till the accession of Mr. John Mc-Millan in 1706, a period of sixteen years! Though, without the

Gospel publicly administered, yet they maintained their existence, and their testimony, as witnesses of the supreme headship of Christ over the Church, and as Prince of the Kings of the earth. And, confessedly unpopular as their distinctive principles are, they have nevertheless succeeded not only in preserving their organization, but also in extending their testimony to Ireland and the United States. They have now a Synod in each of these countries as well as in Scotland; with important missionary stations in different parts of British America and Australia. Now, to what is all this to be traced as the means in the course of providence? Most evidently to private social meetings: Deprived of public ordinances as they were for sixteen years, if these had not been regularly kept, the Reformed Presbyterian church would not have had an existence. The few uncompromising covenanters who survived the revolution must have melted away without obtaining a regular ecclesiastical organization.—The Reformed Presbytery could never have been constituted,—their distinctive principles would have had no embodiment in the visible church,—the testimony which they have emitted in behalf of the crown rights and royal prerogatives of the Lord Jesus Christ; his alone headship over the church, and his moral dominion over all created being must all have been a mere blank! While there might have been many a noble testimony to these truths, given by individuals, yet there would have been no visible body of witnesses maintaining them by a public testimony. This is owing *entirely as a means* to the practice of fellowship meetings.

When private social meetings have the authority of scriptural precept and example,—are countenanced by Divine promises,—and followed by the most happy effects, can any doubt exist as to their obligation? Ought they not to be sustained as an important means of grace? A means which the Head of the Church has so signally honored and blessed; both for the edification of church members, and the maintenance of the testimony of Jesus.

Members of the church are often not so sensibly alive to this obligation as they should be: it is frequently more a matter of convenience than a scrupulous regard to an appointed means of grace that determines their attendance, or non-attendance. It is to be feared, that in many cases there is a greater regard to the requirement of church order, than the desire of edification, or obedience to the authority of scripture—more to avoid causes of complaint, than to please God, by seeking the fellowship of his people. To all such, society-keeping must be a painful drudgery! And profitless, as it is grievous!

In this matter many of our country congregations are culpable, and require a word of earnest admonition. While it is true, that they have “stated times” of meeting, they do not “frequently meet” as the testimony of the church says they ought. Many societies in the country do not meet oftener than once in two weeks; and in some instances not so often. It is no wonder then that social meetings become a drag,—are felt as a burden rather than a delight,—that the members are cold and listless—and *for lack of fuel the fire goeth out*. Wherever fellowship meetings are unfrequent, or care-

lessly attended, there is reason to fear that there is something vitally wrong,—that religious principle has not a very strong hold on the mind,—or that religion has only a nominal existence in the visible profession of such persons.

The worship of God by prayer and praise, and devotional reading of the scriptures form a part of social exercises, but not the whole. Such meetings are not for prayer alone, but for communion in christian fellowship also,—“In order to strenghten each other in piety and zeal and maintain sincere friendship upon evangelical principles.” The command is to admonish and exhort one another. Neglect of this prominent part of the design of the appointment, has very much lessened the advantage of this exercise. It happens, and that not seldom, that members will pass the subject of conversation as regularly as it comes to them without a single expression of opinion or experience. It is matter of fact that in most social meetings the conversation is conducted by one or two persons, and at most by a very few: while the remainder keep as silent as if they had neither christian knowledge nor experience to add to the common stock of mutual improvement. Now, this is practically defeating one of the ends of their meeting—namely, mutual edification!

If brethren made conscience not only of listening with christian attention to the expressed judgments of others, but were prepared to express intelligently their own views, and thus make them a part of the accumulated riches of the whole, the aggregate of matured judgment and experience so gathered, would form a large joint-stock of which all could participate in common. ‘Christians are not all, it is true, equally endowed with the gift of utterance, nor have made equal attainments in knowledge: but members of society ought to form some intelligent judgment respecting the portion of scripture that may be assigned as the subject of conversation. To this, their attention should be directed from one meeting till another, that that they may be able with the assistance of such helps as are within their reach to give an intelligent opinion. However limited the capacity of expressing his judgment on a question may be, every christian must be in possession of experience gained in the christian life that may be exceedingly useful to his brethren. This should be brought out, and made common property. Thus the experience of each would become the attainment of all. The abuse which sometimes has been made of telling experience in promiscuous assemblies is no reason why christians should decline to express their experience to brethren in private social meetings. “Come, hear, all ye that love the Lord, I will tell what he did for my soul.”

Every idea of delicacy may be removed by the manner in which such communication is made. It is not necessary to the profitable use of the exercise that a person put HIMSELF prominently forward, with an “I have so experienced” or “I have so felt.” By doing so, there might be more of the ostentation of the Pharisee than the modesty of the christian. But the thing urged may be done in the most delicate and inoffensive manner. There is no experience of the christian, that has not its counterpart in the recorded experience

of the saints, in the word of God. As face answereth to face in a glass, so does the experience of the christian respond to that described by the Holy Spirit in the word of God. By the medium of scripture truths, and scripture facts, a member of society may accurately and minutely delineate his own experience. And thus, "as iron sharpeneth iron, so doth a man the face of his friend."

THE WAR WITH THE DRAGON.

(Continued from p. 59.)

REV. xii. 11.—"And they overcame him by the blood of the Lamb, and the word of their testimony."

In settling the question, Who are the parties engaged in this war? important principles affecting the whole subject under discussion, are involved. The party aggressive embraces a *complex system* of opposition to the Lamb, and they that are with him, called, chosen and faithful, rather than an individual. 1. Satan, the dragon of the 3d and 9th verses. 2. The beast of seven heads and ten horns, including all the anti-christian and infidel governments in christendom during the period of the apostacy. 3. The Roman Catholic Church, with all the sects, christian in name only. 4. The papacy. These are that *anti-christ* against which the *two witnesses* bear testimony forty and two months.

This view represents satan as the head of the whole system; and that he is so in relation to the papacy and the apostate Church of Romè needs scarcely to be repeated to protestants. But that this is true in relation to the *civil* power, the beast of seven heads and ten horns, or that the beast refers to civil powers at all, are concessions not so frankly made by some who profess to seek the truth. Any thing that casts reflections upon the civil governments of the age, particularly upon *our own*, whatever *our* country or *our* government may be, whether in the old world or in the new, *that* theory is not so readily entertained by the multitude. On the contrary, with the unthinking and the reflecting, the low and the high of every country, in relation to their respective "*existing powers*," the cry is "Great is Diana of the Ephesians." Indeed it is to be expected that the merchantmen of the symbolical Earth will be found in the advocacy of the traffic of Babylon, though it should include among its legalized commodities, "*the bodies and souls of men*." Our duty notwithstanding in this matter is to abide by the decision of the law and the testimony, to which we appeal.

Daniel saw four great beasts, each representing a great earthly monarchy or kingdom. The fourth is the last civil empire recognised by the spirit of prophecy, terminating in the fall of all earthly empires immediately preceding the millennium. This beast described in the 7th chapter from the 7th verse is the same identical beast of John. With the character of his *horns* we are more directly

concerned. He is represented as "ascending out of the bottomless pit." Rev. xi. 7. Consequently he is not among the good and perfect gifts which come down from above. He was seen rising out of the stormy, boisterous, revolutionary sea, after the dismemberment of the empire, and under the last head, when divided into ten horns or kingdoms. Rev. xiii. 1. And in verse 2d it is declared that the dragon gave him his *power* and his *seat* and *great authority*. And farther it is said, verse 5th, "and power was given unto him to make war forty and two months." In relation to the exercise of his power &c. and his making war we are distinctly informed. Rev. xvii. 12-14. The war is against the Lamb and his faithful followers—it is a war made by the "*ten horns*." That satan is the *head* of the Roman government, now divided into ten kingdoms, and that they are anti-christian, warring under the dragon against Christ and his witnesses, needs not the aid of subtle logical demonstration to convince the honest christian. While it is conceded by all protestants that the ten kingdoms within the limits of the symbolical earth—the Western Roman Empire—are anti-christian, and on the side of the dragon in this war, yet that concession does not satisfactorily settle the boundaries of the empire or shew to what extent the anti-christian corruptions may have affected the nations of christendom. Hence a British commentator can find a horn in any kingdom of modern Europe but his own. The French expositor can find a horn any where but in France. And the American expounder, free from partiality to the "*Divine right of Kings*," can find in Britain, France or any where in the old world the horns of the beast, the streets of the great city, and the anti-christian corruptions, despotism, and oppressions; but nothing of these in the "*land of the free and asylum of the oppressed!*"—"She has not either by sea or land encouraged oppression or despoiled of his goods him that was at peace with us!" To what extent the anti-christian corruptions and oppressions are spread, and where the influence of the complex system is to be found, are questions that must be settled, if not by the judicious expositor, by Messiah when he pours out the vials of God's wrath upon the nations that forget him.

We have said that anti-christian and infidel governments in christendom are all included in the complex system of hostility to the Lamb and the Witnesses. Principles recognised in the Apocalypse will sustain this view. *All* the kings of the earth are represented as under the intoxicating influence of the mother of harlots, and as having actually drunk of the wine of her fornication. Rev. xvii. 3. The same woman that sits upon the scarlet colored beast of ten horns, intoxicates *all* kings; and while the powers represented by the beast *formally* support and *avowedly* bear up her interests and identify in her abominations, the other nations are deceived, they are drunken by her wine; and really if not formally are at her command. She controls them as certainly and effectually as Bacchus does the drunken.

An objection is here anticipated. "This view would include the popular governments of the new world, as involved in the opposition to Christ and his witnesses, when they cannot be included within

the Western Empire, and therefore cannot be reckoned among the kings intoxicated by the wine of the woman sitting upon the scarlet beast." I answer, 1. Did the horns of the beast ever extend their power to the American continent? And if so, was there no moral relation or identity? 2. The kings of the earth without exemption are included, Rev. xvii. 2, and if it be urged that the earth is the symbolical earth exclusively, then with equal propriety, yea greater, may it be argued that the kings of the earth and the beast are distinct. The woman intoxicates the one, she sits upon the other. Rev. xvii. 2-3. The kings are the governments of the world of whatever *form*. 3. The inhabitants of the earth are represented as intoxicated. Rev. xvii. 2. 4. Governments of the popular form are not excluded; the woman sits upon the elements of which they are composed—the people—"the sovereign people." She sits not only upon the beast but upon the waters. Rev. xvii. 1. "The waters which thou sawest, where the whore sitteth, are *peoples* and *multitudes*, and nations and tongues." Rev. xvii. 15. Do the ten horns of the 16th verse identify with the waters of the 15th? Popular governments, where the people enjoy divine revelation and reject it in their civil constitutions, are in opposition to Christ and his authority, and are identified with the system of iniquity. We distinguish betwixt governments in christian and in heathen lands. In the latter the light of nature is their only rule, in the former the bible. To disregard the law of a sovereign—the *only* rule, is rebellion. In this view is not the government of the United States to be ranked in the opposition as infidel, and especially by apostacy? In the Declaration of Independence the being and authority of God are recognized. In the constitution, the recognition is withdrawn. Has not the nation forgotten God? The system of iniquity is found working in our land. Here the parties in the war are found—here are the witnesses—and here the mother of harlots has planted the standard of her abominations, enjoying the same fostering care that is extended to the spouse of Christ. The civil governments of christendom are hostile to the Mediatory headship and claims of the Lord's anointed, and form a constituent part of the complex system against whose corruptions the witnesses bear testimony during the period of their sackcloth wearing.

Another element of this system of iniquity includes the apostate church of Rome and all the sects not holding Christ the Head. Rev. xi. 2. The apostle is here commanded to "cast out [excommunicate] the court which is without the temple, and measure it not; for it is given unto the gentiles." Both court and city are given over as no longer sacred. The court was the place once occupied by the great assembly of God's true worshipping Israel, and was holy; the unclean Israelite and the uncircumcised Gentile were alike shut out by its sacred and discriminating railing. The church of Rome was once a measured part of God's temple; now by her apostacy and corruptions she has become heathenish; she is *cast out*, and *with* her, during the prophetic period of the two witnesses, all the sects not recognised as branches of Christ's true church.

While we do not here apply the measuring reed, yet we are cer-

tain its faithful application would exclude many sects bearing the christian name. For them and the apostate heathenish church, there is but one place—common—without and unmeasured: they are not *with* Michael, but *against* him. John in his first epistle warns the church of the coming of many antichrists, and from the direction given we cannot err in identifying those sects who held the anti-christian heresies of which he speaks, with *the anti-christ* of the period of the apostacy—with the outer court failing to bear the admeasurement of the reed of the sanctuary.

In the last place. The anti-christ includes the Roman Papacy. The Pope is the image of the first beast—the *civil power*. This image was made at the instance of the second beast, the ecclesiastical power. These beasts and the image form the *body* of a monster and the devil the animating *soul*, and the whole constitute the complex system of iniquity—the *anti-christ*. No one of these exclusively is *the* anti-christ, and yet any one may be called *anti-christ*.—Sometimes one and sometimes another occupies the prominence in a scripture reference—as the devil, Rev. xii. 3–17. The ecclesiastical power, Rev. xiii. 11–15 and Rev. xvii. 1–6. The image, Rev. xiii. 15–16. The civil powers, Rev. xiii. 5–8 and Rev. xvii. 12–14. This formidable array of power in alliance as one body under the influence of one spirit is the aggressive party in the war. “These shall make war with the Lamb.”

The war waged by the dragon has for its object the corruption of God's cardinal ordinances—Magistracy and Ministry; both put under the Mediator, and subjected to the law in his hand as the *only* rule by which both should be regulated in constitution and administration. The dragon is seen in the ecclesiastical heaven of the Empire, as embodied in the civil beast of seven heads and ten horns—a sight exhibiting a monstrous enormity of outrage, usurpation and corruption, in blending civil and ecclesiastical things in one commingled system, hostile in its complex form, and hostile in all its parts to Christ, his church and ordinances. The spiritual power, or second beast, teaches to give *that* honor to the first beast, which is due to *God's minister*, though the beast have his origin from beneath, and his “power, throne and authority from the devil!” Rev. xiii. 2. It teaches to worship the image of the beast, whether found in the papacy or in the head of a Protestant Episcopal hierarchy, and to give to it what is due to the Lord Jesus Christ, the only King and Head of his Church. Our suffering covenant fathers would not submit to the authority of an earthly monarch who had usurped the authority of their “princely Master”—they refused to give him the honor demanded by the power that gave life to the image. Their refusal exposed them to the rage of their enemies and involved them in the war with the dragon, a war conducted under the influence of the principle which has given vigor to all Roman Catholic persecutions. The second beast arrests the heretic, condemns him, fixes the penalty and hands him as a criminal over to the secular arm moved by the same hand which moves in the condemnation, and both under the influence of the dragon. Rev. xiii. 12, Rev. xvii. 3–6. The woman is drunk with the blood shed by the beast. The prin-

ciples and their application involved in the murder and drunkenness, present a striking contrast with the principles and their application as exhibited in the testimony of the two witnesses in relation to the Magistrate's power "*circa sacra*." The church is required to censure for all scandals according to the word of God, independent of any civil power. The magistrate is required to punish all offences against either table of the law *as* required by the bible and no farther; and this, independent of ecclesiastical authority or interference, as the minister of God, sent by him to attend to this very thing. He is also bound by the word of God to foster the true church and the true religion. Isa. xlix. 23. His power extends to something more than the protection of the *members* of the church *as citizens*—it includes the protection of *the church as the church of Christ*. Isa. ii. 2. And this power is required to be exercised under penalty of national destruction. Isa. lx. 12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

We have now seen the parties engaged in this war during the period of 1260 years. This general period embraces three distinct subordinate periods and each characterised by its peculiar mode of attack on the part of the dragon.

The first is the war in heaven. "And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels." The prophecy points out a contest carried on from the commencement of the period, until Satan lost his power in the nominal heaven to persecute the saints, who, according to Daniel, were given, in the beginning of this period, into the power of the little horn which should wear them out. From the predictions we are taught to expect a series of long and wasting persecutions after the rise of anti-christ. History records the facts in the light of which we can interpret and apply the prediction. The Emperor Phocas, who was at the head of the empire in the beginning of the seventh century, was a man well fitted for the personification of the dragon, *great, red and bloody*. This "vicegerent of the devil," delivered over, according to the prediction, the saints into the hand of the little horn, then sprung up in the person of Boniface III. who was declared universal bishop. For more than ten centuries, the blood of the martyrs of Jesus, shed at the instigation of this horn, run in torrents till all Europe was drenched in gore.

Soon after the Pope had assumed his universal claims, many in the pale of the Romish Church disputed his arrogant pretensions.—This subjected them to persecution,—they suffered in the war. In addition to these, another class more efficient and formidable to the interests of the dragon and his allies, was early found in the field arrayed in battle line. Early in the dark ages dissenters from the complex system existed, and we have no doubt, for centuries before any distinct and accurate account was given of them by the historians of that age. Certain we are, the periods of the reign of the man of sin, and the prophesying of the "two witnesses" synchronize.

As early as the fourth century there was in the Cottian Alps a large body of christians, the Waldenses, in a state of separation from

the Church of Rome, who opposed image-worship, prayers for the dead and vows of celibacy.

These early witnesses sealed with their blood the testimony which they held with exemplary firmness, resembling the bush burning and still unconsumed, and for a period of about 900 years they almost alone breasted the artillery of the man of sin, and sustained the ranks of the witnesses of Jesus till the era of the reformation. Then the war became furious, and with wild rage it spread over the whole continent of Europe and "*our Father Isles*," till its fires were extinguished in the blood of Scotland's last martyr, James Renwick, who suffered February 17, 1688. It is computed that more than fifty millions of protestants have fallen in the war with the dragon.

Satan soon discovered, from the effects of the reformation and his efforts to arrest it by persecution, that the ecclesiastical heaven was no longer a suitable place for the seat of the war. The faithful contendings of the martyrs, and especially their blood, were soon seen to be the seed of the Church. The seat of the war must be removed from the citadel when its flames threaten its safety.

Satan descends from the heavens—the dragon is *cast out*. Michael arrests the current of blood—"Dear in his sight is his saint's death." The bloody sword is put into its long deserted scabbard till it shall be drawn against "the remnant of the seed" at the close of the prophetic period. The descent is accompanied with a "wo to the inhabitants of the earth—for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time."

This introduces a second period and a different mode of warfare. "And when the dragon saw that he was cast out unto the earth he persecuted the woman,"—"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."

A flood of water, as a phrase used in the scriptures, presents to the mind important truth, under a very interesting metaphor, rather, however of the unpleasant kind, and calculated to excite within us distracting forebodings. Sometimes it represents victorious and desolating armies, "Now therefore behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria—he shall overflow and go over." Isa. viii. 7-8. Sometimes it denotes a tumultuous gathering of the multitude of the people.—"Floods of ungodly men made me afraid." Ps. xviii. 4. In general it denotes divine judgments. Here the flood proceeds immediately from the mouth of the dragon, and as a key opens to the view the devices of Satan during the second period of the war. The waters are angry and the waves are boisterous. The inundation is wide spread and carries ruin in its swell—its current dark and disturbed, deep and threatening, defies the terror-stricken passenger. Swollen and still swelling, it warns and suggests the propriety of a timely retreat. The earth helps the woman, and into its pervious bosom receives the flood, while she is borne on the wings of an eagle into her wilderness retreat.

The signs of our owntimes furnish an easy exposition and practi-

cal application of the metaphor. We live in an age when the enemy is coming in like a flood! Society is disrupted and its elements scattering into a thousand fragments—the very foundations of social order are shaking, and the breaking forth of the waters, like one wide-spread, whelming desolation, threaten to merge the cultivated fields and verdant plains into a dead sea, interrupting the highways of the nations—breaking down the works of many generations—removing the ancient land-marks set by our fathers, and marring the blood bought inheritance they have left behind them.

J. B. J.

CALVINISM AND ARMINIANISM CONTRASTED.

(Continued from p. 36)

4TH POINT.—FREE WILL AND EFFECTUAL CALLING.

Calvinists and Arminians differ on this point in their views of the freedom of the will. Arminians invariably confound free-will with free agency. They affirm that man is equally inclined to good and evil, for were he naturally inclined to evil, his moral agency would be destroyed. A moral agent is a person capable of doing good or evil—one who contemplates right or wrong according to a certain law. Moral ability or moral agency is a freedom of acting according to our will without restraint: it consists in following our inclination. Calvinists as well as Arminians freely admit that man is a voluntary agent, for were he not free he could not be accountable. By the fall he did not lose his *natural* but his *moral* ability. He is still in possession of his faculties; they are perverted but not destroyed. His moral ability, or his inclination to do good he lost, now is he wholly inclined to evil—"The imaginations of the thoughts of his heart are only evil, and that continually." Moral liberty is destroyed if man is compelled to sin contrary to his will; he is in that case not accountable. Is this the case in our depraved state? No, we sin wilfully. Human depravity would destroy the moral agency of man, were he restrained from doing his duty. The Westminster divines give a correct and scriptural account of this matter. "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation, so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself or prepare himself thereto." That the will is not naturally inclined to good is evident from a declaration of Christ to the unbelieving Jews—"Ye will not come to me that ye might have life." No man is naturally disposed to come to Christ. He has lost the inclination. The Almighty power of the Holy Spirit is as necessary to bend the stubborn will, as to enlighten the darkened understanding. "God sends forth the rod of his strength out of Zion, and makes a willing people in the day of his power." "He works in them to will and to do

of his good pleasure," framing their dispositions into a conformity to his holy will. It is still true "that no man can come to Christ except the Father draw him." "Draw me," says the spouse in the Song of Solomon, "and we will run after thee," evidently denoting that we are unable, and that the first movements are from God.

Arminians allege that the Calvinistic view of the subject does not accord with the commands and injunctions of Scripture, such as "repent and believe the gospel," "make you a new heart," and if men have not the freedom of will to obey or disobey, why are these commands issued? why, says the Arminian, does God command men to do, what according to your system is impossible? To this we reply, "that divine precepts are not the measure of our ability, but the rule of our duty; they teach us not what we can do, but what we ought to do."* God has not lost his power to command, though we have lost our power to obey. Although a debtor may have "wasted his substance with riotous living," and consumed the honest earnings of others; yet his creditor is not bound to give up his righteous claim. Besides, the same glorious person who has commanded "make you a new heart," has promised "that he will sprinkle clean water upon you, and ye shall be clean from all your filthiness; a new heart also will I give you, and a new spirit will I put within you."

Arminians falsely imagine that God is under obligation to provide a remedy and put salvation in the power of sinners, and that his perfections oblige him to remove their moral inability, and make them willing to accept of that remedy. We deny that God is under any obligation to guilty and rebellious sinners, either to provide a remedy or make them willing to accept of it—then would salvation not be of grace, but of debt; not of sovereign mercy but of strict justice. If God is obliged to give grace, that grace which is conferred is no longer grace, it is debt. That which God in justice is bound to give, cannot be distinguished by the name of grace—a word which denotes the free, unmerited favor of God. But they affirm that God has conditionally bound himself, to give a new heart, faith, repentance, and holiness, to those who sincerely seek them, for he has promised "to give his Holy Spirit to them that ask him." This is completely sophistical; he has made no promise in the compass of the sacred volume to the prayers and efforts of unregenerate men. Their prayers are an abomination, they do not proceed from the spirit of faith, nor are they offered up through a regard to the divine glory, but spring from self-love and sinister motives. To believers, however, he has made great and precious promises, and these are not conditional as Arminians affirm. To the believer all the conditional promises are made absolute. For example. "If ye are willing and obedient ye shall eat the good of the land," is a conditional promise, but to the believer it is rendered absolute. "Thy people shall be willing in the day of thy power." Were the Arminian doctrine true, that all the promises are conditional, and that these conditions depend upon the self-determining power of the will, then

*See the Covenanter, No. xiii.

there is no security that any promise shall ever be fulfilled—"He that believeth shall be saved," is a conditional promise, but if it depend on the free-will of every man whether he believes or not, he may never believe, and hence it is in the power of free will to frustrate the designs of Jehovah in the work of redemption.

Arminians further affirm that by their earnest prayers they move God to give them faith and repentance. According to this view of the subject, the first movements in the work come from man and not from God. But it is God that pours upon man a "spirit of grace and supplication"—directs the eye of faith to him whom they have pierced by their sins, and produces genuine evangelical repentance. Hence we conclude that God is the first mover in the work, and that he made him to differ by the gifts of his grace. It is true that distinguished privileges are possessed on certain conditions, yet God himself works these very conditions. Thus faith is the condition of salvation, but God works faith in the heart by his Holy Spirit—"Faith is the gift of God." Jesus is both the author and finisher of our faith. "Justification is an act of God's free grace, since he requires nothing of them for their justification, but faith which is his own gift." Good works occupy a very proper place in the divine system, not as the *foundation* of our justification, but as *evidences of our faith*. Nor is there any real discrepancy between the writings of the apostles Paul and James on this subject. When Paul affirms that "we are justified by faith without the deeds of the law," he is opposing the Arminian view of the subject, and James is combating the Antinomians, who allege that if a man believe he may live as he pleases. James in his epistle censures the Antinomian faith; it was dead and brought not forth works of faith and labors of love—it was not like the faith of Abraham, a living operating faith, manifesting itself by good works.—Paul may be speaking of our justification before God, and James of our justification before men. Faith justifies before God, and works justify before men, that is, works justify our faith, or proves its existence in the heart.

In the conclusion on this point, Arminians say that the grace of the Holy Ghost may be resisted and rendered ineffectual, by the perverse will of the impenitent sinner.

On this I would briefly remark, that in the day of Christ's power, his people are made willing. He draws them not contrary to their own will, but agreeably to their inclinations as renewed by grace. The influence which he exerts on them by his Spirit, is of such a nature that their wills, instead of attempting any resistance to it, coincide with it readily and cheerfully, without any force or constraint on his part, or any opposition on their own. We admit that the Holy Spirit as calling men by the ministry of the gospel may be resisted; hence Stephen said to the unbelieving Jews, "ye do always resist the Holy Ghost, as your fathers;" but when this is the case, the fault is not in the Gospel, nor in Christ offered by the Gospel, nor in God calling by the Gospel, but in the called themselves. We maintain, however, that when men come at the above call, and are converted, it is not to be ascribed to themselves, as though by

their own free will they made themselves to differ, but solely to him who delivers them from power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious. "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. xxxvi. 27.

The language of the Westminster Divines on this article is so much to the point, that I make no apology for its introduction.

"Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereto,) he doth in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit, savingly enlightening their minds, renewing and powerfully determining their wills, so as they although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein."

(To be continued.)

A SUGGESTION.

The necessity of funds to carry out the measures devised by the church for diffusing the principles of the Reformation is felt by every one at all interested in the success of a covenanted testimony. But the work seems to be of such magnitude that the greater part of our people are deterred from making even an effort. This is wrong. Were all to engage in some systematic manner to do, were it even but a little, the aggregate would be much more than might be supposed. Indeed, it is confidently asserted that every fund created by our Synod would be well supplied were a plan adopted to collect what the members of the church are not only willing, but desirous to give. And a very simple plan would answer the purpose. Were the females in each congregation to take the matter in hand it would be accomplished. An organization could be formed: Let it be called a missionary society or any other appropriate name, which by a division of labour could call, with but little loss of time, on every member of the congregation and receive their willing contributions. Besides, they could agree to pay so much yearly, making this a condition of membership; and in their periodical meetings, monthly or otherwise, they could spend an afternoon in sewing, and by the sale of the articles made, increase their funds. The effect of this would be good, besides the profits realized. The frequent meetings of the members of the church, not for convivial, but useful purposes, would tend to strengthen their mutual attachments, and were the conversation as it should be, of a religious kind, advantages both intellectual and spiritual would be gained. The writer hopes that the covenanter sisters will put their hand to this good work.

This is not a matter of mere experiment. It has been tried, and

tried with success. It is not for the purpose of ostentation or vain-glory that the writer has been requested by a society of the kind described above, to send to the Editor of the Reformed Presbyterian a brief report of its proceedings for publication.

This society, formed by female members of the Reformed Presbyterian congregation of Pittsburgh and Allegheny, commenced its operations May 1839. They prepared and adopted a constitution of which the following are the two principal articles: "The object of this society shall be to raise funds to support missionaries under the direction of the Reformed Presbytery of Pittsburgh, in preaching the gospel and organizing societies within the bounds of the Presbytery. The means by which the members of this society propose to accomplish this object are their own annual contributions, soliciting donations from others and sewing—devoting their earnings."

At their recent annual meeting it appears from the report of the treasurer that there is now on hand a sum amounting to nearly two hundred dollars. They have made various contributions for the purposes specified in the article of the constitution given above, and it is a fact that by means of funds raised by this society and contributions from other congregations of Pittsburgh Presbytery, a new field of missionary labor has been recently explored with the most encouraging results. In the counties of Armstrong, Jefferson, Clarion, Warren, &c. in Western Pennsylvania, the Reformation banner has been unfurled. From these places, the people awaked by the visits of our licentiates and ministers, are crying to the Presbytery for ordinances. The sacrament of the supper is at the request of the people and by appointment of Presbytery to be dispensed in the month of June, in one of their own places, where till lately the name *Covenanter* was scarcely known.

Let then those that have begun persevere in this labor of love, and let others be stirred up to go and do likewise, and let all remember the apostolic exhortation, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

RIOTS IN PHILADELPHIA.

The city of Philadelphia and its northern suburbs, have been the scenes of alarming riots which continued with unabated fury for several days. These outrages were begun by the Papists in an unprovoked attack made upon a meeting of the "Native American" party, held in Kensington on the 6th of May. The facts of the case are as follows:—On the Friday preceding the above named day, a meeting of the Native Americans was attempted to be held, but was prevented by the turbulent conduct of a number of Papists whose aim evidently was to keep the meeting from doing any business. On the 6th of May, the Monday following, the party agreed to hold another meeting under the confident expectation that they would be protected by the civil authorities. Such expectation was

certainly not unreasonable, as in the meantime the Sheriff of the county of Philadelphia was informed of the intended meeting, and of what had taken place on the Friday, and his protection solicited.

In this, however, they were disappointed; the meeting came on, but no sheriff was there, or other officers, to preserve the peace by protecting the party thus peacefully met. The neighboring houses occupied by Papists were filled by numbers of these deluded and ferocious men, well armed with rifles and muskets, who fired upon the meeting; killing one man and wounding others. Such was the opening scene.

Another meeting of the American party, was held on the following day for the purpose of expressing their indignation at the treatment which they had received, when a murderous fire was opened upon them, by which a number of persons were killed and many more wounded. Having provided themselves with weapons, some of the Native party stood upon the defensive, and repelled the attack as far as was practicable, considering that their enemies were sheltered within walls. In the several assaults made, eleven or twelve in all, of the American party, were killed and as many wounded; some of them severely. The number of their assailants killed and wounded, is not known, as for obvious reasons their friends find it convenient to keep that concealed. Several of the military companies were called out in the afternoon. As they marched towards the place of attack they were saluted by a shower of shot from the Romanists, without, however, doing any harm.

The work of outrage was continued on Wednesday. And as might have been anticipated great numbers of riotous persons assembled, who proceeded to take summary vengeance on the Papists. In retaliation for the bloody tragedy of the preceding days they burned the neighboring mass-house called St. Michael's, the female school, or nunnery connected with it, the priest's house, and a number of other buildings, from which the attacks had been made; wrecking several other houses belonging to Papists the occupiers of which were supposed to have supplied the assailants with ammunition, including that of the Alderman of the ward, who is also a Papist.

The mob then proceeded to the mass-house called St. Augustine's, which is within the city proper; this they also burned, with the house of the Priest, along with its furniture and a valuable library. Further devastation was prevented by the prompt arrangements made by the military department. Strong guards of soldiers were placed around the most obnoxious of the mass-houses throughout the city. And though a great deal of excitement was kept up by the menaces of the mob, for several days, here terminated the scenes of violence and outrage. The limits of the present number preclude us from laying before our readers some remarks which we had designed to make in connection with the above facts. This we will do in the next number.

NEW PUBLICATIONS.

1. The integrity of our National Union, vs. Abolitionism, an argument from the Bible in proof of the position, that believing masters ought to be honored and obeyed by their own servants, and tolerated in, not excommunicated from the church of God: being part of a speech delivered before the Synod of Cincinnati, on the subject of Slavery, September 19th and 20th, 1843. By Rev. George Junkin, D. D., President of Miami University.

This is a pamphlet of 80 pages issued in Cincinnati during the past winter, containing as much sophistry as could well be pressed into the same bounds. It is throughout a hard wrought defence of Slavery; and the trick is played off on almost every page, not excepting the title page, of making *servant* and *slave* synonymous.—The presumptuous abuse thus made of the sacred volume, by a divine of such standing as Dr. Junkin, strikes the sanctified mind with horror, to which indignation and pity succeed. Close logical discussion is no where found in the work, but in place of this, there is a species of school-boy logic, in which the principal word or phrase has a double meaning. This begins with the beginning of the title and continues to the end of the "speech." It is no where defined whether the Dr. means by "Integrity," the honesty and purity of the Union, or the entire unbroken state of it. Even in his dedication he seems to keep up the idea of pleasing the spirit and the flesh. The "speech" is inscribed to two Rev. Gentlemen, and two Esqrs. who make no profession in any church. He takes special care not to assert that slaveholding is right, and about as much care not to assert that it is wrong, yet he advocates slave-holding, slave-buying, slave selling, yes, and slave-breeding. When the Dr. reads in his bible that the priest might have servants born in his house, he gives us this paraphrase, "a servant of God, a slave-breeder," pp. 27 and 28. He admits, to be sure, that slavery is "*an evil*," but here is the double meaning, whether it be moral or natural—whether it be evil to the master or the slave. On close examination the reader can discover that the evil is a natural evil inflicted on the master, for says he, p. 57, "But it is now proverbial that many slaves devour their masters." The Dr. means figuratively, he knows they are not cannibals. "They consume more than they can produce—they receive more wages than they earn—they get more than is just and equal." Poor master! he must pay higher wages to slaves than to the free blacks, or to whites, and obtain the privilege of enjoying this evil, by paying to some former possessor from 500 to 1000 dollars, to say nothing of the expense of chasing fugitives to Lake Erie, and returning without them, the taunts of Abolitionists, the danger of revolt and the lashes of a guilty conscience, with not a cheering ray of comfort, save a sympathizing look from a Dr. of Divinity, professor of moral science, or president of a University.

The first scripture passage cited by Dr. J. is a good precedent for those to follow whom he defends. It is the language of Joseph's brethren, Gen. xxxvii. 27 &c. "Come, let us sell him to the Ishmaelites," &c. &c. The Dr. does not plead this directly as an example for Christians to follow, yet he pleads that such men should be

retained in the church, tolerated as he calls it. At the same time he advocates the system of banishing the colored race from the nation; calling it the splendid scheme of Colonization. The introduction is egotistical. It sounds too much like Jehu's saying when about to engage in a better work, "Come, see MY zeal."

2. A Review of the above work.

This is a pamphlet of 130 pages, published also in Cincinnati.—The author withholds his name, from what cause we know not. He has no need to be ashamed of the work, nor is he *afraid* of being discovered. In all probability he felt so much disgusted with the pompous display of egotism in the work reviewed, that he ran into the other extreme. His name is Thomas E. Thomas, a member of the same fellowship with Dr. J. and Pastor of the church in Ross-ville, Ohio. The "Review" is well written, contains close logical discussion, and exposes fully the sophistry of the Dr.'s work. He takes nearly the same course pursued by Theodore Weld in his bible argument against slavery. The "review" is not merely a refutation of the "speech," but contains a full view of the subject of slavery as presented in the Old and New Testaments. The honor of refuting the Dr.'s sophisms is not great it is true, but the *manner* in which Mr. T. has accomplished the refutation, will make his name remembered. There is a great amount of Historical research and critical acumen exhibited in the "review." His remarks on the phrase "believing masters" are worth more than the cost of the work and the time of perusing it. All who feel an interest in the rights of man as they are exhibited in the great charter—the word of God, ought to read this work.

Both the works are defective in one point, namely, a lack of spirituality. Mr. T. writes too much in the style of his opponent, but he has this to plead, that his review does not *purport* to have been delivered in *Synod*, and of course he is at more liberty in writing, than if he were speaking in a constituted court, in the presence of the Head of the church, and in his name. The greater part of the review, however, was delivered in *Synod*, and perhaps when so delivered it was not liable to this objection.

It is a mystery not easily seen into how such a man as Mr. T. can remain in the Presbyterian church, knowing as he does the whole course of her action on that subject. A few items of history may suffice to illustrate the course of that body. In her Constitution as first published, the following was appended to the 142 question of the Larger Catechism, where 1. Timothy i. 10 is cited. The law is made for manstealers. "This crime among the Jews exposed the perpetrator of it to capital punishment, Ex. xxi. 16, and the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it. Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them. To steal a freeman, says Grotius, is the highest kind of theft. In other instances we only steal human property, but when we steal or retain men in slavery, we seize those

who in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. i. 28. Vide Pooli synopsis in loco."

While this note still remained a part of the constitution of that church, we find the following transaction recorded in the minutes of the General Assembly, 1816.

"The committee to which was referred the following question, viz.: Ought Baptism, on the profession and promise of the master, to be administered to the children of slaves? reported, and their report being amended was adopted and is as follows, viz.:

1. That it is the duty of masters who are members of the church, to present the children of parents, in servitude, to the ordinance of Baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the Gospel provides.

2. That it is the duty of Christ's ministers to inculcate this doctrine, and to baptize all children of this description, when presented to them by their masters."

When the constitution was revised in 1821 the note about man-stealers was entirely left out, and the action of the Assembly both before and since leaving it out, has been in opposition to the unchangeable truth contained in that note. Surely this is wickedness.

H.

OBITUARY OF MARGARET JANE SHAW.

The subject of the following memoir was born in Pittsburgh, Pa. on the 31st of March, 1816. She was the daughter of Robert and Sarah Burnside, and the third of four children who were left without a mother, when the youngest was but 18 months old, she dying in her 33d year, leaving three daughters and one son. Of these all the others died before the subject of this memoir—her elder sister, Mrs. Adams, in the 24th year of her age; her brother in his 22d, and her younger sister in her 21st. She was educated in Reformation principles by the Rev. Dr. Black; but owing to the troubles of 1833, did not join the church until she was about 20 years of age, a thing which on her death-bed she mentioned with regret.

On the 28th of February, 1843, she was married to James W. Shaw, and with him went to Argyle, Washington county, N. Y., where she died on the 27th of March, 1844, in the 28th year of her age. Her disease was chronic aphthæ.

Being naturally of a delicate constitution, after the death of her brother and sisters, it seemed to be impressed upon her mind that she was not to live long. Nor was this a slight impression such as is soon effaced by time. It was abiding, and a subject to which in conversation her mind was often turned. She enjoyed tolerable good health, however, until about nine weeks before her death.—At that time, having had an influenza cold, but from which she had partially recovered, her ears festered, from which for 24 hours she

suffered excruciating pain. As soon as the pain abated Erysipelas began around her ears, and in three days it spread over her face, which became much swollen and inflamed. Having pretty nearly recovered from this attack, she was after 48 hours hard labor delivered of a still born infant. She then lingered for about four weeks. From the first her physician had no hopes of her recovery; indeed most of the time she had but little hope herself, and in view of death left her written advice to her husband, father and step-mother. On the morning of the day before she died she became restless, in the afternoon still worse, but in the evening comparatively easy. About 10 o'clock her husband said to her, Margaret, apparently this will be a hard night with you. Yes, said she, it is drawing near to a close. Are your hopes of salvation strong and your views of Christ clear? My hopes are strong, but my views are not so clear, said she, and then repeated several times the expression of the Psalmist in the 119 Ps. "I have hoped in thy word," I have still one earthly wish, said she, if father should come that I might be spared to see him, and added immediately, not my will but thine be done, O Heavenly Father. As she grew worse, her father-in-law, at her request, sung the 23d Ps. and read the 12th chapter of Hebrews and offered up a short prayer. When evidently dying she was asked if she knew that she was dying. She said yes. Is it a hard thing to die? Yes. Do you feel any pain? No, no, and so continued to say as long as she could speak, and when unable to speak she shook her head. Have you any particular text to which you cling? He is all my salvation, He is all my desire, was her reply. Having lain quiet for a little she was asked again to speak. Be faithful in your Master's cause, said she to her husband. Do you not think that I have been too plain in painting out men's sins, said he? No, no, said she, you cannot be.

When the second chapter of the song of Solomon was read to her, she remarked that that was a delightful song. She was asked if she could appropriate any of it to herself? Yes, said she, "My beloved spake and said to me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Afterwards she shook hands with her father and mother-in-law, and said, if father comes, (for she had written to him to come and see her,) bid him good-bye for me; lay me out on this bed, and bury me in the baby's grave. For a little while she lay quiet, during which the clock struck five. She was asked what time it was. Being unable to speak she held up her five fingers, and a quarter before six her soul departed to a world of spirits while she was engaged in prayer. Her last words were, "Lord Jesus receive my spirit."

She was buried with her little babe in the North Argyle grave yard, and a headstone shall remain to mark the spot, bearing this simple inscription: MARGARET JANE, and her INFANT BABE.

ITEMS OF INTELLIGENCE.

France.—The Minister of Justice has addressed a circular letter to the Prefects of the departments, in which, after observing that there are many places in which the Protestants not being sufficiently numerous for the government to allow a salary to a pastor, they sometimes subscribe together to appoint a pastor, in order that they may perform religious worship in the regular way, he recommends that in all cases full protection shall be extended to them whilst in the quiet exercise of a right respected by the principle of religious toleration. The Minister's circular has been rendered necessary by attempts to throw obstacles in the way of the public worship of Protestants.

Russia.—The Emperor Nicholas has issued an ukase encouraging the Jews to give themselves up to agriculture, and recommending the land owners to employ the Jews in tillage. Every Israelite farmer is to be exempt from the conscription for ten years, and for fifty years from all tax on the land which he may own and cultivate himself with the assistance of men of his own religion. Every person who shall take into his service two hundred Jews is to obtain the rank of noble for life; and every person who employs more than 200 Jews is to be invested with hereditary nobility and all the privileges attached to it.

Cape of Good Hope.—Her Majesty's steamer Thunderbolt arrived in Table bay, from a cruise, on 20th January, having captured three slave vessels with 1,233 negroes on board. One had 660 slaves, another 327, and the other 246.

The South African Commercial Advertiser of 27th January, says that in some of the slaving vessels recently captured, the space between decks, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees—they were pushed in, or, lying flat on their faces, crawled in like worms! It is almost impossible, adds the Commercial, to think of such things without calling on the thunder and the earthquake to blast and submerge the infamous island of Cuba, and the empire of Brazil, for there is the root of the evil.

Italy.—The last letters from Italy are full of accounts of the armed bands which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and it is said that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed.—The Duke of Modena, who is greatly alarmed by the reports circulated of an expedition prepared by the emigrants, has demanded assistance from Austria. It was the universal belief in Paris that "the entire Italian peninsula is ripe and ready for revolt, but that no danger of a rising on a large scale can exist during a time of peace or so long as the colossal force of Austria in Italy remains undiminished."

The Ambassadors of England and France have given to the Governments interested, assurances the most positive, that energetic measures will be adopted to defeat any plots that may have been contrived, either in Algeria and Corsica, or in the island of Malta, to bring about revolutions in Italy.

The Last of the Stuarts.—This most wonderful character still lives at Tweedmouth. A Scotch paper says, he completed his 115th year on Christmas, 1843. His father, Gen. John Stuart, was a cousin of "Prince Charles," the Pretender. His grandmother was the lady of Airlie, well known in old Scotch song—James Stuart saw those memorable battles during the rebellion, 1745, Preston-pans and Culloden, and has spoken to, and had wine with the Pretender.

He served on the side of the royalists in the American war, and was at the battle of Quebec, where General Wolfe lost his life at the moment of victory. He served on board a man-of-war for many years under those naval heroes, Admiral Rodney and Rear Admiral Hood. He has been five times married, and now lives with his fifth wife, 75 years younger than himself. He has had by his several wives 27 children; ten of them have been killed in battle—five of them in India, two at Trafalgar under Nelson, one at Waterloo, and two at Algiers.

For nearly 60 years he has travelled in the Border districts as a wandering minstrel, playing on a fiddle, but he never asked alms from any one. Hundreds of persons can bear testimony to his amazing strength, from which circumstance he got the bye-name of "Jemmy Strength." Among other feats he could carry a 24 pounder cannon, and has been known to lift a cart load of hay upon his back. Many a time he has taken a jackass, and walked through the toll bar, carrying it on his shoulders.

Emancipation of Slaves.—J. G. Palfrey, Esq., late Editor of the North American Review and present Secretary of State of Massachusetts, having by the death of his father in Louisiana, become the possessor of twenty slaves, has resolved to give them all their freedom; and as the Legislature of Louisiana has refused to allow them to remain in that State, he has now gone there for the purpose of making arrangements to bring them to the free States. This conduct is the more honorable to Mr. Palfrey when it is considered that he is very far from being a rich man.

Mormon Politicians.—The Mormons recently held a meeting at Gen. Smith's store, in Nauvoo, to consult upon measures for the furtherance of their designs, in the next Presidential election. Several gentlemen addressed the meeting on their grievances, their rights, numbers and political influence. The official proceedings say: "From the statements presented, we have no reason to doubt but we can bring, independent of any other party, from two to five thousand votes into the field. Several gentlemen were nominated to attend the Baltimore Convention, to make overtures to that body."

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

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No. V.

THE STUDY OF ECCLESIASTICAL HISTORY.*

The church is a society composed of members of the human family in covenant with God. This society was constituted by the Lord Jesus Christ in Paradise immediately after the fall. The design of the illustrious Founder was to display the divine glory in the salvation of sinners. Such a design, exercising and displaying in its accomplishment all the perfections of Godhead, could not fail to produce results the most stupendous. For the building of mercy, a foundation firm and permanent was laid. The Mediator of the new covenant was appointed to erect the superstructure. And this appointment he fulfils, notwithstanding the combined opposition of Satan and ungodly men. "The gates of hell shall not prevail against it." He shall bring forth the headstone thereof with shoutings of grace, grace, unto it.

An object so grand is well suited to attract the attention of every intelligent being. To the holy angels it furnishes matter of delightful contemplation. "By the church is made known to the principalities and powers in heavenly places, the manifold wisdom of God." Their admiration of the perfections of their Creator is heightened by beholding them displayed in the system of grace. "There is joy among the angels over one sinner that repenteth;" and from their delight experienced in every instance of conversion, we may infer the fulness of joy with which they behold, in every age, the ransomed of the Lord coming to Zion.

But the redeemed from among men, have in the church a special interest. To them she is indeed an object of delightful and profitable contemplation as displaying the glory of the divine perfections. She also presents the strongest claims to their support and affections, securing to them, as she does, the most invaluable privileges by her blood bought charter. They do more than walk about Zion, count

*A Lecture delivered at the opening of the sixth session of the Seminary of the Reformed Presbyterian Church: Allegheny, Nov. 7th, 1843, by Rev. Thomas Sproull, Professor of Ecclesiastical History, &c.

her towers, mark her bulwarks, and consider her palaces—they enter the sacred edifice, admire its beauty, and make it the place of their permanent abode. “They that love his name shall dwell therein.”

Nearly six thousand years have elapsed since the foundation stone was laid in Zion. The building is still progressing, a visible monument of divine goodness, wisdom and power. Vain have been all the attempts of its enemies to effect its destruction. God is in the midst of her, she shall not be moved. “No weapon that is formed against her shall prosper.”

Among the subjects claiming the attention of those “who would be instructed unto the kingdom of heaven,” the history of the church is not of the least importance. Of this subject it is proposed to treat in this lecture, according to the following plan.

I. Show the advantages of an acquaintance with ecclesiastical history.

II. Exhibit a plan for the successful prosecution of this branch of study.

I. The advantages of an acquaintance with the history of the church.

1. The gratification of a desire for knowledge. This desire is natural to man; and the proper gratification of it, as well as of all our desires, conduces much to our happiness. Children at a very early age give evidence of a disposition to enlarge their stock of knowledge, and of delight when they have made an intellectual acquaintance. All men are like the Athenians, desirous “to hear or tell some new thing.” Writers of fiction, aware of the existence of this principle, take care when catering for the intellectual appetite to spice the food with a good share of novelty.

That we are thus constituted for a wise and good end, there can be no doubt. He who has endowed us with a desire for knowledge has made provision for its legitimate gratification. And by thus constituting us, he has furnished us with motives which act as internal springs to move the soul in a direction favorable for the supply of its intellectual wants. This very consideration commends to our attention the cultivation of an acquaintance with the history of the church. In no other history is there so much that is fitted to excite emotions of wonder and admiration. From her organization till the present time, and onward till her militant shall be exchanged for her triumphant state—the church, as exhibited in the records of the past, and the predictions of the future, presents to view the most interesting object to which the attention of intellectual beings can be directed. It cannot be otherwise. The plan of her existence was devised by infinite wisdom, and executed by almighty power. The works of God in the creation and government of the universe are well suited to awaken in the soul emotions of wonder; but in the organization of the church out of materials seemingly unsuitable and in a way beyond the conception of created minds—in her preservation in the world that lies in wickedness, from the malicious designs of her numerous and powerful enemies, and in her final deliverance from every thing that defiles or injures, when she shall become “a glorious church not having spot or wrinkle or

any such thing," there is such a glorious display of all the divine perfections as should excite in the soul the highest degree of admiration. When Moses saw that the bush burned with fire, and was not consumed; he said, "I will now turn aside and see this great sight why the bush is not burnt." A spectacle not less wonderful is exhibited in the continuance of the seed of the woman exposed as they are to the subtle and fierce assaults of the serpent and his seed. The interest of the beholder is much increased, by a consideration of the invincible hand that operates in every part of the magnificent scene. Phenomena there are exhibited in the ecclesiastical heavens which can never be explained, without taking into the account that "the Head of the Church is Christ, and the Head of Christ is God." That she has survived great kingdoms and mighty empires, is owing to His mandate who "puts down one, and sets up another." "Thus saith the Lord, as new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it, so will I do for my servant's sake that I may not destroy them all."—"Touch not my anointed and do my prophets no harm." "Because I live ye shall live also."

The truth of this history is also an important matter to those who seek by an acquaintance with it to gratify their desire for knowledge. The evidence on which our faith rests respecting the history of the church for the first four thousand years of her existence is divine, and the remaining part of her history is sustained by clear and competent testimony. Here our sympathies are not awakened by a well told tale of imaginary distress—our admiration is not excited by a fictitious detail of extraordinary deeds—our indignation is not aroused by a farcical exhibition of treachery, injustice or cruelty. This is the case in reading works of fiction and some that profess to narrate matters of fact. With them the illusion is soon dispelled, and the very thought that the narration is not real destroys the effect and induces the sensible reader to lay aside the book with disgust, and to avoid being the second time duped by the artful novelist.—But with feelings the very reverse, we rise from a perusal of the history of the church. The mine in which we have been digging has proved productive, and we enjoy the pleasure of a rational gratification of our intellectual cravings.

2. An increase of useful knowledge is another advantage of an acquaintance with the history of the church. The amount of information acquired by reading depends not on the quantity, but on the kind of matter read. And an interest in the subject is necessary to fix the attention to facts read or recited. We peruse the biography of a friend or intimate acquaintance with more lively interest, than of an entire stranger. The patriot dwells with delight on the history of his native or adopted country, and treasures up in his memory even the most trifling incident, whilst the histories of other nations are hastily perused, and important facts are soon forgotten. In this way we may account for the manifest disproportion between the amount of knowledge possessed and the quantity of reading performed. That the present generation are a reading people, is true, but that they are a well informed people is a statement which

facts will not warrant us to make. And much of the knowledge that is possessed, cannot with any propriety be called useful. The greater part of readers are like the ill-favored kine of Pharaoh's dream, however much they eat they still remain lean. That the student of ecclesiastical history may be profited by his labors, it is necessary that he be a member of and really attached to the church. He must set "Jerusalem above his chiefest joy" and earnestly desire that all the days of his life, he may dwell in the house of God "to behold the beauty of the Lord and to inquire in his temple." To those who are not animated by this desire, the church possesses no attractions. They view her as an outcast, saying "this is Zion whom no man seeketh after." They have no desire either to know her history or to inquire into her destiny. But there are some to whom the very dust of Zion is dear and who take pleasure in her rubbish and her stones. To them every incident connected with her history is deeply interesting. From God's dealings with her and with the kingdoms of this world on her account; they learn much that enlightens the understanding and warms the heart. And feeling identified with this spiritual association, and being taught that there is a general uniformity in the dispensations of divine providence, they review her past history, to lay up in their memories and in their hearts facts, that will serve in future, as incentives to duty, encouragements under trials, and antidotes to the temptations of the adversary.

The church is "the light of the world." This important truth must be kept in view by those who would with advantage peruse her history. She shines it is true with borrowed light, but the beams which she reflects emanate from the Sun of righteousness.—Like the moon to which she is compared in scripture—she has her times of waxing, and of waning; of obscurity and of brightness. The causes of these changes furnish to the serious inquirer subjects of more profitable investigation than do the phenomena of the heavenly bodies to the learned astronomer. They often lie deep, and for a long time operate silently, while those who are most concerned, appear wholly unconscious of their existence. To this fact may be ascribed the apathy of the church, when in times of declension she seems insensible to impending danger. But the faithful historian throws open the chambers of imagery, and invites us to turn and see the great abominations that are committed in secret. And though the mind recoils from the sickening contemplation it is nevertheless profitable, at times, to explore these dark recesses, and see recorded by the pen of history a verification of the humbling truth that, "the heart is deceitful above all things and desperately wicked."

But there are other portions of the history of the church on which the mind dwells with equal advantage and greater pleasure. When the church is seen in her relation to her exalted Head, whether in her infantile, youthful or mature state she is "the perfection of beauty." From an acquaintance with her in "times of refreshing" the mind is replenished with knowledge delightful in its acquisition and profitable when possessed. Then the truth is verified, that the Lord dwelleth in Zion. He loves her with an everlasting love, and

though he visits her transgressions with the rod and her iniquities with stripes, yet he will not be unfaithful to his promise nor make void his covenant. These truths, full of consolation to believers, are exhibited in the biography of the bride the Lamb's wife; and "let him that readeth understand."

(To be continued.)

THE WAR WITH THE DRAGON.

(Continued from p. 85.)

In former numbers we endeavored to settle the *general* period of the war—the parties engaged—and the character of the first *particular* period, the war in heaven, applying the war of this period to the persecutions from the rise of the man of sin to the time of the reformation. We are now in the *fourth* place to notice the second period—that of the flood, and apply the general principles hastily noticed, to the particular features of this second period.

1. The dragon now carries on his war against the church and the interests of true religion by popular excitement rather than by arbitrary power and bloody persecutions.

Before the reformation the Pope claimed a supremacy over all matters, civil and ecclesiastical, and the right of distributing crowns and sceptres among the despots of the earth, and of parceling out power among them as a parent distributes gifts and toys among his children. And with as much complacency as ever the "*regnum donum*" was conferred upon a parasitical priesthood of later times, did the holy father divide the whole American continent betwixt Portugal and Spain. When kings incurred his displeasure, the most humiliating and degrading atonement was often required—the bow of the menial often made at the feet of the proud prelate, or the crouching offender stripped of his dignities and perhaps excommunicated from the pale of the visible church. Since the fall brought darkness into our world, never did thicker clouds hang over the human mind than during the dark ages of popery from the sixth century to the sixteenth. Learning and science degenerated with a rapidly receding tide, leaving behind the mire and dirt of a turbid sea. The tenth century in relation to letters among the Latins, was called the iron age—they were sunk into the most brutal ignorance. Superstition reigned with iron sway and ignorance riveted the shackles of despotism fast upon the human mind. The whole extent of the symbolical earth opened to view one wide-spread scene of impiety, superstition, idolatry, ignorance and crime. This state of things was superinduced especially through the corruption of the priesthood, and this debasing corruption too often found its perfect personification in the person of the popes, at once the patterns and patrons of every vice. In the hands of such men the sceptre became a scourge to mankind, and the altar the Golgotha of true religion and human rights, on which was laid the grave stone recording nought but what had once been.

A new era soon burst upon the world with its sun of science, religion and liberty. The bible, through the facilities afforded by the new invention of the art of printing, spread with rapidity and vigor defying all attempts to extinguish its blaze—its light and its heat were irresistible. The power and the infallibility of the pope began to be called in question. Emperors and kings, especially of Germany, France and England, began to feel their consequence and to think their sceptres were not the signs of the *name* merely of power, but of the *thing*. They consulted their own interests as primary, and the papal supremacy sank accordingly. Diets and councils, instead of papal bulls determined matters in religion.—The seeds of liberty were sown, matured by free discussion, popular feeling and excitement were abundant in their growth, and the people thought, spoke, discussed, and inquired for themselves—the whole current was changed by the reformation. The spirit which animated the bold and leading minds, such as Luther, Carlstadt, Melancthon, Zwingle and others was not long confined to a few leading and persevering adventurers. The populace caught their spirit, and the public debates which collected thousands and inflamed their minds—the “*Theses*” of Luther and other kindred publications spread over Germany and other parts of the continent—all combined in producing an extraordinary change upon the public mind, and in forming a current favorable to liberty and reformation which no power on earth could arrest. The dragon saw that it must be diverted into a different channel, to subserve his interests in the war; and in this he so far succeeded as to make it a powerful instrument of harm to the interests of true religion and the true church. He cast out his flood of errors, heresies, infidelity, atheism, &c., which carried into their immersing whirlpool all surrounding inferior streams, arresting the attention of the public mind now awakened to the investigation and discussion of every subject thrown out before it as a lure. The unsanctified mind is easily led into the abuse of the most sacred rights. An itching ear leads to hear every error. An inquisitive and speculative mind not seasoned with grace, becomes an easy prey to the fascinations of specious heresies, and the current bears up and carries away its airy and deluded victim into its deadly vortex.

The “*age of reason*” followed quickly the dawn of the reformation. Its spirit and genius counteracted to a lamentable degree the blessed influence of the spirit which characterized the reformation, (a spirit of veneration for the scriptures as the only rule of faith and manners—the infallible standard in all things) setting up conscience, reason and the will of the people above revelation, and denying to the cardinal ordinances of God that to which their Author assigned them, as gifts from above to man for good, and as the only conservative ordinances to whose righteous administrations God has annexed the infallible promise of good to those enjoying them and his perfect law given for their regulation. Such is the character of the spirit that has long been at work throughout all christendom. Every appeal is made to the popular prejudices, and to the popular will, while the divine ordinances are overlooked and the divine authority

disregarded. What the popular will demands must be done, though God command otherwise. The honor due to God and the submission due to his ordinances are given to the benevolence of man and to the enlightened spirit of the age. In revolutionary France, where God was dethroned and the will of the sovereign people set up, this rampant spirit of infidel independence run its curriculum, which terminated in the downfall of that revolutionary and infidel republic. The same spirit is doing its work of desolation in these United States—it is the life and soul of the civil institutions. All power is derived from the people as the original and rightful source; none acknowledged in God—none in his law; and yet, with the shocking perversion of the xiii. of Romans, is made the demand of conscientious allegiance to every thing in the name of power set up by the will of the people without regard to its moral scriptural claims upon the conscience of the christian, who takes the divine law as the only rule. And this demand is made upon the conscience on the ground that *the people* will it so. Is not this to exalt itself above God, and above all that is called God?

The dragon no longer since the reformation wars against the church by arbitrary power and bloody persecutions, but by popular excitements. Appeals are no longer made to the sword—nor does the devotee of the man of sin bow at the throne or the altar, but at the feet of the sovereign people.

2. Satan resorts to "authoritative tolerations" under the *popular* notion of civil and religious liberty—liberty of conscience, &c. A very plausible and popular external; yet in its abused and popular application is subversive of the divine authority and government.—Since the days of the Westminster Assembly "*Erastian toleration*" has been familiar to the faithful contenders in this and in the land of our covenant fathers. There, when settling the standards of the church, against it they "turned the battle to the gate;" and often since, have they been called to contend against it even unto blood in the high places of the field.

In consistency with these remarks, we, however, deny that any power on earth has the right to dictate to conscience either in faith or practice—that any civil power has the right of dictating or settling the faith or creed of the church, or can exercise any power "*in sacris*"—that the civil magistrate can have any right to compel ecclesiastical courts to meet at *his* call or can have any right to *sit* or speak in them, or adjourn them at his pleasure. The spiritual privileges and independency of the ecclesiastical courts—the liberty of conscience, and its freedom from the authority and commandments of men, and its exclusive subjection to the will of God in the scriptures, are subjects foreign from the affirmation of the proposition "that authoritative, erastian tolerations of this age, under the notion of liberty of conscience, are the effects of Satan's flood cast out to harm the cause of truth."

There are several kinds of toleration, which are as wisely set snares on Mispah and nets spread upon Tabor to ensnare the unwary. 1. Erastian tolerations, from which flow persecutions. From such did those bloody persecutions flow under the reigns of the bloody

James and the first and second Charles. 2. A granting of civil licenses to the violation of God's law, and legal protection to the violators in their transgression. An example or two will illustrate.—Licensed coffee houses, rum retailing shops, &c are the well known plagues and nuisances to society and the sources of the debasement of public morals—the sinks of debauchery and the generators of crime, wretchedness and misery, and yet these are *legalized*. Now if they are wrong who keep them, to license them is wrong. To give *civil licenses* to an acknowledged evil—*this* is the sinful toleration. We only mention Sabbath-breaking, slavery, idolatry, heresy. Why throw the civil or ecclesiastical arm around them, dandle them upon the lap, or afford them a sanctuary at the throne or horns of the altar? Again 3. A suffering to pass unpunished violations of God's law, either of the first or the second table, when that law requires such to be punished by his minister, the civil magistrate.—The capital punishment of the murderer is commuted, because the spirit of toleration demands it, though God's law be trampled upon, and though blood defile the land. The desecration of the sabbath is tolerated because conscience pretends the right, and the spirit of toleration holds the claim above the claims of the divine law, and the rights of the Divine Lawgiver. Stealing, selling, and holding as property stolen men, are tolerated by this unbounded sovereignty of the sovereign people, which nullifies at pleasure the divine law. The man who blasphemes his neighbor (slanders him) is fined *one thousand dollars*, while the man who blasphemes God is fined perhaps *fifty cents*! God's rights are small matters, human rights are sacred things, when the people think so.

Since the reformation, and since the extensive circulation of the bible has obtained and become popular, satan's policy evidently is to weaken its claims, lessen its authority and exalt the will of the people. In all these he has been but too successful. God's law is disregarded by the nations—they break his bands and cast his cords from them—they frame mischief by a law, and not only tolerate but give a premium to the transgression of the statutes of Heaven.—“They have made void thy law divine.” They render unto Cæsar, but not unto God.

3. The flood of the dragon is visible in the national and ecclesiastical revolutions of the second period. Here we offer but a passing remark. To trace the history of revolutions and changes since the reformation would be at once the appropriate and interesting work of the historian. Presuming some acquaintance with the history of the past events in relation to those very important changes that have passed over christendom for a period of about three hundred years, the careful observer will be at no loss to discover the direful effects of the flood which has swept over the whole face of the symbolical earth, in the wreck, and devastations and breaking down and bearing away the works of many generations. In these will be seen verified the truth that, when unlawful restraints are suddenly removed, and the chains of slavery suddenly fall, there is a proneness to the other extreme—licentiousness. A spirit of insubordination engenders, and dangerous revolutions ensue.

Never in any period since the creation, have revolutions passed over the face of society in such rapid succession, as since the reformation. And now when casting an eye around, we may well exclaim—what is stable? The fetters of popish despotism being sundered, and the nations feeling themselves free from the trammels of superstition and persecution, rushed with impetuous madness into a wild and deluging licentiousness which has shaken every thing that had for ages been thought fixed; and another order of things has been introduced bringing in its train sudden and successive and endless changes. The churches and the nations are convulsed; and answering to the prophetic chart faithful in every outline, we have now, in the providential dispensations of the Mediator, penciled and filled up the divine delineation concerning them—“And I will shake all nations,” “yet once it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land.”

(To be continued.)

CALVINISM AND ARMINIANISM CONTRASTED.

(Continued from p. 88.)

5TH POINT.—PERSEVERANCE OF THE SAINTS.

Calvinists and Arminians differ respecting the perseverance of the Saints. Arminians allege that God gives to the regenerated the means of preserving themselves in this state—for the effecting of this purpose gives grace to every man, which grace he himself is capable of improving, so as to work out by it his own salvation. They take it for granted that common grace is given to every man, with which according as his will co-operates or not, he is, or is not saved. Calvinists deny that there is such a thing as common grace, there is no notice taken of it in Scripture. They affirm that the work is begun by sovereign grace, that the foundation is laid in grace, and that every succeeding part of the superstructure is raised by grace, and that “the head stone is put on with shouts and acclamations of grace, grace unto it.”

Election, justification and adoption, are all acts of God's free grace, and in every successive step of sanctification the sovereign grace of God is displayed. The first sanctifying act, called renovation or regeneration, is an act of sovereign grace, and all the succeeding acts in the progress of this good work by which the soul is purified and brought to perfection, are to be ascribed to the same source. The believer requires fresh supplies of grace in every part of his journey: the enemies he has to encounter are so numerous and powerful, the temptations with which he is assailed are so insidious and fascinating, and his trials are so severe and perplexing, that he requires grace and strength to help in every time of need.—Like the travellers to the literal Jerusalem, they go from strength to strength, from one communication of grace to another, unwear-

iedly, till they appear before the Lord in Zion. They receive out of the fulness of Christ grace for grace, and strength in proportion to their difficulties. "My grace," says God to Paul in his distress of spirit, "is sufficient for thee."

Modern Arminians maintain that the regenerate may lose true justifying faith—fall from a state of grace, and die in their sins. In other words, that they may be in a state of grace to-day, and heirs of Hell to-morrow. This surely cannot be applicable to these modern perfectionists, who think they can live without sin;—if they can live without sin, there is no fear of them dying in sin.

That God's elect shall persevere to the end, I shall prove by the following arguments and scriptural expressions:—1. The doctrine of the saints' perseverance rests on the solid basis of the divine perfections. The fore-knowledge of God proves the doctrine. "God hath not cast off his people whom he foreknew." "Whom he did foreknow, (that is those on whom he fixed his love from eternity,) them he did predestinate—whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." Rom. viii. 29-30. The conclusion of this chain of reasoning is 'whom he did foreknow them he also glorified.' The Omnipotent power of God shows the final perseverance of the saints. They are kept by the power of God through faith unto salvation—divine Omnipotence is pledged for their safety. "My Father who gave them me is greater than all, and they shall never perish, neither shall any pluck them out of my Father's hand." The love of the Father and the Son secures their perseverance. Whom the Redeemer loves, he loves unto the end. God loved believers with an everlasting love, drawing them with his loving kindness; and he declares "that his loving kindness shall not depart from them, neither will he suffer his faithfulness to fail."

2. The perseverance of the saints follows irresistibly from their election. Believers are chosen in Christ before the foundation of the world, not on account of their foreseen faith or good works, but that they should be holy and without blame before him in love.—"They are chosen through sanctification of the spirit and belief of the truth." "They that are with the Lamb are called, and chosen, and faithful." They are chosen from the world of mankind lying in wickedness, and "kept in the hollow of Jehovah's hand as the apple of the eye." "Who shall lay any thing to the charge of God's elect? He has predestinated them to the adoption of children by Jesus Christ to himself according to the good pleasure of his will." But can it be supposed that a purpose of God thus formed would be frustrated? should they fall away then God's purposes solemnly adopted and declared, would prove abortive, and God would be finally disappointed—nor could that scripture be true—"His council stands, and he will do all his pleasure." 3. The death of Christ as a surety and substitute for his people, proves this doctrine. "He laid down his life for the sheep," and not for the goats. His atonement and intercession are co-extensive. "He intercedes for those in whose room he suffered; for no more and for no less." He died in the room of his people—he says, "if ye take me let these go

their way." 4. His intercession proves the same doctrine. "I pray for them, I pray not for the world; but for them which thou hast given me." To show that this is not restricted to the disciples, He says, "Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be one as thou—Father art in me and I in thee, that they also may be one in us." In this petition Christ prays the Father, that all those who should believe in him through the words of the Apostles may become partakers of that divine union in the heavens, which is the most perfect created resemblance of the ineffable union of the Father and the Son. If then his children fail of sharing this union, the prayer of Christ here recited will not be answered. He prays also that "they may be with him;" if they do not persevere in holiness, they cannot enter heaven, and this prayer also would remain unanswered; but the divine Word declares that they shall be kept by the power of God, through "faith unto salvation, and presented to the Father at the last day without spot or blemish, or any such thing." 5. From the consideration, that he who hath begun a good work in them is able to carry it on to perfection. To accomplish the salvation of such as believe in Christ, God sent his Son to become incarnate, to live a life of humiliation and suffering, to die on the cross, and to lie in the grave. He has raised him from the dead, and exalted him to his own right hand, and constituted him at once an intercessor for his people, and the head over all things to the church. He has also sent the spirit of grace to complete by his almighty energy the work of infinite mercy in sanctifying, enlightening, and quickening the soul and conducting it to heaven. If he has done so much, will he leave the work unfinished, and allow himself to be disappointed in the end? We cannot reconcile this supposition with the perfections of God. On this ground, Moses pleads for Israel, Deut. ix. 26–29, and Joshua intercedes on similar principles, Joshua vii. 7–9. If it would have reflected dishonor on the great name of God to redeem the Israelites out of Egypt, and then to destroy them in the wilderness, still more inconsistent with the divine perfections would it be to suffer those to fall and finally perish, whom God has elected and redeemed from the bondage of a natural state. 6. Because "they are members of his body, of his flesh, and of his bones." If any of them could be dissevered, the mystical body of Christ might be maimed and mutilated. It would not be perfect and glorious, but unsightly and deformed. 7. The believer's charter to the inheritance is the same as the Redeemer's. They are heirs of God and joint heirs with Christ. If the Redeemer's charter be so good, so is theirs; if it cannot be broken, neither can theirs. Their lives are hid with Christ in God; because he lives they shall live also.*

8. Because they have the first fruits and earnest of that inheritance. If an earnest gives security among men, much more so with God.—Men may neglect to fulfil a bargain even after they have given earnest, but God will not tantalize his creatures by first giving them the

*The reader will find a number of these arguments in Paul's excellent work, "A Refutation of Arianism," &c.

Holy Spirit as the earnest of their inheritance, and afterwards excluding them from the full possession. 9. Because they are sealed by the Holy Spirit of promise to the day of redemption. They cannot fall away and be lost unless the broad seal of Heaven can be broken. The Holy Spirit dwells and operates in them, and preserves them in the path that leads to everlasting life. John iv. 1. 10. If the saints do not persevere to the end, the joy of Heaven over their conversion is groundless and vain. Christ says "that there is more joy in Heaven over one sinner that repenteth, than over ninety and nine persons that have no need of repentance." According to the Arminian scheme, the object of this joy, though a penitent to-day, may be a reprobate to-morrow; may thus finally lose both his holiness and happiness; and becoming more guilty, may of course become a more miserable wretch, than if he had never repented. In this case there would be no ground for joy at all, the celestial inhabitants instead of possessing solid and rational joy, would merely be tantalized with a hope of good never to be realized. Finally, the declarations and promises of scripture prove the perseverance of the saints. Job xvii. 9. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Prov. 4. 18. "The path of the just is as the shining light that shineth more and more unto the perfect day." John vi. 39-40; x. 27-28; Jer. 32-40; 2 Thes. iii. 3; 1 John ii. 19; John iv. 14; v. 24; Phil. i. 6; and Jude 24-25.

NOTICES OF THE COVENANTERS.—NO. 6.

A short time after the accession of James, Mr. Renwick held a conventicle in the moor of Evandale. A great company assembled from all quarters to hear the word of truth preached by this youthful and zealous servant of Christ, who almost single handed, maintained the standard of the gospel in the fields. After the day's work was concluded, a meeting was held on the spot, for the purpose of deliberating on what, in the present posture of affairs, was best to be done. After much consultation it was agreed that a full declaration of their principles should be published at the cross of Sanquhar on an early day. They were convinced that no redress of their grievances was to be obtained; they saw that they could not rectify matters for themselves, and that the only thing left for them to do was to testify publicly and strongly against the evil complained of. It was stated by some present that Mr. Shields had lately returned from Ireland, and was under hiding in the west, it was therefore agreed that before any thing definitive was done another meeting should be convened in a glen a few miles to the northwest of Sanquhar, and that Mr. Renwick and Mr. Shields together should concert measures respecting the proposed declaration. Having, therefore, come to this declaration, the assembly dispersed, every one being enjoined to observe the strictest secrecy. It was not an easy matter, however, to secure the secrecy necessary in such cases; for it was not possi-

ble to hold any meeting, even in the remotest solitudes, without the intrusion of spies and informers, who appeared among them as wolves in sheep's clothing, and who, by goodly words and fair speeches, insinuated themselves into the good graces of the simple-minded people, who, practising no deceit themselves, were not so ready to suspect others. The appointed day of meeting at length arrived. Mr. Renwick, who at this time lodged in a place called Cumberhead, where he was kindly entertained for his Master's sake, had a journey of about twenty miles to accomplish. He was accompanied by a few faithful friends, one of whom, named Laing a steady adherent of the cause, lived in Blagannach, not far from the place of the supposed meeting. Blagannach is situated in the very heart of the mountains, about half-way between Sanquhar and Mirkirik and near Hyndbottom, the lonely scene of a great conventicle held on one occasion by Cameron. The locality affords a specimen of one of the most perfect solitudes in the south Highlands, and, in former times, when the glens were not opened by roads, nor cleared of their woods, would not be easily accessible. The Laings of Blagannach are a very ancient family, their race having now been resident in that place for nearly four hundred years. The road between Cumberhead and the place where the conventicle was to be held was very rough and mountainous, and not easily travelled on horseback. Mr. Renwick and his company, therefore set out on foot the evening before. The night-season was adopted for the purpose of concealment; and after many a weary and toilsome step they reached the spot in the early morning. As they came along, groups of people were seen gathering in from all parts to the secluded glen. The numbers that were assembling showed the deep interest which the populace generally took in the matter. When a goodly number of the people had congregated, and were silently waiting till the services should commence, a man on horseback was descried in the distance, advancing with all the speed that the ruggedness of the ground would permit. The deep murmuring of voices was heard throughout the congregation, like the low muttering of remote thunder. It was obvious to every one that the horseman was the bearer of important tidings; this was indicated by his hurried and impatient movements. Every heart throbbed with solicitude, and the anxiety of the moment was intense. At length the approach of the messenger put an end to suspense. "Ye are betrayed, my friends!" vociferated he, when he was within cry of the company: "Ye are betrayed and the enemy is at hand." This was indeed the case, a traitor had found his way into the camp at the former meeting, and he lost no time in communicating the designs of the party to the enemy. This informer was a man of the name of Sandilands from Crawford-John, who had been seen in company with the commander of the dragoons on the evening preceding. This infamous character was in the pay of the enemy; and he exerted himself in every way to gain the good opinion of his employers, and to retain his lucrative situation.

This information spread consternation throughout the meeting, and it was resolved instantly to abandon the spot, and to retire to a

still more secluded place among the mountains, and the neighborhood of Blagannach was fixed on as the place of retreat. The tent under the awning of which Mr. Renwick was to address the multitude, was erected on the edge of an impassible morass, and was constructed of strong stakes driven deep into the moss, and covered with the plaids of the shepherds. Before the work of the day commenced, it was agreed that Mr. Renwick should exchange clothes with some individual present. The design of this was, that, in case of the sudden appearance of the troopers, he might the more readily effect his escape. There was no small danger attending this experiment to the man who should assume Mr. Renwick's dress—as a person in clerical habiliments would, in these times, be easily distinguishable from the rest of the people. Laing, however, was ready to incur all the risk attending the project, and he generously offered to substitute himself in Mr. Renwick's stead. He was a stout and intrepid man, and fully prepared for a tough pursuit by the enemy, should they make their appearance. Mr. Renwick was forced to comply with the wishes of the company, and to attire himself for the present in a garb different from his own, but not an inappropriate one for it was the garb of a shepherd. This was done with a most generous intention, for Mr. Renwick, possessing a constitution by no means robust, was much exhausted with the toil of the previous night's journey, and therefore incapacitated for much exertion in the flight before his pursuers.

When all things were arranged, and the watches stationed at proper distances to give due warning in case of danger, this little church convened in the wilderness, engaged in the solemn worship of God. The words from which Mr. Renwick preached were, "He that toucheth you toucheth the apple of his eye." This text, it would appear, was selected for the occasion and it is expressive of the peculiarity of the Lord's care and sympathy in reference to his people, whose enemies are watching the opportunity of injuring them.—The eye is a very delicate and sensitive organ, and there is no part of the body we are so ready to defend with a more instinctive promptitude. Hence he who harms his people touches Christ in the tenderest part and inflicts an injury which he is prepared to resent.—This subject, then, would be employed by the preacher for the purpose of strengthening the faith and the fortitude of the handful that had now met among the mountains to bear witness to the truth.—There is something exceedingly soothing and encouraging in the thought that God exercises over us a special guardianship as his people, that the shield of his providential interference is interposed between us and our foes, and that the sympathies of Christ are ever awake in our behalf.

As the company were listening to the discourse, with minds deep absorbed in the subject, the word was suddenly interrupted by the report that the dragoons were within a quarter of a mile of the spot. All was confusion, and the congregation instantly scattered. The greater part fled to the moss, where the dragoons could not easily follow them. Laing arrayed in Mr. Renwick's clothes, took a different route; and rendered himself as conspicuous as possible,

for the purpose of attracting the notice of the dragoons to himself singly and alone, as the supposed individual after whom they were chiefly in quest. The stratagem succeeded; and the main body of the troopers turned in the direction in which he was fleeing, and this afforded the people and Mr. Renwick the opportunity of escaping. Laing acting as a decoy, led the seldiers into the deepest and most inextricable parts of the morass. He knew every foot of it, and could wend his way with ease through its entire breadth and length. In these morasses there are generally narrow paths that are known only to shepherds who can pass and repass with perfect safety, where strangers might probably lose their lives. Laing and the few men who were with him, endeavored to preserve a certain distance from the pursuers—not to advance too far lest they should give up the chase as hopeless and turn on the others—and not to proceed too tardily lest their enemies should get within shot of them. The troopers seemed to have no doubt that the person whom they were following was Mr. Renwick, both from his appearance and from the assistance which they saw was occasionally lent him in stepping the deep moss hags. The individual about whom so much solicitude was manifested could be no other than the minister, and therefore they determined to capture him, come of the rest what might. When the horsemen had advanced a certain way into the moss, the impossibility of advancing further became instantly apparent, and, therefore, it was agreed that two or three of the more robust of the party should dismount and pursue on foot. In a short time, however, it was found that this method was equally impracticable, for the tall heavy men, with their unwieldy accoutrements, leaping and plunging in the moss, sunk to the waist, and could with difficulty extricate themselves. In this attempt one of their number broke his leg and this incident put an end to their pursuit. They dragged their disabled companion to the firm ground, and conveyed him to the Blagannach. The good wife of Blagannach, was the only person who was within when the party arrived; the rest of the family, who were at the conventicle not having yet returned. The soldiers behaved very rudely and questioned her closely respecting her son and her husband. The honest women, however, seemed to pay little regard to their inquiries professing to be greatly distressed at the loss of a good milch cow that had that morning disappeared in the moss. After they had refreshed themselves with what provisions they found in the house, and perceiving that they could elicit nothing satisfactory from the old matron, they departed, being themselves the only party who that day had sustained damage. They marched to Crawford-John, where they left their comrade with the fractured limb, till he should recover. Tradition says that the soldier who met with the accident became an altered man, that during his confinement he began seriously to reflect on the course he had been pursuing; that the iniquity of his conduct became clearly apparent, that he was led to true repentance and faith in the Savior; and that after his recovery, he connected himself with the cause he had persecuted, and lived a zealous, and devoted Christian.

ACKNOWLEDGMENT.

The subscriber received on the 15th inst. a letter, which came to him through the post office, containing a bond for one thousand dollars invested in the five per cent. water stock of the city of New York.

The above sum the donor wishes him to hold in trust for, and as an agent in behalf of the Theological Seminary of the Reformed Presbyterian Church located in Allegheny City, Pa.: Rev. James R. Willson, D. D. and Rev. Thomas Sproull, Professors.

The above sum is given expressly, that the yearly interest may aid in supporting pious young men entering said Seminary, who are unable to obtain unaided their theological education.

Also, if at any future time the Theological Seminary should be disorganized, the donor *wills* and *directs* that the principal and interest of the above be given to the Synod of the Reformed Presbyterian Church, the principal to be preserved and the interest arising therefrom to be expended in sustaining Home Missionary preaching of the gospel.

And the donor *wills* and *directs* the subscriber, when the Seminary, or the Synod shall call, and demand of him said bond, to give or transfer the same to their respective trustees, or such persons as are authorized by them to receive the same.

The substance (and nearly the words) of the communication is here given. The name of the donor is withheld. The letter concluded with "Respectfully yours," but no name, so that this remarkably liberal donation to advance a "covenanted work of Reformation" is not to obtain the praises of men. The interest on the bond commenced the first instant and will be paid quarter yearly. The interest, with money dedicated to a similar purpose by the "Juvenile Association of the 2d Reformed Presbyterian Congregation, New-York," will be forwarded regularly to any student or students whom both professors recommend as deserving, and the name of the applicant, like the name of the donor, kept secret.

That Zion's glorious king may greatly bless the donor, satisfying his soul with the choice blessings of the new covenant, "making fat his bones, and himself like a well watered garden, and like a spring of water, whose waters fail not;" that his donation may be greatly instrumental in advancing God's covenant cause in this land; and that many others among the witnessing remnant may be influenced to give liberally of their substance to raise up an able, learned and faithful ministry to advocate the righteous claims of prince Messiah, are the earnest prayers of

ANDREW STEVENSON.

New-York, May 20th, 1844.

OBITUARY OF ROBERT GARDNER.

Died, on Monday the 21st of April last, in Ramsay, Canada West, in the 62d year of his age, Walter Gardner. He was born of religious parents, both members of the Reformed Presbyterian Church in Scotland. His father was ruling elder in the Reformed Presbyterian Congregation of Wishawton under the Pastoral care of the late Rev. Archibald Mason, D. D. His grandfather adhered to the covenanted Reformation under the faithful ministry of our martyred Renwick, and remained with the societies when left without a fixed Pastor after the Revolution settlement. He was instructed early in the principles of the covenanted testimony. This testimony was dear to him as he embraced it from a deep sense of duty. He was formerly a member of the Wishawton congregation and latterly of the Reformed Presbyterian congregation of Ramsay. He was an ornament to the church and contributed liberally to the support of the ordinances. To an extensive stock of religious knowledge he added the practice of piety and the love of peace without compromising truth. Few have surpassed him in tenderness towards the character of others. In the neighborhood in which he lived his unassuming piety and the warm-hearted benevolence which he manifested to all commanded general respect. His family has lost in him an affectionate husband and father whose faithful counsels and pious instructions will be long remembered and deplored. The church on earth has also lost in him a useful member in his station whose end was peace—"Blessed are the dead that die in the Lord from henceforth, that they may rest from their labors and their works do follow them. Rev. xiv. 13.

A VISIT AMONG THE RUINS OF NINEVEH.

LETTER FROM DR. GRANT, TO THE NEW-YORK OBSERVER.

Since my last, I have been out ten or twelve miles across the ruins of Nineveh, in a north-east direction, to see some very interesting antiquities, that have been discovered by the French consul the present year. He first began to excavate in the large mounds near the river just opposite to Mosul, and confirmed my previous opinion that these ruins, commonly called the ruins of Nineveh, are the remains of more recent structures built from older materials, probably the "Modern Ninus," (existing in the early part of the christian era,) built from the ruins of the Ancient Nineveh, which was destroyed by the Medes and Babylonians, about 595 before Christ, from which time it fell entirely to decay. Nothing appears to have remained of that "great city" in the time of Alexander and Xenophon, as they both passed over or very near its site, without making any mention of it. On the other hand, Tacitus speaks of "Urbs Ninus" as existing in his day; whence the inference (supported by other evidence)

that a modern city named Ninus was built from the ruins of the old : a view which is fully confirmed by the appearance of existing ruins which are now ascertained to have been constructed of older materials ; broken stones and burnt bricks with the *cuneiforme* ("arrow-headed") inscriptions being discovered built into immense walls, which remain deeply imbedded in the large mounds of which the ruins are partly composed.

But the ruins to which I am now calling your attention are of a different kind, and 8 or 10 miles distant *n. e.* from these ; but yet so near, that they may very well have been included in the walls of Ninevali. Indeed, from the area ascribed to that city, both by sacred and profane writers, the site of these ruins must necessarily have been embraced within that city—assuming the alleged site to be correct, of which I have no doubt, since the distance from the Tigris does not admit the idea that Nineveh may have lain between these ruins and the river.

The ruins are found imbedded in a mound 60 or 70 feet high, and 1290 paces in circumference at the base. They consist of a series of rooms, with a variety of figures and representations most beautifully sculptured in bas-reliefs upon the walls and portals, some of colossal size ; others larger than life, with a great amount of inscriptions in the "arrow-headed," or what is often called the Babylonian character. The largest room yet discovered, which is about 30 feet wide, has been excavated about 60 feet in length, and probably extends as much farther ; is entirely surrounded by a broad belt of these inscriptions, with battle scenes, sieges, or storming of cities, war chariots trampling down enemies, archers, heads of the victims piled up, and a scribe taking account of them, &c. &c. Above the writing is another line of figures walking, sitting in chairs, &c., the whole sculptured upon immense slabs of "Mosul marble," or sulphate of lime, ten or twelve feet square. Most of the other rooms have colossal figures of men, &c. ; and in one of the rooms they are mostly bound with heavy fetters, representing distinguished prisoners, or captives taken in war.

The principal doorway, leading to the large room, has on each side a gigantic sphinx like figure of an ox with wings and a human head having a long beard, standing in bold relief in place of the door posts. The head has been broken off, (leaving the beard,) and lies near it—altogether it was 15 feet high. The part now standing without the head is 12 feet, and the other dimensions in proportion.—This figure has images like that of the figures found at *Persepolis*, which it altogether resembles, and this supplies a fact which could only be conjectured in relation to them, that they also had human heads. In this figure there is a correspondence to the *Cherubim*, (Calmet,) and a resemblance to some of the sphinxes of heathen mythology. But I have found no theory respecting its origin or design. At the side of these figures is another somewhat smaller, in bas-relief upon the wall, in a niche, consisting of a human figure with wings and an eagle's head, or that of some bird of prey ; and other similar figures are found in another doorway, near the end of the same room. Has this any connection with the god Nisroch,

worshipped at Nineveh, 2 Kings xix. 37, (see Calmet, Robinson's) Nise or Nisher in Hebrew, Syriac and Arabic signifies *eagle*, (see also Gesenius Lex.) Here is the eagle's head, and it is found at Nineveh where Nisroch was worshipped.

There is one, probably two, more of the sphinx-like figures about 150 feet E. N. E. of those described, and other rooms with sculptures some 300 feet still east of those. Indeed the whole mound is probably full of them, or nearly so. The rooms are paved, and the pavement of the portals is covered with inscriptions. The walls are very thick; from ten to twelve feet, and filled with earth between the stones which form the rooms, the earth in these countries being very tenacious, so as to form strong and durable walls when properly wrought. The stones are fastened with large copper spikes, and remains of copper utensils and a wheel much corroded are also found, but no iron. The walls above the stones appear to have been built up of ornamental brick, of which there are remains painted or stained. And it would seem that the rooms must have been lighted, if at all, with windows in this part of the wall, more than ten feet above the floor, as is common in Mosul at this day in part. The roof was doubtless supported by rafters, of which there are some burnt remains found among the ruins.

For what purpose, when and by whom, was this edifice built? Was it a palace, a temple, or a tomb? The general character of the figures seems to denote that they were designed to perpetuate the fame of some great conqueror. What a lesson of the vanity of earthly fame! From their tomb of centuries they are dug up to be gazed at by men from a continent then, and for ages after, unknown; and to the eager enquiry, who made these splendid structures, echo answers who?

Without attempting to furnish a satisfactory solution of all the inquiries that crowd upon the mind, and which must be left to the fortunate genius who may decipher the numerous, and, for the most part, still very perfect inscriptions, I may venture to remark that it probably belongs to an age of the Assyrian empire, and belonged to ancient Nineveh. The next dynasty was the *Kaianan*, or that of Cyrus, and his successors, which was overthrown by Alexander the Great about 331 B. C. Now there is strong evidence that Alexander encamped and passed very near the site of these ruins just before his last battle with Darius, and yet no mention was made of it, and as historians agree in saying that Nineveh immediately fell to ruins after its capture by the Medes and Babylonians, the inference is that this structure had also fallen to ruins, or at least, that it was not built under the dynasty of Cyrus.

Next followed the dynasty of the Seleucidæ or successors of Alexander, who used the Greek character in their inscriptions; and as this is not found in these ruins, we infer that it was not the work of this age, were there no other objection. The same objection holds under the Parthian dynasty, which succeeded about 250 B. C. and continued to A. D. 428, during which we find the Greek character on all their coins and monuments, of which the latter are inferior to those I have described.

In the Sassanian dynasty, which followed and continued till the Mohammedan era, the architecture had still more deteriorated, and the character in use was the *Pehlivic* still seen on their coins, &c.

It appears from both Scriptural and historical allusions, that Nineveh contained both palaces and temples probably of much magnificence; and Rollin speaks of a splendid monument built by Semiramis at Nineveh, in honor of Ninus, which remained, he says, long after the destruction of the city. But, for this fact, which might be somewhat to our purpose if well substantiated, I know not his authority. I will only add that the inscriptions, though much like those at Babylon, appear more simple in the combination, and differ slightly from those at Persepolis and Van, perhaps denoting a different language. What can it be?

ECCLESIASTICAL PROCEEDINGS.

The New York Presbytery met at Coldenham on the 28th May, and after some minor business proceeded to hear pieces of trial for ordination from Messrs. J. W. Shaw, and J. M. Beattie, the former of whom had, at a preceding meeting, accepted a call from the congregation at Coldenham, and the latter a call from the united congregations of Ryegate and Barnet, Vt. Mr. Shaw delivered a lecture from Heb. x. 19-22, Mr. Beattie, from Heb. i. 1-3. Mr. Shaw delivered a discourse from 1 Pet. ii. 7, first clause:—"Unto you therefore which believe he is precious." Mr. Beattie from 1 Cor. ii. 2:—"For I determined not to know anything among you, save Jesus Christ and him crucified." These pieces of trial, after various criticisms by members of the court, were severally sustained. On the morning of the following day, the candidates were examined. The examination of each was sustained. After a very able, clear and impressive sermon, by Rev. David Scott, from 1 Tim. iv. 16:—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee," the Rev. James Chrystie took the engagements of the candidates respectively, by propounding to them the Formula of Questions for ordination, they returning appropriate answers, and then proceeded to offer up the ordaining prayer, during which, at the proper time, the hands of the Presbytery were laid first on J. W. Shaw, then on J. M. Beattie, and they thus set apart and ordained to the work of the holy Ministry. Mr. Shaw was also installed in the Pastoral charge of the Coldenham Congregation. The right hand of Fellowship was given to the newly ordained ministers, after which the Rev. James M. Willson delivered to them the charge, and Rev. A. Stevenson gave the charge to the congregation of Coldenham. The Terms of Communion were then subscribed by Messrs. Shaw and Beattie, in the presence of the Court. The occasion was an interesting one. A large audience were in attendance, and the services were solemn and appropriate.

A call by the congregation of Rochester, N. Y., on the Rev. David Scott, certified to have been sustained by the Rochester Presbytery as a regular gospel call, and which had been transmitted to the New York Presbytery for presentation, was in the ordinary form presented to Mr. Scott, and by him accepted. The Clerk was directed to give due notice of the acceptance of this call to the Rochester Presbytery.

The court proceeded to hear pieces of trial for licensure, from Mr. Samuel Bowden, a student under its care, who has completed the course of Theological studies in our Seminary. He read a "Latin Exegesis" on the theme "*An Christus solus ecclesie caput sit?*" and delivered an "Exercise and Addition" from 2 Pet. i. 1-3; each piece was sustained as a piece of trial. Subjects for the two remaining pieces of trial for licensure were assigned to Mr. Bowden by the Moderator: viz. 1 Cor. ii. 12-15 for popular lecture, and Mat. xxviii. 18 as the subject of a popular sermon.

The following appointments of supplies to vacant congregations were made.

Rev. C. B. McKee, Baltimore, until next meeting of Presbytery, —except August, during which month he is to supply at Kortright and Bovina—and to administer the Sacrament of the Lord's Supper to the Baltimore congregation at such time as may best suit their convenience.

Rev. Thomas Hannay, Kortright and Bovina, 4th and 5th Sabbaths June, 1st and 2d Sabbaths July, and to dispense the Sacrament of the Lord's Supper at Bovina on the 5th Sabbath June, assisted by Rev. J. W. Shaw.

Rev. S. M. Willson 1st and 2d Sabbaths August, Topsham,

Rev. J. M. Beattie, 2d Sabbath June, Argyle; 4th Sabbath July and 1st Sabbath September, Topsham.

Rev. J. W. Shaw, 3d and 4th Sabbaths June, Argyle, and two Sabbaths White-Lake, at his convenience before next meeting of Presbytery.

Rev. S. M. Willson, J. M. Willson and A. Stevenson, with the Ruling Elders, Messrs. Wm. McLeran, Josiah Divoll and Jonathan Coburn were appointed a Commission of Presbytery to convene in the Barnet meeting house on the 3d Thursday of June to attend to the installation of Rev. J. M. Beattie to the pastoral charge of the united congregations of Ryegate and Barnet.

At the request of Rev. David Scott, the Clerk was directed to give him a certificate of dismissal to the Rochester Presbytery.

Presbytery appointed its next meeting to be held in Newburgh on the last Tuesday of October next at 7 o'clock, p. m.

ITEMS OF INTELLIGENCE.

O'Connell and other Conspirators Sentenced.—On the 30th May last, O'Connell and other conspirators, as they have been declared by a jury of their country, were called into court and sentence pro-

nounced upon them. The court room was densely thronged from an early hour in the morning, and the deepest excitement prevailed, but there was no breach of order. We rejoice that there is power enough in British law, and integrity and energy sufficient in those who have in this case been entrusted with its execution, to bring the matter to such a conclusion. Repealers, whether in Ireland, England or this country, will now, we presume, remain quiet for a time. All who regard the interests or the lives even, of Protestants in Ireland, should hail the event with gratitude to God who has the hearts of all flesh in his hand. Ireland, we are aware, is an oppressed land, but *Repeal*, which would place the power in the hands of Papists, is not the remedy. Even British misrule, is better than the "tender mercies" of Popery, which have always been cruel. O'Connell has issued an address to his votaries, exhorting them to keep the peace, remain quiet, obey the laws and thus shew their love and attachment to him. He also pledges himself anew to bring the case by appeal before the House of Lords. The following is the sentence of the court.

DANIEL O'CONNELL. To be imprisoned for twelve months; to pay a fine of £2,000, and to enter into securities to keep the peace for seven years—himself in £5,000, and two securities of £2,500 each.

JOHN O'CONNELL, JOHN GRAY, T. STEELE, R. BARTLETT, C. G. DUFFY, and T. M. RAY. To be imprisoned for nine calendar months; to pay a fine of £50, and to enter into securities to keep the peace for seven years—themselves respectively in £1,000, and two securities of £500 each.

The Philadelphia Riots.—The following is from the presentment of the Grand Jury instructed to inquire into the origin and cause of the gross violations of law in Philadelphia :

"First.—That the origin of these riots may be attributed to the very imperfect manner in which the laws have been executed by the constituted authorities of the city and county of Philadelphia for several years past, and more especially in the District of Kensington, crime having met with little rebuke and scarcely any punishment. Emboldened by this impunity, the abandoned and vicious have been encouraged to hold the law in contempt.

Second.—To the efforts of a portion of the community to exclude the Bible from our Public Schools. The jury are of opinion that these efforts, in some measure gave rise to the formation of a new party, which called and held public meetings in the District of Kensington, in the peaceful exercise of the sacred rights and privileges guaranteed to every citizen by the Constitution and Laws of our Country. These meetings were rudely disturbed and fired upon by a band of lawless, irresponsible men, some of whom had resided in our country only for a short period. This outrage, causing the death of a number of our unoffending citizens, led to immediate retaliation, and was followed up by subsequent acts of aggression, in violation and in open defiance of all law.

The right of all mankind to worship God according to the dictates of their own consciences, and that of peaceably assembling

for the expression of opinions upon public affairs, is of the highest importance and should be fully protected. It is a fact worthy of particular notice, that the most destructive riots at various periods for some years past, have originated in an unjust and grossly unreasonable disposition to suppress these rights, justly deemed of the greatest magnitude by the founders of our liberties."

Church action on Dancing.—The Synod of the Reformed Dutch Church, at its late meeting, adopted the following report of one of its committees.

The committee to whom was referred so much of the Report of the Committee on Synodical Minutes as relates to the action of the Classis of Cayuga and Poughkeepsie, touching the subject of Dancing would report: That the increasing prevalence of this evil in the churches, demands of this Synod an expression of its opinion touching the propriety or impropriety of members of the Church engaging in this amusement themselves, or permitting their children to engage in it.

Your committee would therefore recommend the adoption of the following preamble and resolutions:

Whereas the mingling in promiscuous assemblies for the purpose of engaging in the amusement of dancing, as usually conducted, is exclusively worldly in its nature and tendency, and on the part of professors of religion is calculated to dissipate seriousness, unfit the mind for devotion, to lower the dignity and spirituality of the Christian character and profession—is adverse to the growth of grace and the abiding influences of the Holy Spirit in the churches—is calculated to conform the church to the world—to grieve and offend its members, and place a stumblingblock in the way of the conversion of sinners, while such practice is generally regarded in the light of a dividing line between the Church and the world—therefore,

Resolved, (1) That this Synod regard it as inconsistent with the nature and design of the Christian profession, and ought neither to be indulged in by professors of religion, or countenanced in others,

Resolved, (2) That it be enjoined upon pastors and consistories, with all kindness and fidelity, and by all suitable means, to discountenance the practice of this and all similar amusements, at variance with the dignity and sobriety of Christian deportment.

Convention of Reformed Churches.—The Missionary Advocate, the organ of one of the bodies—THE NEWLIGHTS, represented in Convention thus announces the result of the deliberations had at the meeting held in May last.

"The results at which the Convention arrived were,—1. That an alteration in the text of the Westminster Confession, in the 20th, 23d, and 31st Chapters, must be conceded by the one side in order to union; and, 2. That a Standing Judicial Testimony, to be a term of ecclesiastical communion, must be admitted by the other. These two points are to be submitted to the Supreme Judicatories of the respective churches for definite action; and in the mean time the Convention have appointed a Committee to prepare and bring into

the next meeting, a FORM OF TESTIMONY for the United Church. Another Committee was appointed to prepare a letter to the churches represented in the Convention on the subject of their union, and the Convention adjourned to meet in the city of Philadelphia, about a year hence."

Thus it seems that the Confession of Faith, that venerable document which has been blessed by the Church's Head, more than any other human composition, we believe, as a means of maintaining and defending the truth, for two centuries, *must* be ALTERED, or there can be no union formed by the bodies represented in the Convention. Verily it will be union purchased at too dear a price.—Can it be that the Associate Synod—we expected nothing better from any of the other bodies represented—will longer countenance a Convention, the labors of which for several years past, have resulted in this?

The Mormon Schism.—We copy the following from the Alton Telegraph:

In our paper of the 18th ult., we briefly noticed a report, which had reached us from various quarters, that an open rupture had taken place between Joseph Smith and some of the most intelligent of his former adherents; and that the latter had actually renounced their allegiance to the Prophet, and set up for themselves. Later accounts indicate that these seceders are in earnest. They have issued a prospectus for a new paper, to be called the "Nauvoo Expositor," which is expected to appear immediately; and is to be published under the superintendence of Wm. Law, Wilson Law, Charles Jones, Francis M. Higbee, Robert D. Foster and Charles A. Foster, all, until within a short period, leading members of the Mormon church. Its avowed object is to hold up, in all their naked deformity, the countless and unheard of enormities practiced by Joseph Smith, and those who adhere to him, under an *assumed and unwarrantable* construction of the provisions of the charter granted to them by the Legislature of Illinois. The prospectus also promises, that the "Expositor" will advocate an "unconditional repeal of the Nauvoo city charter—unmitigated disobedience to political revelations—the pure principles of morality and truth—the exercise of the freedom of speech in Nauvoo—to sustain all in worshipping God according to their consciences, and oppose, with uncompromising hostility, any union of Church and State—and to give a statement of facts as they really exist in the city of Nauvoo."

Remuneration in Philadelphia.—It has been repeatedly stated that by a law of the State of Pennsylvania, the counties respectively are obliged to make compensation for all property destroyed by mobs. In this, however, as in some other matters, the remuneration is likely to get no further than an honest acknowledgment that the county owes the amount. The Pennsylvania Hall, which was destroyed by an abolition mob some years ago, has not been yet paid for by Philadelphia county,—not even one-third of the real value, at which the claim was compromised.

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No. VI.

THE STUDY OF ECCLESIASTICAL HISTORY.

(Continued from p. 101.)

3. An acquaintance with the history of the church tends to strengthen our faith. In our earthly pilgrimage we meet so many discouragements, that our faith is often like to fail. Against this part of our spiritual panoply the adversary directs his fiercest assaults, in order that having deprived us of our shield he may with greater success hurl his fiery darts. The Captain of our salvation has made provision for strengthening our faith. The believer when in close conflict with his enemy can look for encouragement at the great cloud of witnesses with which he is encompassed. Following those who through faith and patience inherit the promises, he is supported by the same almighty arm on which they rested. When he learns that it was through faith they "subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight and turned to flight the the armies of the aliens," his arm is nerved with renewed strength and he goes forward to certain victory. When surrounded by troubles his spirit is overwhelmed within him, he can say with the Psalmist; "I will remember the works of the Lord, surely I will remember thy wonders of old; I will meditate also of all thy works and talk of thy doings." And when through the workings of unbelief his mind is filled with perplexity on account of the prosperity of the wicked, he finds relief by coming to the sanctuary of God. There, in the light of past providential dispensations, he sees that the triumphing of the wicked is short. "Surely thou didst set them on slippery places, thou castedst them down into destruction."

Distrust of God's providential care is a prevailing sin among his people, a sin too that can frequently for a length of time escape detection. There is something so like humility in doubting if God will regard one so unworthy, that the believer is in danger of imposition by the counterfeit. Forgetting that his own state and character had nothing to do in procuring for him a place in the divine fa-

vor, he is too ready to act as though on these depended its continuance. And when he receives correction from his heavenly Father, how often does he faint under the rod, as though God had forgotten to be gracious, and had shut up his tender mercies in his wrath. In all this there are the secret workings of a legal spirit. And it is to destroy this that he is subjected to severe trials. When reduced to the lowest extremity, he calls to mind the days of old. On reviewing God's gracious dealings with his people in times past, he is induced to say, "where is he that brought his people up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within them?" He is in every place and at all times with his church. "Jesus Christ, the same yesterday, to day and forever."

There can be no doubt that God has blessed an acquaintance with the history of the church for encouraging the hearts and for strengthening the faith of his people. The great variety of facts which it contains with their mutual bearing and dependence—the connexion between the internal state of the church and the administration of God's providential government in relation to her—the influence which she exerts on human society with which she is in constant contact, and the injury which she sustains by mingling with sinful associations—and above all the remarkable deliverances granted her when brought from the depths of afflictions, where "the waters are come in unto her soul" furnish rich and nourishing aliment to the faith of those who are "renewed in the spirit of their mind." They are "strengthened with all might according to his glorious power unto all patience and long suffering with joyfulness; giving thanks unto the Father who hath made them meet to be partakers of the inheritance of the saints in light."

In our day this end of studying ecclesiastical history should be kept prominently in view. The time seems to be near at hand when it will be hard to find faith on the earth. Our Lord has forewarned us of a state of "great perplexity—the sea and the waves roaring—men's hearts failing them for fear and for looking after those things which are coming on the earth." How important in view of such trials to have the heart fortified with strength derived from evidence furnished in the records of the past, of the immutability of the love and the invincibility of the power of God.

4. By a knowledge of ecclesiastical history we are much aided in our devotional exercises. The duties of religion are the most important that devolve on rational beings. We are under the strongest obligations to love the Lord our God with all our heart, with all our soul, with all our strength and with all our mind. Where this love is not exercised, the soul is in a frame most unfit for rendering devotional services. When love waxes cold the soul is in a carnal and lifeless condition. Our offerings presented when in such a state will be the torn and the lame and the blind. Such services dishonor God, and do unspeakable injury to ourselves. To prevent this great evil we should stir up ourselves to a vigorous exercise of all the faculties of the soul, in beholding, contemplating and admiring the perfections of God as they are displayed in his works, and in loving, delighting in, and choosing him as our only satisfying portion.

In traversing the extensive field of ecclesiastical history our mental powers can have free scope, and be legitimately exercised.—There God's gracious dealings with his church are presented to our view in a manner well suited to encourage and rejoice the heart. To the eye illuminated by the Holy Spirit, his perfections are there displayed in matchless radiance. The soul filled with gratitude to the "Father of lights," approaches the mercy seat and there pours out in songs of praise libation of thanksgiving. For this part of our devotions the book of Psalms is graciously designed and wisely adapted by its divine Author. In the lxxviii., cv., cvi. and other psalms of the inspired collection, we sing of the mercies of the Lord to his church in past ages, and make known his faithfulness to generations yet to come. The believer sings with the spirit and with the understanding, when in the use of these psalms and hymns and spiritual songs he makes sweet melody in his heart to the Lord.—Identified with the church, when he sees the goodness of God to her, he rejoices in her joy. Of the deliverance at the Red sea he can sing, as those who were present and enjoyed this special manifestation of divine power,

" Even marching through the flood on foot,
There we in him were glad."

Nor is the perusal of sacred history less helpful in our prayers, than in our praises. Never does the child of God approach the throne of grace with more earnestness and greater importunity than when his faith has been strengthened by a review of the loving-kindness of the Lord to his people. He rejoices to know that from all their difficulties however perplexing—from all their dangers however alarming—from all their enemies however numerous, cunning and potent, they were delivered by their Almighty Redeemer. By viewing these manifestations of divine goodness the confidence of the suppliant is increased, and with holy boldness he comes to the throne of grace and has power with God, and prevails. It was thus that the evangelical prophet, personating the church in his day, wrestled with her glorious Head. "Awake, awake, put on thy strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return and come with singing to Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away. Whoso is wise will observe these things, even they shall understand the loving-kindness of the Lord."

5. The promotion of our sanctification is another advantage of cultivating an acquaintance with the history of the church. When our spiritual knowledge is increased, our faith strengthened, and our devotions animated, there will be a proportionate advancement in the divine life. This end was contemplated in our predestination. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. viii. 29. "He hath chosen us

in him before the foundation of the world that we should be holy and without blame before him in love." Eph. i. 5. God sanctifies his people through his truth, and that truth is extensively revealed in the history of his covenant people.

Whatever inspires with a hatred of sin, and with a love of holiness aids our sanctification. In the history of the church we see such exhibitions of the evil of disobedience to the divine law as is well suited to fill the soul with abhorrence of that abominable thing which God hates. There also the beauty of holiness is portrayed in colors so fascinating as to produce the desire to be perfect as our Father in heaven is perfect. The fidelity of the writers of inspired history in presenting to our view the dark shades, as well as the lighter parts of human character, has furnished us with motives to "die daily to sin and to live to righteousness." And when contemplating the beauty of holiness, as it is exemplified in the lives of "the excellent of the earth," the desire is felt to possess that which sheds over the whole character its pure and lovely lustre.—Adapting to the moral constitution of his rational creatures the mode in which he is pleased to reveal his will, God has put on record in the pages of inspired history examples of moral excellency which angels might admire, and saints should imitate. Compassed about by so great a cloud of witnesses, we are admonished and encouraged to "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us."

To retard the believer's progress in his spiritual journey, Satan employs every artifice. Earnestly does he endeavor to arrest the growth of grace. And how often through his manifold temptations he is successful, is felt in the experience and recorded in the lives of the saints. Many "through fear of death are all their lifetime subject to bondage." "They walk in darkness and have no light."—There are seasons when their artful and cruel enemy takes malignant delight in adding to their afflictions. At times he will tempt them to distrust the faithfulness of God to his covenant and promise, that they may, were it possible, be overwhelmed with despair. Then they should call to mind the days of old. From the recorded experience of others, let them learn that their own case is by no means peculiar. They have endured similar assaults; and by the shield of faith have been enabled to quench all the fiery darts of the wicked. In their perils they have still spoken the language of faith. "Rejoice not against me, O mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me." The recovery of David, Solomon, Peter, and others, after they had fallen, furnishes most consolatory evidence that "though the just man fall he shall not be utterly cast down, for the Lord upholdeth him with his hand."

God sanctifies his people by supporting them under their trials and bringing them from the furnace like gold tried in the fire. And this support he imparts by presenting to their faith the experiences and exercises of the saints as recorded by the infallible pen of inspiration. Are we called to endure some extraordinary trial of our faith, let us remember the father of the faithful, who, at the command of God, proceeded to offer up his son whom he loved. Have we to

bear an unpopular testimony against the rulers of the darkness of this world, by which we are exposed to reproach and persecution? let us be encouraged by the example of the intrepid Tishbite, who was "very zealous for the Lord God of Hosts." Do we experience sore afflictions in various forms in our bodies, minds, families or estate? let us "consider the patience of Job, and wait to see the end of the Lord, that the Lord is very pitiful and of tender mercy."—Animated by such examples, the christian soldier takes fresh courage—his arm receives renewed vigor, with increased ardor he rushes to the conflict, and relying on the God of Abraham, of Job and of Elijah, he is made more than a conqueror through him that loved him. "They that wait on the Lord shall renew their strength—they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

CAUSES WHY YOUTH DELAY MAKING A PROFESSION OF RELIGION.

1. Parental indulgence. The duties of parents to their children are duties the most responsible. It is to be feared that there are many in our day that either neglect or very superficially discharge them. It is still true what Solomon long since declared, "Train up a child in the way he should go and when he is old he will not depart from it." When youth at the years of discretion go astray and neglect their duty, there is strong presumptive evidence that there has been a radical defect in parental government and instruction. Timothy, from a child, was instructed in the knowledge of the scriptures by his pious ancestors—no doubt in a knowledge of the duties he owed to God and those he owed to man; this early instruction bestowed on him produced happy results in his subsequent life and practice. Very commonly, where parents prayerfully train up their children in the nurture and admonition of the Lord, enforcing their precepts by their example, using the rod, one of the means which God has appointed, they will see that their children will not depart from the way of God's commandments.—Parental indulgence is one of the great evils of the age. With many this may have resulted from the anti-scriptural views which they entertain relative to the natural purity of their children in infancy, and that their subsequent depravity of nature and imprudence in practice are acquired by imitation. But however deleterious this may be to others, it cannot obtain with us: still it is matter of regret that parental indulgence abounds so much, blinding the eye to the faults, and it is feared even to the errors of their youth, that many parents content themselves by merely saying like Eli, long ago, "nay my sons it is no good report I hear of you." Instead of using the authority of a judge and a father, to chastise them, and rescue them from ruin, he acquiesces in their crimes. Thus parental indulgence is fraught with evil both to parents and children. How

conducive would it be for the increase of the church, how encouraging for all concerned, did parents follow the example of the father of faithful, of whom God thus approves? "I know him for he will command his children, and his household after him, and they shall keep the way of the Lord."

2. Insubordination. This exhibits another prominent feature of the day in which we live, it has spread its baneful influence throughout every part of the visible church, nay, the complaint of insubordination is on every hand—it is seen and felt throughout the land, in the lawless mobs that trample under foot the laws of God and man, prowling in quest of prey through the streets; and all this begins with insubordination at home. The confessions of almost every criminal tells us that it was disregarding parental advice that brought him to his disgraceful end. This evil results, at least in part, from the mistaken views which youth and others take of civil liberty; and that a certain age terminates filial obligation. How often do we hear "this is a free country, I will do as I please"—a principle subversive of all law, of all order, of all government, nay, it is the very soul of absolute despotism. The other is no less pernicious, that a certain age frees from parental authority. This is infidel in its origin, and worse than infidel in its practice. It not only denies God's authority, but it is contrary to nature: the voice of nature throughout every grade of animated being against it. Hence the severe denunciations of God. "The eye that mocketh at his father and despiseth his mother the ravens of the valley shall pick it out, and the young eagles shall eat it." Solomon in his day did not understand that this denunciation did not reach beyond eighteen or twenty-one years. We cannot but suppose that most fathers and mothers will at least sometimes point out their duty to their sons and daughters in recognizing their baptismal engagements and openly arraying themselves with the followers of the Lamb. Insubordination is no doubt one of the radical causes why so many of our youth remain professedly in the enemy's camp.

3. Association with other careless youths. Association with other youth is natural, and if a choice of proper company be made, and suitable time and place be chosen for its enjoyment, is right. But promiscuous assembling in the frolic, or other association with improper connections, necessarily leads to assimilation in manners, in maxims, in principle and practice. That the great body of youth generally have little regard to religion, in principle and practice, will be readily acknowledged; fashion, it is true, may influence some to pass away an idle hour of the Sabbath in church, but what are they profited? Doeg, like they are only detained before the ark. To accompany such must necessarily have a very deleterious effect. David said, the christian still says, "I am a companion to all those who fear and obey thee." Even the moralist, who is seeking nothing but his worldly interest, is cautious of his company, walks with the wise that he may grow wiser: for the children of this world are wiser in their generation than the children of light. This evil may be farther illustrated by the too frequent union, say of a pious woman with an irreligious man, or with a man of unsound

religion. Almost invariably the youth of such families grow up disregardless of all religion, and not unfrequently give evidence that they have no fear of God before their eyes. Improper associations in all ages have been injurious to true religion and too often obstruct our youth in the discharge of their duty.

4. Neglect of social worship. That social worship is a divine institution, no Bible believer can deny. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written—and they shall be mine, saith the Lord, in the day when I make up my jewels." "Forsake not the assembling of yourselves together as the manner of some is; but exhort one another, and so much the more as ye see the day approaching." Here is God's command, approbation and promise to encourage those who forsake not the assembling of themselves together; they shall be his in the day when he makes up his jewels. That the neglect of this institution is highly culpable cannot admit of a doubt. It is an act of disobedience against God's authority, and especially for youth to neglect it, for it is a nursery to train up youth in the way they should go. Among those professors where it is entirely neglected there is little evidence of the power of vital godliness in their practice and conversation. But why so many of our own youth disregard and entirely neglect this divine ordinance is not easy to be accounted for. That such is the fact to an alarming extent, is too evident. That such never tasted of the sweets of its enjoyment, and are strangers to communion with God and his saints, can scarcely be doubted, for it is a characteristic of God's own people that fear him; they meet often one with another, while those of a different character take no enjoyment in such company, and if perchance they attend occasionally they evidently appear like Doeg detained before the ark. This is a fearful consideration, but alas! it is too true. Beyond a doubt this is one among the radical causes why so many of our youth make light of the invitations of the gospel and disregard the indissoluble obligation of their baptismal vows. Those who do not delight in one ordinance are not likely to be much enamoured with others or profited by them.

5. Occasional hearing. That this is the general practice of our youth when they have no sermon at home I am not at all willing to admit; but that it is the practice in many places, painful facts amply attest. Whether this practice is with or without the approbation of their parents is not for us to say, but the practice is every way inconsistent. No covenanter who knows what is involved in his profession will do it. A youth may be enticed to go once, nay twice, but he will return after he has tasted of the new wine and say the old is better. A great man once said concerning some of his youth charged with occasional hearing, if they are covenanters, once or twice will do them. With those of a different spirit from them who follow God, fully, to whom error and heresy mixed with a little truth, will at all times, as circumstances may direct, be equally palatable, the case is very different.

It has been urged of late from a quarter whence we would expect better things, that our church cannot stand longer than the present

generation ; and the argument employed to prove it is the inconsistent conduct of our youth. Our youth are becoming more enlightened, it is said ; they think for themselves, they go and hear for themselves when and where they please, therefore we cannot much longer bind them in the chains of bigotry forged by our fathers.— Whether our youth act inconsistent and give an occasion to others to slander the church or not, cannot affect the existence of the church, nay should they all prove recreant to their vows and the cause of God, and light again the faggot and the flame to spread devastation on every hand, God will preserve faithful witnesses for the whole of that faith once delivered to the saints. The above prediction consequently will be found like many others to be false. This practice of occasional hearing is not only inconsistent and tends to alienate from making a profession of the whole truth ; but it grieves the hearts of the godly and brings down the gray hairs of many an indulgent parent with sorrow to the grave.

THE WAR WITH THE DRAGON.

(Continued from p. 105.)

4. A fourth way in which Satan carries on the warfare is by a flood of desolating errors and heresies. All error is from the dragon, the father of lies. Soon after the apostolic age, errors and heresies began to spread with alarming rapidity: and ever since they have been on the increase, not so much in number, perhaps, as in other important respects. Since the reformation there are few new errors that were not maintained in some form, or under some modification, before the rise of anti-christ. Few exist now that did not exist a century ago. Error has assumed, however, during the present period of the war, especially now towards its close, some new features of a malignant character, threatening greater danger than attended it in past periods. Its advocates are far more numerous and formidable in their character from many considerations. The orthodox too generally hold them in less dread than formerly. A spurious charity veils their enormity and gives them an easy introduction to the inner courts of the temple, and too often permits them to take refuge in the sanctuary, and lay hold on the horns of the altar, and there shield them from the sword of divine justice, and mantle them in the cloak of the holy sisterhood.

Errors and heresies now, more than formerly, strike at the first principles of true religion ; they are more gross and complicated, and are calculated more directly to sap the foundation of the whole system of evangelical faith. They have to an alarming extent given tone to the character of the christianity of the age, assuming the title of orthodoxy, and the right of representing the character of the church to be hereafter entered and recorded on the pages of the future historian, and thus baptize it as the nominal and true christianity. Places once famous for sound doctrine are now the

hot-beds of error and extravagance: and the fountains once pure, sending out the limped streams of truth, a sound morality, and a healthy and matured literature, are now the stagnant pools of error and death, or the poisoned springs of skeptical and pernicious philosophy, sending forth and spreading their destroying epidemics.—These features of the present age are alarming to the friends of truth. Seminaries of learning, classical, literary, theological—and even the primary schools are under the influence of gross errorists and heretics. Arians, Socinians, Arminians, Papists and kindred spirits, are at the head of most of the literary and theological schools in christendom: and worse, if worse can be, from some of the reputed orthodox masters of these schools, are issued, as from the bottomless pit, heresies at which the false prophet himself would have blushed. Perhaps the recent production of the President of the Miami University, O., (till recently one of the most flourishing in the west) in which he vindicates American slavery from the bible, is entitled to bear the palm over all the inventions of the great enslaver of men. And whether as gross a slander upon the perfect law of liberty was ever issued from the cabinet of Jesuitism, might with safety be referred to the decision of the holy See.

The literary and theological press is under the same truth suppressing and error propagating influence. Every one knows that in this age the press is one of the most powerful and effective engines employed in the field of the great contest betwixt truth and error. But painful and humiliating is the fact, that that powerful weapon is in the hands of the enemy. Like the Oasis of the great desert, there is notwithstanding, a green and healthy spot or two on the far outstretched waste.

It may be said of the newspaper, periodical and political press of these times, that they are the corrupters of public morals; and in one word, are entirely in the interest and under the influence of the dragon. Indeed every manly mind must feel disgusted with their pernicious ebullitions of rancor, misrepresentations, low vulgarity and the pestilential effusions daily and weekly issued like smoke from the bottomless pit, and spread over the community, scattering their "*fire-brands, arrows and death,*" poisoning every department of society, and fast forming the minds of the rising generation for the service of the enemy, when the hosts are to be mustered in the great plain of Megidda, and the battle axe upraised against the remnant of the seed who keep the commandments of God, and have the testimony of Jesus Christ. Alas! how dark and portentous the cloud now hanging over the rising generation—a cloud generated in the foul miasmatic vapors densely ascending from the abyss through innumerable channels, all under the influence of the father of error.

There is yet a far more alarming feature in the heresies and errors of the present age. They are deemed and treated as harmless! as if the deadly adder were unstung and the poisonous serpent became innoxious. Indeed, the weight of the wave which rolls with resistless volume lies in this popular maxim—"No matter what we believe, if the heart be good," and hence under its baneful influence,

manly, meek and christian controversy is abandoned by too many from whom we would expect better things, and the heretic is left to spread and propagate his soul destroying nostrums, unrebuked.— Or if the advocacy of truth is attempted, it is too often in the spirit of rancorous party, for victory, not truth—for the defence of some partizan shibboleth rather than for the faithful and uncompromising display of the “banner given because of truth.”

5. The dragon cast out upon the earth, after he descended from the heaven, a flood of infidelity.

Our object is not to trace the rise of infidelity, soon after the reformation, in England, in France, in Prussia and other parts of Europe; nor to recite the tragic scenes of the “age of reason”—“the reign of terror”—the French revolution—the bloody guillotine of Robespierre and kindred traces of the desolating flood of infidelity which laid waste some of the fairest portions of christendom. Nor is it designed to turn over the blood-stained pages of the history of the past—the hideous monster with giant gait strides amongst us, the living reality of the historical bygone. With this *we* are more concerned. Like the river vastly extending its course along down the unmeasured valley, increased by its thousand tributaries, till its accumulated volume passes the bounds of nature, pent in by its levees of art, still swelling by incidental resources, at length in some untimely hour it breaks its banks and with terrific sweep whelms the adjacent country in wide spread, irreparable ruin.— Thus stands infidelity in our own land. Only let one surcharged cloud break suddenly and pour forth its contents, and the midnight freshet gives impulse to the current, and ere the day break upon the slumbering nation, all the fair fabrics of our boasted civil and religious institutions are gone! The picture may startle. But let us pause. Infidelity has infected the fountains and the streams must be corrupted. The primary and higher schools—the periodical literature—the fashionable novel and romance reading—in all it is rampant. It governs in legislative halls, and is the vital principle in the constitutions of civil government. We would not here lift the curtain, and exhibit the revolting and sickening character of the state and national legislatures, all demonstrating the certain and invariable effects of national infidelity oozing through the profligacy of the national representatives.

6. In close connection with infidelity we may class popery—*modern* popery, now dressed in its new fashioned, modern, indulged, popular trappings—decked out by the spirit of all deceivableness to deceive the world—no longer issuing from the altar and from the throne thunder shod and thunder clad spreading dismay over the nations, but poured forth from the mouth of the dragon. With its lamb-like, Jesuitical fascinations, it insinuates itself into the favor of every circle. It finds its way into every fountain and every stream, while it winds its course finding an easy coalescence with infidelity, an easy identification of interests, and congeniality of genius in that kindred spirit.

Long has the enemy had these affiliated spirits in training for the field. The American soil is congenial to their growth. Fostered

under the incubating wing of the American Eagle, they are destined ere long to enter upon vigorous and matured life, dealing around their deadliest poison—now slaving over, and soon to devour with anaconda rapacity the foster parent of their infancy. Let us awake. Infidelity is in every age the same: in every land the malignant enemy of God, of Christ, of truth and of man—the foe to human and divine rights—hostile to human liberty and national peace and prosperity, the bane of all good,—the same in revolutionary, republican France, with its tocsin alarm—its bloody battle-axe—and smoking guillotine—in pagan Greece and Rome, and in free, republican America—*ever*, and *everywhere* the same blighting and burning curse. Popery, its junior brother, yet of more robust and sanguinary growth, with all its changes, is ever the same ambitious, untiring, blood-thirsty aspirant—drunken with the blood of the saints—and still thirsting for blood. The same whether hunting down the Alpine wanderer—or wasting the Piedmond cottager—or burning the German goose—or plotting the hellish inquisition—or glutting itself upon the blood of the victims of a St. Bartholemew—the same in its mean midnight associations or in its royal vengeance, making blood to flow in torrents before the blazing sun—the same clad in all its pontifical robes, and when mounted upon the royal steed with kings, and thrones, and mitres, and armies, and swords, and inquisitions, and stakes, and blocks, and gibbets and *death* at its feet, or in its indulged, lamb-like gown of meekness and heretic-loving charity—the same in the blood-stained lands of our martyred fathers and in indulgent America.

These allied kindred spirits, Infidelity and Popery, are the body guards of the man of sin, the well armed reserve of the dragon, destined by their chief commander to strike the final blow by which the remnant of the seed, the two witnesses, shall be slain in the close of the war.

While we admit that the day must declare it, yet, from the shadows things cast before them—from the intimations of the divine predictions—and from the aspect of divine providence in the signs of the times, we may, without pretension to the spirit of prophecy, predict the combination of infidel and popish powers, at no very distant period, in sweeping as a flood over christendom, bearing down before them religion and liberty.

7. The dragon has cast out a flood of impiety and ungodliness, aiming to counteract the spirit of true revival and vital religion.

A revival from the Lord is exhibited under the metaphor of pouring out water. "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." Isa. xlv. 4. Satan has been, since the revival of religion at the reformation, casting out waters of a counter influence; encouraging spurious revivals, and pouring out a spirit of slumber, exciting a wordly spirit, a love of wordly pleasures, honors and power—sending out a spirit of luke-warmness, carnal security and carnal ease—till alas! in the world are wasting and destruction, and in the church self-righteousness and soul-killing formality—"Having the form of godliness, but denying the power thereof."

J. B. J.

ECCLESIASTICAL PROCEEDINGS.

The *Presbytery of the Lakes* held its semi-annual meeting at Miami, May 15 and 16. Much interesting business was done, and the greatest harmony prevailed. From J. C. Boyd, a student of the first year under the care of Presbytery, pieces of trial, a lecture from Rom. viii. 1-4, and a sermon from Rom. ix. 5. were received—also an examination on Greek and Hebrew—all highly satisfactory and creditable to the young man. Reports on the overture on covenanting were received from the sessions of the settled congregations, and vacancies under our care, and referred to a committee to report at next meeting of Presbytery.

Many calls were made upon Presbytery for the supply of gospel ordinances, and having unexpectedly obtained the aid of *two* probationers, (Mr. Allen and R. T. Wilson) we were enabled to enter a little upon a new field of Missionary labors within our bounds, as indicated by the following preamble and resolutions :

Whereas, it is the imperious duty of this Presbytery, in obedience to the command of our great Apostle and High Priest, to go into all the world, to which we, in our circumstances have access, and preach the gospel to every creature of mankind, without respect to persons or colors ;

And, whereas, there is within our Presbyterial limits people peeled, spoiled and down-trodden, and, under the influence of a civil and anti-christian prejudice against color, shut out in a great degree from the streams of wholesome science and evangelical religion, presenting to us appropriate objects of charity and benevolence, and to whom we ought to extend, as we have opportunity, the means of grace and salvation, the knowledge of the great principles of the reformation, and the testimony of the two witnesses, as exhibited in our subordinate standatds ;

And, whereas, we are encouraged to hope that the time is now at hand when Ethiopia shall stretch out her hands to God, and when the Lord shall take of her sons and make of them Priests and Levites ; Therefore,

Resolved, That hereafter Presbytery employ all the Missionary labor at their disposal (consistent with other claims) in cultivating the Missionary field among the people of color within our bounds ; and that along with the living ministry we send the Bible, the book of Psalms in metre, and such other books and tracts available, as will be designed to exhibit the doctrines of the reformation and the testimony of the Reformed Covenanted Church.

Resolved, That Presbytery make vigorous efforts to increase their Missionary fund by appealing to all the people under their care for aid, and also to friends and brethren not within our bounds, especially our *eastern brethren*, some of whom have already offered liberal and encouraging assistance.

Resolved, That hereafter at each regular semi-annual meeting of Presbytery, all the congregations under our care be required to report

their operations, and contribute through their respective sessions, in aid of the Presbytery Missionary's fund.

The following are the supplies appointed till the next meeting : Mr. Allen, 3d Sabbath May, Millcreek, (colored people ;) 4th Sab-
May, Delaware ; 1st Sab. June, Columbus, (colored people ;) 2nd
Sab. June, Springfield, (do. ;) 3d Sab. June, Xenia ; 4th Sab. June,
Dayton, (colored people ;) 5th Sab. June, Cincinnati ; 1st Sab. July,
Walnut ; 2d Sab. July, Mill Creek, (colored people ;) 3d Sab. July,
St. Mary's ; 4th Sab. July and 1st Sab. August, Cedar Lake ; 2nd
and 3d Sab. August, Laporte ; 4th Sab. August, and 1st Sab. Sept.,
Cedar Lake. If longer in our bounds he be under the direction of
Mr. Neil till next meeting of Presbytery.

Mr. R. Z. Wilson, 4th Sabbath May, Beechwoods ; 1st Sab. June,
Garrison ; 2d Sab. June, Beechwoods ; 3d and 4th Sab. June, Cin-
cinnati ; 5th Sab. June, Garrison ; 1st Sab. July, Beechwoods ; 2d
Sab. July, Xenia ; 3d Sab. July, Beechwoods ; 4th Sab. July and
1st Sab. August, Garrison ; 2d and 3d Sab. August, Cincinnati ; 4th
Sab. August, Beechwoods ; 1st Sab. Sept., Beechwoods, to assist in
the dispensation of the Lord's supper ; 3d Sab. Sept., Xenia, then
till next meeting of Presbytery to any colored settlements as he
shall find conducive to the Presbytery's object in relation to that
people in their bounds.

Rev. A. McFarland stated supply at Jonathan's Creek, in answer
to their petition, with power to dispense sealing ordinances, disci-
pline, &c. as the interest of the congregation shall require, and
one or two Sabbaths, Savannah.

Rev. R. Hutchinson, 2d and 3d Sab. July, Cincinnati, and, with any
two elders he can obtain, organize a congregation there, if he find
them in a capacity to be organized, and that he spend some three or
four Sabbaths at Walnut and with colored people contiguous, as he
shall in his judgment deem most conducive to the good of Zion.

Dr. Willson, who was present with us a consultative member,
1st, 2d and 3d Sab. Sept., Cincinnati, and to dispense the Lord's sup-
per on the 2d Sab. Sept., provided there be at that time an organi-
zed congregation there.

Rev. J. B. Johnston, stated supply at Sandusky, in answer to their
petition, 1st Sab. Sept., dispense the Lord's supper at Beechwoods ;
2d Sab. Sept. assist Dr. Willson, Cincinnati, and, if required,
moderate a call at Beechwoods. Bibles, catechisms and tracts, as
far as practicable, are to be distributed among the colored people
by ministers and probationers as they have opportunity.

Mr. Allen and others account with Presbytery for all monies
received while travelling as missionaries, and they receive out of
the Presbytery's missionary fund at the rate of six dollars per Sab-
bath. The following preamble and resolution were unanimously
adopted.

Whereas, in the reading of heathen books in Academies, Colleges
and Universities, the minds of youth are led away from Christ and
exposed to manifold and ensnaring temptations ; and, whereas, very

commendable efforts are now being made in our own church, and among other protestants, to introduce the Bible into all schools as a class book; Therefore,

Resolved, That the youth in the bounds of this Presbytery, who engage in the pursuits of literature, with a view to the Holy Ministry, are hereby recommended to read the Hebrew Bible, Greek Testament and Christian Greek and Latin orthodox authors, where it can be done, instead of Pagan books.

Presbytery appointed its next meeting at Utica, the 2d Wednesday of October, at 10 o'clock A. M., to be opened with a sermon by the clerk of Presbytery on the seasonableness of *renewing the covenants at this time.* A. McFARLAND, *Presbytery's Clerk.*

New York Presbytery.—On Thursday, the 20th of June, a commission of the New York Presbytery met, according to appointment, in the Barnet meeting house, Vermont, to instal Rev. Jas. M. Beattie pastor of the United Congregations of Ryegate and Barnet. Rev. S. M. Willson, Craftsbury, presided; Rev. Jas. M. Willson, Phila. preached the sermon from Jer. i, 10,—“See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.”

After some remarks explanatory of the passage, the following doctrine was deduced, viz: “The ministry of the word is a means divinely appointed of promoting reformation among the nations.”—In discussing this doctrine, he considered, I. The appointment of the ministry. II. Their influence in promoting the reformation of the nations. In illustration of the first topic he showed—That the ministry is instituted by the Lord Jesus Christ as a permanent ordinance—invested with office by the church—and the duties to be performed are prescribed by the Lord Jesus Christ. In the second place he showed their influence, &c.: As they are instruments of the conversion of sinners and sanctification of the church—as they instruct men in duty, including matters civil and political—as they denounce judgments against sinners, individuals and nations. In conclusion, he showed the responsibility of the ministerial office—that the people should be thankful for this divine institution, and cheerfully sustain the ministry.

Rev. S. M. Willson proposed the formula of questions, offered up the prayer, and in the name of Zion's glorious King formed the relation between pastor and people. He then delivered a solemn and affectionate charge to the pastor—urging him to be much in prayer—faithful in discharging pastoral duties—to defend the whole doctrines, order and government of the church—not to be easily discouraged, &c. Rev. A. Stevenson, of New York, concluded the services by delivering the charge to the congregation. The audience was unusually large, and seemed deeply interested in the various services. The members of session and of the congregation gave a cordial welcome to their pastor, and seemed truly thankful that they again beheld their teacher. The Lord's Supper was dispensed in the congregation on the Sabbath following; and we feel assured that Mr. Beattie enters upon his labors with prospects of great usefulness and comfort.

POPISH PERSECUTION EVEN TO DEATH IN 1844.

Dr. Kalley, who has just been released from the grasp of popery, by the interference of the British government, writes from *Madeira*, May 4th, to a friend in London, and gives the following account of the persecutions which the Romish church inflicts upon its victims, whenever its power is commensurate with its spirit.

"My dear Sir,—Although very hurried I cannot allow the steamer to go without communicating to you the state of matters here.

"Last Sabbath two persons when going home from my house were taken prisoners and committed to jail, where they now lie, for not kneeling to the Host as it passed. On Monday a third was imprisoned on the same charge. On Wednesday several were mauled with sticks and some taken by hands and feet as in procession, and carried into the church and made to kneel before the images.— On the 2d of May, a girl brought me some leaves of the New Testament telling me, with tears, that her own father had taken two and beat them with a great stick and then burnt them. On the same day Maria Joaquina, wife of Manual Alves, who had been in prison nearly a year, was condemned to death. The counts against her were, that she denied the doctrine of the Trinity and the virginity of Mary, and maintained that the sacramental bread is bread, and that the images should not be venerated. A gentleman who was present during the whole trial, assured me that respecting the Trinity and the virginity there was no proof adduced. Respecting the sacrament, only one witness swore that he heard her say that the Host is bread. And respecting the images, all declared that she did not say they should not be venerated, but that she did say that the Holy Scripture forbids the adoration of them. My informant was astonished that the country people should have known the difference, and given so clear evidence before a prosecutor, who put leading questions and tried to confound. It will hardly be credited in our fatherland that such a sentence could have been given in this century, but the mother of seven children, the youngest of whom was at the breast when the mother was cast into prison, is now a prisoner in the jail of Funchal, condemned to be hanged, for having said images should not be adored. And under such circumstances she is forbidden the use of the Holy Scriptures, or any part of them. It is as likely that she will be actually executed, as it was that she would be condemned to death. We suppose it impossible to perpetrate such an act. We also supposed it impossible that such a sentence should have been given in any part of Christian Europe in 1844.

"The sentence will speak for itself.

"*Questions and Answers of the Jury, and sentence of the Judge, Negaro.**

"1. Is the crime of heresy, of which Maria Joaquina is accused in the libel, proved or not ?

* These we abridge by omitting the mention of forms of law, names of jurors, &c — [Editor.

“ Answer, by the majority. The crime is proved.

“ 2. Is the crime of blasphemy against the images of Christ and Mother of God, against the mystery of the most holy Trinity, and the immaculate conception of the Virgin Mary, of which M. J. is accused in the libel, proved or not.

“ Answer unanimously. The crime is proved.

“ 3. Is the extenuating circumstance that the witness, Antonio Maria, is an enemy of the accused, and has not spoken with her for three years, proved or not.

“ Answer, unanimously. The extenuating circumstance is not proved.”

Sentence.—Attending, then, to the fact that the crimes of which the prisoner is accused are found proven in the form decreed by the law of 15th of December, 1774, and ordinance of book 5th, title 2d. §1, which says thus, “ And if he be a peasant let him receive thirty strokes at the foot of the pillory, with a cord and proclamation, and let him pay two dollars,” observing, moreover, that the aforesaid law of the 15th of December imposes on those guilty of the crimes of heresy the penalty of death with infamy; observing, likewise, that now is abolished the said penalty of infamy and strokes, and that the greater punishment always includes the lesser, I condemn the accused, Maria Joaquina, TO SUFFER DEATH, as declared in the said law, and in the costs of the process, which she shall pay with her goods.”

“ The condemned believes in the doctrine of the Trinity, and never said a word against it. She is a most clear-minded intelligent Christian woman, and quite willing to die if the Lord will.

ROBERT R. KALLEY.”

May 4th, 1844.

POPERY AND PROTESTANTISM IN SWITZERLAND.

The following statements are taken from a letter recently published in the New York Observer, from one of the Editors' Foreign correspondents. They shew how vigorous are the efforts made by the “ man of sin” to regain his power, and with what avidity he avails himself of every facility to procure everywhere the ascendancy.

The Protestant population is *numerically* stronger in Switzerland than the Popish population; there are reckoned, if I am rightly informed, 1,300,000 of the Reformed Church, and only 900,000 or 1,000,000 of the Romanists. But, really, in spite of this inferiority in numbers, the superiority in means of action is with the Papists.—The cause is easily explained.

Romanism possesses several cantons where it reigns *alone*, and excludes all other communions. There, Protestants can make no attempt at proselytism. If they try to distribute religious Tracts, they are put in prison or banished from the country. It is different in the Reformed cantons. There, Papists have the right to distri-

bute their books, to preach their doctrines, and to make as many proselytes as they please. The consequence is that Romanism, with its intolerant and exclusive spirit, keeps all that it has got, while Protestantism, with its principles of tolerance, opens a wide door to the encroachments of its adversaries. Should not the Reformed church demand a *reciprocity* of rights and of liberty between the two communions?

This is not all. In the Catholic cantons, Popery exerts a power at least equal to that of the political magistrates. It manages the people, as in Belgium and Ireland, and arranges every thing at its pleasure. The *Pope's legate* in Switzerland, or a *bishop*, independent of the cantonal authorities, is on an equality with the government. In the *mixed* cantons themselves, the Romish clergy are protected by *contracts* securing their entire independence. How different the position of Protestantism! It has no unity, no centre, no security, and almost no liberty. The temporal power prevails and suppresses the spiritual power. The Protestant pastors are regarded as a sort of *state officers*, subject to the civil magistrates, and having no right to act without leave of their superiors. The political councils arrogate to themselves the privilege of modifying, or overturning the discipline of the Protestant churches, and their confession of faith, and all that constitutes the life of a religious communion. What debasement, what a source of weakness and inaction to Protestantism! If it has no more liberty, by what weapons will it gain the victory over Popery?

Lastly, the *immigration* of increasing crowds of Romanists in the Protestant cantons of Switzerland, renders the contest still more arduous. This circumstance is analagous to what is taking place in the United States by the continual introduction of thousands of Irish and other papists. The force of the Romish church increases necessarily, by this means, in Switzerland, which is surrounded with Catholic countries, and the Jesuits have the art to distribute their new recruits in such a way that they will soon equal in numbers the Protestant population. Christians of the Helvetic Confederation are zealously occupied with this subject, and some have formed *free churches* to counterbalance the power of popery. But hitherto these attempts have not had much success, because they are opposed by Protestant governments.

In short, Switzerland is now in a very delicate and dangerous position: her horizon is covered with dark clouds. May it, under the blessing of the Lord, enjoy at last a more serene sky and more peaceful days!

THE SABBATH—DANCING AND CARD-PLAYING.

At a large ecclesiastical convention, lately held at Cleaveland, Ohio, the following Report and Resolutions were adopted. The proceedings strike at three great prevalent evils, any scriptural effort to ar-

rest which, should be hailed with joy. The thanks are due to him who has the hearts of all in his hand, and on him should the reliance be placed for crowning the efforts with success.

The Sabbath.—Rev. L. P. Hickok, from the committee on the Sabbath, reported as follows: "It is notorious that Sabbath-breaking is alarmingly prevalent in our land. The nation, individuals, and not unfrequently even ministers and members of the church of God are guilty of this sin. The mails run, the Post offices are opened, business by land and water goes on. Travelling is persisted in, and amusements and pleasure are pursued in direct violation of the law of God. The past history of nations is decisive that a Sabbath is necessary to sustain the authority and order of civil government; and more especially do the free institutions of our own country demand for their perpetuity, the intelligence and righteousness of the people, which can be secured only where the Sabbath is observed. The Church of God, also, will soon cease to exist when the Sabbath is lost. A deep anxiety pervades the hearts of good men over all the land in view of this wide-spread Sabbath desecration; and the many thousands employed along our thoroughfares and upon all our inland waters, are beginning to sigh in their bondage, and cry aloud for the rest and privileges of the Sabbath, from the possession of which the avarice and pleasures of other men have so long excluded them. This Convention would therefore speak to all ministers, churches and families represented by it, in the urgent language of conviction of the sin, and alarm for the danger which this extensive profanation of the Sabbath induces, and earnestly recommend to their prompt and dilligent observance the following course:

1st. That every person at once free himself from all participation and connection with the sin of Sabbath-breaking, in all the forms in which it appears over the land.

2d. That ministers preach more pointedly upon the doctrines and duties of the Sabbath, and thoroughly instruct the people upon this whole matter, and enforce upon every conscience all that the Bible inculcates respecting the sanctification of the Sabbath day, and awake themselves to the conviction that they must stand responsible to God, to the Church and to the nation for very much of the lax principle and sinful practice which shall be allowed to prevail in reference to this plain and permanent ordinance of heaven.

3d. That a more strict watch and rigid discipline be maintained in all the churches, both towards ministers and lay members, on this subject; and that all recreation, amusement, secular labor, and travelling on the Sabbath be restrained, that neither the credit nor the capital of members of the church be employed in sustaining business establishments of any kind which violate the Sabbath for gain, and thereby secure that the sin of Sabbath violation should no longer rest upon any portion of our western Zion.

4th. That inasmuch as the habit of Sabbath breaking may in most cases be traced up to its beginning in childhood, it is earnestly recommended to all parents to restrain their children, and sacredly devote the Sabbath day to their Christian instruction at home in connection with the public worship of God in the sanctuary. And we

also add, That this body recognize with joy and thanksgiving the efforts, and the success attending them, to arrest the progress of Sabbath breaking through the land, both by public addresses and the press, especially in bringing sailors and boatmen to possess and prize the rest and the privileges of the Lord's day; and we would urge upon all the duty of hearty and constant co-operation, until the whole land shall be brought to enjoy her Sabbaths, confident that the kind and faithful application of Divine truth to the public conscience will, by Divine grace, correct public sentiment on this, as on other topics, and mould the character and control the conduct of the people of God." Adopted.

Resolutions on Dancing and Card Playing.—Rev. G. Duffield introduced the following resolutions on dancing, &c.

1. That this convention regard with deep interest the public expressions made of late by different churches and ecclesiastical bodies, as to the inconsistency of the amusement of dancing with the spirituality and propriety of conduct becoming the Christian profession. We bear our testimony against it, and earnestly exhort the Christian community to discountenance and discourage it, as a breach of church covenant on the part of professors of religion: as an amusement injurious alike to true piety and Christian reputation: as destructive of the confidence and affection and simplicity of manners which should be cultivated by those professing godliness: as calculated to disturb the peace and harmony of the church; and as tending to counteract the influence of a preached gospel, to neutralize the power of Christian example, and to confirm those whose hearts are in the world in their aversion to the demands and duties of a life of holiness.

2. That we regard also with deep uneasiness and sorrow the indications given of late of a disposition in some places to introduce and commend in fashionable society the practice of card-playing.—We feel bound to exhort the churches and Christian professors amongst us, to endeavor by their example, and counsel, and testimony, to prevent, as far as possible, the mischief incident to such an irrational, corrupting, and dangerous amusement. Adopted.

THE PHILADELPHIA RIOTS.

On the 6th and 7th ult. a second series of deplorable riot occurred in Philadelphia, and raged with almost unexampled fury. The contest was chiefly between a lawless, infuriated mob and the military. The latter were pelted with stones, brickbats, and other missiles—were fired upon with muskets by persons in concealment and among the crowd, and were repeatedly threatened with cannon, fully loaded and dragged up in front of their ranks. Necessity required that the mob should be fired upon by the military, which was done, promptly enough, we believe, but evidently not until farther forbearance would have been criminal. Several military companies

belonging to the city were called out, and long kept under arms—the Governor of the State was sent for, and repaired promptly to the scene of outbreak—he issued a strong proclamation, suited to the occasion, and ordered several companies of military from adjoining counties, who marched to the city and continued on duty till quiet was restored. Twelve persons were killed and about fifty wounded. We have called this a second series of riot, not because it is only the second that has occurred in that city;—it has been for years, as the burning of Pennsylvania Hall and other scenes will long bear witness, notoriously the place of riot;—but because the same elements were at work in this and in the case immediately preceding. Similar causes produced both, and in each, Papists, the foes of all righteous order, were the instigators. The first series, an account of which we gave in our June No., occurred in Kensington, one of the Northern districts of Philadelphia; the second was in Southwark, one of the Southern districts.

“The immediate cause of the second outbreak, was the discovery that St. Philip’s Roman Catholic Church, in Southwark, contained a large quantity of arms and ammunition. The attack on the tents of the American Republicans at 2 o’clock on the morning of the 5th, and the beating of some of the persons left in charge, was doubtless an additional cause of exasperation. There were in all, taken from the church, 75 muskets, 2 fowling pieces, 1 keg of powder, powder horns, flasks, balls, slugs and shot, 10 pistols, and 12 bayonets fastened on brush handles. Twenty-four of the muskets were loaded, and also some of the pistols. Twenty-five of these muskets had been obtained from the armory, by permission of Governor Porter. The circumstances under which Gov. Porter was induced to give this permission, are thus stated in the Philadelphia Sun :

“It appears that several days before, Wm. H. Dunn, a brother of the priest, waited upon General Patterson, to get a request from him to Governor Porter, to obtain 25 muskets from the State Arsenal. The General acquiesced, and Mr. Dunn proceeded to Harrisburg and waited upon his Excellency in person—and after a short time obtained the desired order, and returned to this city. This was kept a secret, and hence the surprise which it caused, when the people learned that a military company had been regularly drafted for the express purpose of guarding that church, although there was not the least disposition shown on the part of any body to molest it in any shape or form whatever. Wm. H. Dunn was elected Captain of said Company, and on Saturday afternoon General Hubbell, having learned that he was an unnaturalized Irishman, proceeded to his house, in company with Dr. Strafford, and demanded his commission papers—these were given up, and of course the company was disbanded.

“On fourth of July night men were stationed in the church in order to resist any attack which might be made upon it; so said by one of the authorities of the church.

“When apprised of the deposit of this formidable armament, the Natives very properly demanded that it should be removed from the Church, as a precaution against another massacre from behind

its walls, such as occurred at Kensington. When this demand was made, *twelve muskets* only were brought out by the Sheriff and priest Dunn. The people, not satisfied with this partial proceeding, insisted on sending a committee of twenty. To this request the Sheriff replied, on a solemn declaration, that there were no other arms in the church! But an examination being insisted upon, seventy-five muskets, with pistols and ammunition, were discovered!

The Journal of Commerce remarks on the above—"We trust the result of this ill-advised movement of the Catholics, will convince them, and all other foreigners, that their best security is to be found, not in their own physical strength, but in the laws and institutions of the country. If these are not always availing, they are at least as much so to foreigners as to native citizens. Who, after all, defended St. Philip's church from the mob? Was it the self-constituted garrison, with their hundred muskets and pistols? Was it the Hibernia Greens?* No; the former were the cause of the riot, and the latter aggravated it;† and both would have been speedily destroyed, though they had been ten times more numerous than they were, if they had been left to their own unaided efforts. In fact, they were ten times worse than nothing; and the first thing that was done, to any purpose, towards suppressing the riot, was the removing these foreigners out of the church, and out of sight.

"If foreigners did not, and could not, preserve St. Philip's church from the fury of the mob, who did? The true answer is, it was preserved through the intrepidity and resolute determination of the leaders of the American Republican party. Grover, Levin, and others of that party, by persuasion, argument and entreaty, and by declaring, as Levin did, that he would perish sooner than the church should be destroyed, kept the mob at bay until a strong military force arrived, and took its keeping into their own hands. So much for the conduct of men who have been stigmatized by the Catholics, and probably by Catholic murderers, as "church burners." The influence of these men over the mob was such as could be wielded by no other persons; and it was exerted in the most efficient manner.

We subjoin the substance of the charge of Judge Jones to the Grand Jury, assembled for the purpose of investigating the cause of the riot, and the conduct of the rioters. It sets the matter, as to the cause, in a clear light, and shews, that according to the legal view of the subject, Papists were the aggressors.

"His Honor said it was his intention to have postponed addressing them on the late disturbances until the public had become less excited, but he had been induced to call them together this morning, at the suggestion of the law officers of the commonwealth. He said the cause of the late riots was the arming of St. Philip's church;

* A military company composed entirely of Papists.

† In placing this company in the church, the authorities acted, we think, very indiscreetly and imprudently. Many considered it as adding insult to alleged injury; and regarded it as furnishing an opportunity, unintentional on the part of the authorities, but nevertheless real, for armed Papists, to shoot down, from a place of safety to themselves, their opponents, under the disguise of defending the church. Such fears should not be thought strange when we consider how they had acted but a few weeks before at Kensington.—ED.

that it was the right of every citizen to bear arms, but not to assemble in churches, engine house, or other buildings, to resist an attack; that such buildings were liable to be indicted as a nuisance, and the persons assembled therein were guilty, in the eyes of the law, of unlawfully assembling together, and were liable to be indicted. He said that, when congregations apprehended danger to their churches, it is their duty to claim the protection of the law; that their churches are under the constituted authorities, who are bound to protect them; that every defence of a building is an act of partisan warfare; that if the practice were allowed of arming churches, we could never hope for the restoration of order. He committed the subject to them: to take it up fairly, boldly, frankly, and thoroughly.

INTERESTING VARIETY OF THE BIBLE.

When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned doubtless is, they are not aware of its interesting variety. This feature of the Bible is well illustrated by Mrs. Ellis, in the following eloquent extract from her recent work, entitled the "Poetry of Life."

"With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyre in the clouds—from the wild ass in the desert, to the lamb within the shepherd's fold—from the consuming locust, to the cattle upon the thousand hills—from the rose of Sharon, to the cedar of Lebanon—from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic visions of the blest—from the still small voice, to the thunders of Omnipotence—from the depths of hell, to the regions of eternal glory,—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full sup-

ply; and no condition of humanity is necessarily excluded from the unlimited scope of adaptation and of sympathy, comprehended in the language and spirit of the Bible."

ITEMS OF INTELLIGENCE.

The Scotch Church in Canada.—The Synod of this Church recently assembled at Kingston. The session was one of much interest, inasmuch as the matters which have distracted the Church in Scotland have to some extent also disturbed it in Canada.

Little important business was transacted beyond the question of secession from the established Church of Scotland. This was opposed in a series of resolutions proposed by Rev. Dr. Cook. They were carried by the votes of 39 ministers and 17 elders, there being in the minority 21 ministers and 19 elders. The minority entered their protest, which they presented in a body to the Synod. Previous to its being read the Rev. Mr. Stark, the moderator, retired from the chair, having felt it incumbent upon him to sign the protest. Mr. Rintoul, clerk of the Synod, resigned, being with the minority.

Dr. Cook was then unanimously chosen moderator. Mr. Rintoul read the protest, in which the seceders protest against any farther connexion with the established church of Scotland, assert their right to their own Church property (this is likely to be a question of lengthened litigation,) and charge upon the Synod that they have forced the seceders to their present position.

Mr. Bayne, on behalf of the protestants, said this was the final step on the part of the minority, in connection with that Synod, with which they should henceforth cease to act. Mr. Stark, on behalf of the seceders, then took an affecting leave of the Synod.—He was responded to by Dr. Cook in the same spirit, and the minority retired, but met immediately in the large Methodist Chapel in Newgate street, for the purpose of organization, &c. The Rev. Mr. Stark was appointed moderator, and Mr. Rintoul clerk.

Methodist General Conference.—During the late sessions of the General Conference of the Methodist Episcopal Church, the Committee on Episcopacy reported, that one of their Bishops, the Rev. James O. Andrew, was a slave-holder, and was thereby rendered unfit for the Episcopal office; and submitted the following resolution for the adoption of the Conference, viz.:

"Resolved, That the Rev. James O. Andrew be and is hereby affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church."

This resolution gave rise to an animated debate, which lasted for several days. A committee of pacification was appointed, composed of an equal number of northern and southern members, and including the six Bishops, and a day of fasting and prayer appointed; but Bishop Soule, on behalf of the committee, subsequently report-

ed that "after a calm and deliberate investigation of the subject, they had been unable to agree upon any plan of compromise."

The question was then met in various forms, and the Bishops unanimously recommended its postponement to the next General Conference, as the adoption of the resolution would inevitably result in the separation of the northern and southern sections of the church.

The Conference, however, by a vote of 110 to 68, passed the resolution virtually deposing Bishop Andrew from office, and the question so far is decided. After the announcement of the vote, considerable confusion prevailed, and many of the southern members were deeply affected, and stated that the awkwardness of the position in which they were placed by the vote, rendered it impossible for them to transact business, and the Conference adjourned.

Afterwards, a protest, signed by most of the members who had voted in the minority, was given in. Arrangements were made for an amicable division of the church into North and South, should such a measure be found necessary. From the spirit manifested by most of the Southern Conferences that have since met, we presume the necessity will be supposed to exist, and if so, the division will take place. May not this breaking of *ecclesiastical* union, on the the great question of slavery, which is becoming so common, be as an entering wedge to the dissolution of the Union of the United States? We only propose the question. Time will reveal the answer.

We have heard that at the late meeting of the Pittsburgh Presbytery, the pastoral relation between Rev. S. O. Wylie and his late charge was dissolved, and that afterwards he accepted a call previously made on him by the 2d Reformed Presbyterian congregation of Philadelphia.

Mr. Joshua Kennedy was lately licensed to preach the everlasting Gospel by the Illinois Presbytery, and is at present laboring in the Territory of Iowa.

The Philadelphia Select and Common Councils have passed an act appropriating \$28,000 for the arming and equipping of a regiment of Infantry, a Battalion of Artillery, and one or more Troop of Horse, the whole to consist of 1,000 men, to put down all outbreaks that may hereafter occur.

OBITUARY NOTICE.

Man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. On the 12th of June last, Mrs. Anne, wife of Rev. John Crozier, bade her long farewell to earth with all its enjoyments. Her disease was consumption. Her evidences of glory, immortality and eternal life were clear, distinct and unequivocal to the last. The righteous hath hope in his death.

THE

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No. VII.

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.

WHEREAS, Public Social Covenanting is a duty enjoined and obligatory under every dispensation of the Church; and whereas our fathers in these lands, when, through the singular goodness of God, they were delivered from Anti-christian idolatry, superstition, and oppression, and favored with the light of the glorious Gospel in remarkable purity and power, entered into Solemn Covenants with God and one another, binding themselves and posterity to abjure false religion,—to profess, maintain, and propagate the truth,—and to the duties of practical godliness,—and the renewal of these Covenants on sundry occasions was attended with evident tokens of Divine approbation: Considering it, moreover, as our singular honor and privilege to testify to the whole of the blessed work of the Covenanted reformation,—from which others have more or less made defection,—and to maintain the descending obligation of our fathers' vows in their full extent and integrity,—and regarding the renovation of these covenants as a duty loudly called for by the God of Zion, and especially incumbent upon us at the present time, as a testimony of our gratitude for the peaceful and long continued en-

*This Document was submitted, by a committee previously appointed, to the Reformed Presbyterian Synod, Ireland, at its sessions in July 1843, and printed for the inspection of the members and others. It was reviewed by the Synod at a special meeting in March last, and, in its present form, ordered to be sent as an "Overture" to the Presbyteries and Sessions under their care, and also to the sister Synods in Scotland and America, for their revision and correction. The former Draught was published in our No. for February last. Our reasons for republishing are, 1. Material alterations have been made. 2. To furnish a sufficient number of copies for review by the Church in America. 3. We have many new subscribers to the present volume, who did not receive the last. 4. That a Document so excellent may be again read, in its amended form, by former readers.

joyment of manifold privileges, as a means of protection and defence against the extending and threatening power of Anti-christ, the arrogant assumptions and intolerable oppressions of Prelacy, and other numerous evils hence arising, to which the witnesses for truth are now exposed,—a duty which we owe to others, to direct them to the good old way, and to show them, that only in walking in it, they may expect to be abundantly blessed,—and an approved instrument of the revival of genuine religion, which we greatly need, and of diffusing throughout the earth the principles of the Reformation,—and of promoting the establishment of the kingdom of our Lord and Saviour Jesus Christ:—

WE, therefore, 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 recognize 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. In all reverence and humility, we approach the Majesty in the heavens; and, lifting up our hearts with our hands, do, jointly and severally, 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 Testament, 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, especially at the memorable period of the Second Reformation, and since,—and as 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; 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.

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 recognize 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 these nations, through their representatives, are, and will be, binding upon them to the latest posterity.—Although we are not now in circumstances to renew them 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 the character and duties of rulers and subjects should be regulated;—we approve of the several faithful and consistent acts of Covenant-*renovation*, performed by our worthy ancestors, in the times of reformation and subsequently; and we openly and gladly own the obligation of these Covenants 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,—deploring the sin of the land in their rejection, and desiring to be free of any participation in its guilt, we all and every one of us, jointly and severally, swear anew this day these Covenants, in so far as they are adapted 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 is 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 Anti-christ;—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; and im-

*Here the National Covenant of Scotland, and the Solemn League and Covenant, are to be read.

pious interference with the law of marriage. 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 labor for the extirpation 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 Anti-christ, 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 Anti-christian 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 anti-christian 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 propagation, by many of its ministers and influential members, of Puseyism, a system which embraces some of the worst errors and usages of Popery. 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 labor, 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 through-

out 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, which, by the good hand of their God upon them, our renowned forefathers, especially at the period of the Second Reformation, earnestly sought to attain, to which our Covenants pledge these nations, 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 labor, 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 endeavor, as far as in our power, by all Scriptural means, to bring these nations to own the Mediator as the Head of all principality and rule,—to subject their national polity 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 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 resolve, all the days of our lives, to labor, by all lawful means, for the removal of all acts and measures that impede reformation, and for restoring reformation attainments in Church and State. 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 endeavor, 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.

Engagement to unity.

5.—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; and we shall neither suffer ourselves 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 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 divisions, labor 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 labor 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 rejoices in the truth, we shall labor 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.

6.—While we thus, both as members of the Church, and as a minority in the nation, adhering to its former Covenanted constitution, solemnly and explicitly recognize 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 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 favor 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 principle 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 joint defection from Covenant-engagements made by the nation to the Most High God;" the setting up of rulers, supreme and subordinate, who are devoid of Scriptural qualifications, and conferring political power and influence upon the known 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; the authorized, systematic, and wide-spread violation of the Sabbath; the dishonor done to God's Word, in the system of National Education for Ireland; 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 re-

main 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 endeavor 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 Lord 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, but in our station and by means competent thereto, endeavor to advance them; 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.

7.—We lament, moreover, the sins of the Churches in these lands, either in times past or at present,—in so far as they have forgotten the Covenant of God,—walked contrary thereto,—maintained connexion with immoral and unscriptural civil systems,—countenanced or not testified 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, to a great extent, 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 endeavored 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 recognized in our lives the obligation of our Solemn Covenants: we have been remiss and negligent, in deferring to renew them.—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 regard to the fellowship of the Church, and in the administration of sealing ordinances. Parents have not been careful to bring up their children in the nurture and admonition of the Lord, nor to instruct them early in the distinctive principles of a faithful testimony. We have been chargeable with much conformity to the world,—seeking too frequently a popularity which cannot be enjoyed but at the expense

of principle, and withholding a testimony for truth, through regard to the fear or favor of man. We have not endeavored, with that sincerity and constancy that became us, to preserve and improve the blessed reformation, with which we have been favored. 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 labored, according to our profession and our abundant privileges, to spread abroad the savor 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 neighbor, and ourselves; we have not been sufficiently 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 endeavor, 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.” Confessing with our mouth the Lord Jesus Christ, and believing in Him with our hearts, we accept of God in Christ as our sure and all-sufficient Portion; and we yield ourselves, soul and body, to be the Lord's, now and for ever.

As his professed 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 endeavors, 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 appear-

ance of evil,—to cultivate Christian charity,—to do good to all men as we have opportunity,—and to endeavor, by a constant course of godly practice, to adorn the doctrine of God our Savior 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 honor and praise may be advanced for ever.

Vow to propogate the Gospel, and the testimony of Jesus.

8.—Believing that the ascended Mediator is, by Covenant-donation, and as the reward of his meritorious obedience, not only King in Zion, but, also, King over all the earth,—that his glory is destined yet to fill the whole world, and that our own and fathers' vows specially bind us to labor for the universal establishment of his kingdom,—while we devote ourselves to Christ the Lord, we desire to dedicate ourselves, in our respective places, 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 recognize the duty to teach every man his neighbor, that all, from the least to the greatest, may know the Lord; and to desire and labor 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.

9.—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 interest, 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 fulfill 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 Anti-Christian 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 Savior Jesus Christ, to whom be glory in the Church, throughout all ages, world without end.—Amen.

REMARKS ON 2 TIMOTHY I. 13.

“ Hold fast the form of sound words.”

The epistles of Paul form an important part of the New Testament Canon. In his inspired letters to the various churches, he discusses nearly all the important doctrines of revealed religion, while in the two addressed to Timothy, whom he calls his own son in the faith, his theme is instruction relative to the choice of those who were to be appointed to teach and rule in the Church of God. The qualifications and duties of the ministerial office are described, and on pastor and people is enjoined the faithful performance of their respective obligations. Especial care was to be taken to guard against teachers unsound in the faith. In the greatest tenderness therefore the Apostle declares, “ I besought thee to abide still at Ephesus,—that thou mightest charge some that they teach no other doctrine.” 1 Tim. i. 3. Some desiring to be teachers of the law, understood neither what they said, nor whereof they affirmed.—Others not holding faith and a good conscience, concerning faith had made shipwreck; of whom were Hymeneus and Alexander. 1 Tim. vii. 19. The folly of such was to be made manifest that they might proceed no farther. 2 Tim. iii, 9.

In the first Epistle, unusual earnestness is manifested by Paul in urging these things upon the attention of the youthful Evangelist, already invested with ample powers to preside in the planting of churches and to act in the ordaining of bishops. “O Timothy, *keep* that which was committed to thy trust.” But the circumstances in which the Apostle was placed when writing this second epistle, strongly urged on Timothy to give due heed to the things which he should write. He had been brought before Nero a second time. His friends had all forsaken him at his first answer. Death in one of its most frightful forms awaited him. The monster of iniquity, at whose tribunal he was arraigned, had adjudged him to the cross. It was, however, the death of his master; and it was glory to suffer shame for his

name. With dauntless courage he could therefore exclaim, "I am now ready to be offered, and the time of my departure is at hand." His exhortation to Timothy at such a crisis—his last counsel—his dying advice, when about to seal his testimony with his blood, could not but come with resistless force. This opportunity he was careful to improve. He admonished his son in the faith, not to be ashamed of the testimony of the Lord, nor of his prisoner, but to be partaker of the afflictions of the gospel according to the power of God. And while pressed on every side—while many had departed from their first love, and yielded to the storm of persecution—while former friends, united with the enemies of religion, assiduously labored to subvert the doctrines of the gospel, he, in order to stay the progress of vice, error and immorality—to prevent the total apostasy of the church—and to raise a barrier against the corruptions of the age, delivers to Timothy the solemn charge,—"**HOLD FAST THE FORM OF SOUND WORDS.**" To define the import—to defend the doctrine and to make a proper application of this divine injunction is the design of the following remarks.

To ascertain precisely the meaning of the Spirit in this authoritative direction, "Hold fast the form of sound words," we shall endeavor to point out the signification of two terms employed by the the Apostle. These are *upotuposin*, rendered by our venerable translators "the form," and *eche*, translated "hold fast." The former is derived from the verb *upotupoo*, signifying to mark out, sketch or delineate, which is itself originally derived from *tupos*, a type. The word literally, therefore, means an outline or delineation, of something pre-existing. Thus the landscape portrayed on the canvass is the *upotuposin*, the form or outline of the landscape previously impressed on the artist's mind; and perhaps formed by a combination of the beautiful objects taken from a hundred different scenes.

The primitive signification of *eche* is *have*, and there is no good reason why it may not be so translated in this passage. It is a word frequently used in the New Testament; and almost universally rendered *have*. It occurs twenty times, in its various forms, in the two epistles to Timothy; and in every instance, if this form not an exception, it may be translated *have*. The idea conveyed by the expression "hold fast the form of sound words," is not materially altered by changing it to "have a form," &c. The latter only gives a more general idea and includes the former. The one enjoins faithful adherence to "a form" already prepared: the other inculcates the duty both of framing and maintaining a form of sound words. That this is the correct interpretation is farther manifest from the consideration, that the noun, *upotuposin*, is unaccompanied with the article, which, according to the whole analogy of the Greek language, would have been prefixed, had Paul meant to command Timothy to hold fast some definite or specific form of sound words previously furnished. From these observations it is clear that *upotuposin eche* means not merely the defence of an existing form, but both the framing and holding a form prepared from pre-existent materials—from the "sound words" which Timothy heard. "Have a form of sound words," is, therefore, a literal construction of Paul's injunction.

That the import of the command may be still more clearly perceived, in relation to the "sound words" from which the abstract was to be compiled—we observe, they are the TRUTHS *residing in the divine mind from eternity—revealed in the Scriptures and communicated by Paul* in his personal instructions to Timothy.

All truths natural and moral are the objects of the knowledge of the Omniscient. Every fact connected with the history of creation—all the ranks of existences—the various orders of intelligences,—and the ends to which, by his wonder-working Providence, they were to be directed, constituted present knowledge to him with whom one day is as a thousand years and a thousand years as one day. But the sound words of which the Apostle speaks have more especial reference to the truths eternally before the Divine mind relative to the glorious work of redemption. These truths are revealed in the Holy Scriptures. "No prophecy of the scripture is of any private interpretation,—for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 20, 21. In the scriptures of truth, those lasting monuments of the enduring mercy of our God, the diligent inquirer after truth and the humble disciple discover the whole system of grace and salvation. "They are able to make wise unto salvation; for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But as all the facts in natural science lie dispersed over the volume of nature, in apparent confusion, and require the assiduous labor, and patient research of scientific minds to arrange and classify them, so the glorious scheme of redemption is spread over the pages of inspiration, as it were unarranged; here a little and there a little of its comforting doctrines, soliciting a more thorough investigation and exciting to the greater diligence to dig in the mines of gospel truth. To the laborious but delightful work of compiling a system of revealed religion from the detached truths contained in the Bible, the attention of Timothy was turned by the exhortation, "have a form of sound words." And how great encouragement had he, and how profitable to every saint desiring to have his mind imbued with heavenly truth, to prosecute with ardor an employment so highly advantageous! What a mellowing influence might be exerted by searching after the truths of the Bible! And what more unfailing source of refined and exalted enjoyment to the diseased soul, than the habitual perusal of the sound words, or as they might be rendered, the "*healing words.*" For truly the truths of revelation, like the leaves of the tree of life planted in the midst of the paradise of God, are for the healing of the nations: and it is while engaged in the contemplation of those enlivening and illuminating doctrines that the believer, "with open face beholding as in a glass the glory of the Lord is changed into the same image from glory to glory even by the Spirit of the Lord." 2 Cor. iii. 18.

Once more, these truths, of which a form or outline was to be made, were received from the personal instruction of Paul. "Hold

fast the form of sound words, *which thou hast heard of me.*" How any could confine this as an authoritative intimation to Timothy to adhere merely to some form previously prepared and prescribed by Paul is difficult to conceive. As already observed, the noun *upotuposis*, unaccompanied with the article, even allowing the most extensive latitude to criticism, cannot with any degree of propriety be referred to any particular form then in existence. Besides, it was not *the form* which Timothy heard from Paul, but the *sound words* from which the form was to be compiled; as is manifest upon an examination of the original. Nor can we give those writers credit for great discernment, who represent the phrase "form of sound words," as an expression tantamount to "the scriptures;" for the "*form*" is contradistinguished from the "*sound words*." And if the "form of sound words" meant nothing more than "the *scriptures*," how could it be said that Timothy heard them from Paul? and where the propriety of laying such an injunction upon him?—especially since from a child he had known the scriptures and had been made well acquainted with their sacred import through the instructions of his pious mother long before he had seen or even heard of Paul.

It only remains that Timothy already well versed in the holy oracles, and having the distinguished privilege of attending upon the theological instructions of Paul, from whom he heard sound words of systematic Theology, was instructed to embody the doctrines of the Bible in a brief form that it might be known what the doctrines were, which the church believed to be taught in the scriptures. In one word, the command "have a form of sound words," was divine authority, a commission from the Church's head, for Timothy and through him, for the ministers of all succeeding ages to systematize Bible truth, and present it for the examination of all who might desire to enrol themselves among the disciples of Christ. Here is clear authority for forming and holding what are generally called Creeds and Confessions. As if the Apostle had said: the present state of the Church peremptorily demands that an open exhibition of her doctrines be made to the world. So many false Christs and false prophets have arisen, and so far have they corrupted the simplicity of the gospel, that it becomes necessary to have a "form of sound words," that it may be made manifest, who are on the Lord's side, and who are on the side of the adversary.

Have therefore a form or creed, and cause all applicants for admission into the pale of the church, to subscribe it; and thus corrupters of the system of grace will be prevented from disseminating baleful heresies under the semblance of christianity.

(To be continued.)

THE PHILADELPHIA RIOTS.

In a former No. we furnished our readers with a brief account of the alarming riots which took place in Kensington, a Northern part of Philadelphia, in the early part of May last. We then promised to make, in a subsequent No., some remarks suggested by these painful occurrences. Before we were able to fulfil this promise, Philadelphia became again the scene of anarchy and bloodshed, the spirit of riot having again burst beyond the bounds of law, and more than re-enacted the disgraceful events connected with the outbreak of popular violence in May. An account of this second series of riot, with the causes provoking and leading thereto, we gave in our last No. The finding of the grand jury, after a lengthened and patient investigation of the matter, which has since been published, puts beyond all doubt the correctness of the causes then assigned as originating the outbreaking and continuance of the violence.

The remarks which we have now to offer apply with as much force to these new scenes of riot as to the former. The spirit and despotism from which they proceeded are the same, and imperatively call upon all right-minded protestants to consider well the danger to which both civil and religious liberty is exposed by the growth of Popery in our country. For the truth is, the Philadelphia riots, in all that caused them, and in much that attended them, exemplify the proper, true and real character of Popery. The facts are beyond all doubt, that in both cases the outrages were begun and continued to a certain point by papists, without provocation having been given, or any thing deserving the name of resistance having been offered. And on what ground do papists, and such as are under their influence, pretend to excuse and apologise for all the aggression, all the loss of life and waste of property with which they are justly chargeable? Why, that the Native American party are endeavoring to *despoil them* (the papists) of their political rights, by seeking to have the existing laws of naturalization in the United States revised, and the period, before which naturalization can be obtained, extended to twenty one years. With "the Native Americans," as a political party, we have no more sympathy than we have with any other of the political parties in our country, and our readers will see in the close of this article that we doubt the propriety of the above mentioned measure. That the Native party have this as a principal object of their organization is true; but it is as true that they are seeking to obtain it in a peaceful way. And is it not lawful to seek to amend the Constitution and laws in any part that may be thought wrong? Has it come to this, that native born citizens may not *dare* to seek, in a peaceful manner, what the constitution and laws of their country allow and guarantee to them, without being assaulted, beaten, shot dead? Has it, in the father-land of Washington, come to this, that the freedom of speech and the right of discussion may not be allowed to those that are "manor born," in a matter so deeply affecting the interests of their country as the admission of new citizens to the privileges of the civil compact?—

Must papist aliens have the right of dictating the terms by which they will force themselves into the civil privileges of citizens? Or, being denied this, are they to be considered as wronged or despoiled? Or shall those already admitted say to the community, *You must not seek to amend the laws which relate to naturalization? If you do, we shall be aggrieved. If you persist in discussing this offensive point, we will break up your meetings—we will mob and force you into silence at the rifle's point!* This is no fancy sketch. It is stern reality. American citizens met in Kensington to discuss the question of amending the existing naturalization laws—they were interrupted by violent means—they proposed to meet three days afterwards—they were threatened in the meantime if they would dare to assemble—they met notwithstanding, but found the threats were not vain words. The American flag was torn down and American citizens murdered in the broad light of day. Where are we? In Spain or Portugal? In what period of the world's history do we live? In the dark ages of tyranny and oppression? No; we live in the United States! In the nineteenth century! In the land and age of free institutions! But there is growing up in our midst the system of Popery—that system which has made Spain and Portugal what they are, the basest of kingdoms—that system which created the ignorance, brutality and oppression of the dark ages; and which, if not checked, will make these United States what it has made Spain, Portugal, South America and every other country over which it has obtained the ascendancy. This is no uncalled for apprehension—no morbid sensitiveness. It is simple truth. Those who imagine that Rome will not dare to propose to herself success in the attempts which she is making to gain ascendancy in the United States, do not understand the nature of Popery—have not yet learned its true character, as that is unfolded in the history of the past, as well as described by the spirit of prophecy in the word of God. It is not merely a false, an apostate system of religion; but, like all other false, apostate systems, is bigoted and intolerant. History shews, the word of God declares, that intolerance is essential to Popery. It cannot endure any power but its own. The Man of sin has arrogated to himself the power of God, “sitting in the temple of God, and shewing himself that he is God.” He has wrested from the people, by means of inquisitions, racks and dungeons, the sacred rights of conscience, and the freedom of thought and discussion. He has set his foot on the necks of kings. What he has done in past ages he is still doing wherever he has the power; and what he *has* done and *is* doing in other countries, he *will* do in this, whenever the opportunity occurs. And that he is most assiduously seeking such opportunity, no one can doubt, whose discrimination penetrates even the surface of passing events.

Popery claims to be, and is, in the aspect in which we are speaking of it, an unchanging system. What it *is* may be learned from what it *was*. The history of the past does not more faithfully portray what it *has done*, than what it *will do*—that it will, if possible, suffer no power, whether ecclesiastical or civil, to exist that is not in abeyance to itself. It is folly then to allege the threadbare apol-

ogy, that the intolerance of Popery in past ages was the evil of the times and not of the system, when it is contradicted by every day's experience. Rome has admitted a vast variety of sentiment within her pale; but there is one point on which she admits no diversity—she *must* have implicit obedience. This rule she applies to all her votaries, and would, if she had the power, apply to *all* others. She has no idea of suffering either individuals or nations to decline her authority, if by intrigue or force she can prevent it; and she will use either or both as circumstances direct.

We bring no unsupported charge against Popery in saying intolerance of every power but its own is an essential, an unchanging feature of its character. Nor need we go back to former ages for examples: the present teems with such. The following will furnish sufficient illustration for our present purpose.

In 1817, shortly after the restoration of the Bourbons to the throne of France, a severe persecution was commenced and carried on for considerable time against the Protestants of the South of France solely on the ground of difference in religion. In 1837, only seven years ago, the Protestant inhabitants of Zillerthal, a valley in the Southern Alps, were remorsefully driven from their homes, because they would not abandon their faith. This was in pursuance of a decree issued on the 11th of January, of that year, by the Emperor of Austria, "that the Zillerdalers must either return to the bosom of the Roman Catholic church, or leave the Austrian dominions within four months."* In 1838, Popish missionaries were forced upon some of the South Sea Islands by the terrors of a French naval armament: and that too, though the constituted authorities of the Islands had refused to allow them to land; yet they were forced upon the inhabitants at the mouth of the cannon. At the present time, in France, the children of Protestants, in numerous instances, are torn from their parents, and kept at a distance from home, secluded in popish seminaries till their minds are corrupted with its superstitions, in spite of every appeal made to the civil authorities for protection. In the same country, sepulture is frequently denied to the bodies of deceased protestants, unless their surviving friends consent to their being buried with Popish rites. The persecution and imprisonment to which Dr. Kalley, a Protestant missionary, was subjected in the Island of Madeira, for having taught the doctrines of the Bible, are still fresh in the recollections of the religious part of the community: as well as the narrow escape which he had from a violent death, only through the strong remonstrances of British Protestants. The letter from Dr. Kalley, published in our last No. declares the fact, that in May 1844, a woman in Madeira, the mother of seven children, and of excellent character, was condemned to suffer death, mainly for having said that the Holy Scriptures forbid the adoration of images.

These examples, all of recent date, sufficiently shew that intolerance is essential to the nature of Popery, and that it will be mani-

*The reader will find a lengthened and minute account of this matter, and of the sufferings endured by those on whom the iniquitous decree was made to bear in all its cruelty, in the Reformed Presbyterian, Vol. I. pp. 371-6.

fested whenever means and opportunity present themselves. The riots in Philadelphia originated in this same spirit. The wily priesthood of Rome were well aware, that if the Bible continued to be read in the schools, and especially if the proposed change in the naturalization laws could be made, the influence and progress of Popery in the United States must be materially affected thereby.—Hence the Native American party must be put down—not by argument or the power of reason—not by an appeal to discussion, or the use of persuasive means, but by brute force, the method usually preferred by Rome for the attainment of her ends, when she has the choice of means at command. The attacks made upon American citizens, peacefully met to discuss a public question, were not the mere out-bursts of passion on the part of the violent men who *appeared openly* as the aggressors. These were only the tools of others, who had better standing and greater influence in society.—It was Romish influence of a higher order that inflamed the minds of the ignorant actors, and provided them with the means of executing their bloody deeds. That violent means were recommended in some of the popish chapels, previous to the first riots, has been again and again publicly asserted, and never yet disproved. It is known that the arms with which the assaults were made were provided by a power that was not visible in the transactions. This was admitted by some of the persons arrested, when questioned respecting the arms found in their possession. Indeed the fact should not be doubted when it is recollected that splendid and expensive rifles were found in the possession of persons known to be very poor—some of them so poor, that they were dependent on public charity during the preceding winter. Add to this, that numbers of muskets and rifles were stored in several places, chapels and others, only a short time before the outrages were committed.

These riots evince the audacity, as well as the intolerance, of Popery. The system has not the power of putting down Protestants and the right of free discussion, under the form of law, in the United States; but its unvarying spirit manifests itself by having recourse to mobs and violent proceedings to gain by intimidation what it has not the means of otherwise accomplishing—to gain through means of the inflamed passions of its ignorant and superstitious votaries in the United States what it demands and obtains by the aid of the civil power in Portugal or France. Popish policy demands every thing, but concedes nothing. When its votaries are in the minority, it jesuitically pleads the rights of conscience for their protection: when in the majority, it yields nothing to the consciences or the rights of others. In Popish countries, Protestants are treated with the utmost severity; often persecuted to the death, and generally denied the unalienable rights of man. In Protestant countries, where no such treatment is meted out in turn to papists, they are never satisfied, but continually demand more, more. In our own country, where they enjoy equal privileges with all others, Popery demands of Protestants to drive the Bible from their own schools, claims money appropriated to common education, that it may therewith establish sectarian schools under its own control, and will not allow Americans to meet peace-

fully in their own land to discuss subjects belonging to their own constitution and government. The spirit that persecutes Protestants in Zillertal and Madeira, and compelled Tabete (a protestant island) to receive Popish Missionaries, is the identical spirit that prompted to the above in the United States—that attempted to shoot down liberty in Philadelphia.

We close our remarks on this subject for the present, with a few words respecting the course proposed by the Native American party, many of whom were intimately connected with these riots, though honorably and fully acquitted of having been, in either case, the aggressors. They have a right to discuss any proper subject peaceably, and to seek such amendments of the constitution and laws as may seem to them proper; yet we seriously doubt both the propriety and efficacy of the proposed change in the naturalization laws, as a remedy for the evils and abuses which nearly all admit to exist. There is no danger to be apprehended from the free and ready naturalization of foreign Protestants, because there is nothing in their principles opposed to the peace and welfare of the country. On the contrary, true Protestant principles must promote her best interests. We have no hesitation in affirming that, as a body, they will bear comparison, and that most favorably, with Native Americans in intelligence, capacity to enjoy the rights of freemen, moral character and whatever else contributes to make men useful and quiet citizens. Would it be proper to exclude these from rights and privileges, because Papists abuse them? Are not foreign Protestants the strong arm of the nation in opposing Popish influence? Generally they know much more of the evils of Popery than native citizens do. The danger felt, and to be apprehended, is from foreign Papists, who owe and render a sworn allegiance to a foreign power, even after they become naturalized here; which allegiance, in their own estimation, no oath can dissolve or annul. The true and proper remedy then in our opinion, would be to make such change in the existing laws as would entirely exclude from naturalization foreign Papists, on the ground that they still own allegiance to a *foreign prince*, and act under the influence of the obligation which it imposes upon them.

ECCLESIASTICAL PROCEEDINGS.

The Reformed Presbytery of Pittsburgh met in Allegheny city, July 3d, at 10 o'clock, a. m., pursuant to adjournment. Rev. T. Sproul, Moderator; Rev. J. Galbraith, Clerk. The items of business requiring the attention of Presbytery were chiefly of a local character. The petition from Rev. S. O. Wylie, asking a dissolution of his pastoral relation to the Congregation of Greensburgh, Clarksburgh, &c., lying on the table from last meeting, was taken up.—The prayer was granted.

Rev. Wm. Neil is appointed to organize into a Congregation the

Societies on the Eastern part of our bounds, known at present as Missionary stations.

A call on Rev. Thomas Hannay, from the Congregations of Little Beaver, Jackson, &c. with accompanying documents is referred to Synod at its next meeting. The Young Men's Missionary Society of the Congregation of Pittsburgh and Allegheny put into Presbytery's hands \$50, with the request that it be transmitted to the Presbytery of the Lakes to aid them in Missionary operations. Messrs. Philip Mowry, Wm. Magee and Alex. Harvey were appointed a committee of Finance and directed to make the transmission.

A call by the 2d Congregation of Philadelphia on Rev. S. O. Wylie, certified as a regular gospel call by the New York Presbytery, and transmitted for presentation, was presented to Mr. Wylie and by him accepted. The Clerk is directed to furnish Rev. S. O. Wylie, at his own request, with a certificate of dismission to the New York Presbytery. Presbytery adjourned to meet in Allegheny city on the last Tuesday of October next at 10 o'clock, a. m.

DOINGS OF POPERY IN SWITZERLAND.

The following statement by a correspondent of the New York Observer, may be read with advantage and interest in connexion with the article published in our present No. entitled "The Philadelphia Riots." Will any one doubt, that if Papists had possessed the power, they would have done in Kensington, in May last, what, in the same month, they *did do* in the Canton of Valais. Popery cannot endure any power but its own.

The Jesuits have just shewn in Switzerland what they are capable of doing. The Canton of Valais, situated between Italy and the Confederation, has always been divided into distinct parts: the *Upper* and *Lower* Valais. The Upper Valais is almost entirely composed of Mountains. The Lower Valais is formed chiefly of valleys watered by the *Rhone*. These two divisions of the canton contain populations not only different, but hostile one to the other. The mountaineers, who inhabit the Upper Valais, speak the German language; they are ignorant, superstitious, subjected like slaves to the yoke of popery. The inhabitants of the Lower Valais speak the French language; and being neighbors of the canton of Vaud, have acquired more light, more civilization and liberal principles; they no longer consent that the priest shall dictate to the State.— This opposition of views has given birth to two Associations, called *Old Switzerland*, in the Upper Valais, and *Young Switzerland* in the Lower Valais. Each of these Associations has a strong organization of arms, chiefs and rallying signs.

Still hostilities were confined to debates in the Grand Council, and to a newspaper war, until the party of Old Switzerland thought proper, under the instigation of priests, to strike a decisive blow. There is a *seminary of Jesuits* at *Sion*, the capital of the whole can-

ton, and situated in the Upper Valais. These Jesuits are the soul of the Old Switzerland; they instil into it their passions, their resentments, their thirst for vengeance.—‘Strike, crush, exterminate these wretches:’ such was the language of the reverend Fathers, when stirring up the mountaineers of the Upper Valais, to take arms against the party of Young Switzerland.

A favorable occasion seemed to have offered lately. In the night of 18th May, after a stormy debate in the Grand Council, the inhabitants of Upper Valais, *led by priests*, rushed down upon the Lower Valais, like a horde of savages, destroying every thing in their way, burning the houses, shedding torrents of blood. The members of Young Switzerland, assembled in haste, but lacking arms and ammunition, were not able to defend themselves long against their ferocious invaders. After fighting bravely near *St. Maurice*, some hundreds of these unhappy men sought refuge in the canton of Vaud.

The Jesuit party is thus victorious, and it has committed frightful excesses. Women and children have been butchered; the dead bodies even have been horribly mutilated. It is impossible to read, without horror, in the Swiss journals a narrative of these crimes.—Such is the work of the Jesuits! so they treat the people over whom they triumph! To crown this deed of iniquity and despotism, they have established in the Lower Valais a *standing military tribunal*, to judge all political crimes. Thus, soldiers, chosen by the conquerors, will be the judges of citizens! All the inhabitants have been summoned to give up their arms. The Society of Young Switzerland has been dissolved, and every member obliged to declare that he renounces this Association, under the penalty of being treated as a rebel against the state. The liberty of the press is taken away. Every meeting of more than five persons is declared seditious. Is not here enough of abominable acts and infamous decrees? do the popish priests wish to establish a more complete tyranny? Surely a Turkish pacha would not act more despotically.

Desolation and terror reign in the Lower Valais. We must now wait the progress of events. This state of things is too violent to last long. All protestant Switzerland is indignant at this brutal outrage by the priests. I should not be surprised if there should soon be new and terrible conflicts in the Helvetic Confederation.

THE ARMENIANS.

The Armenians are an ancient people, dating back to the very commencement of authentic history. Their number is supposed to be about 1,500,000. Many of them still inhabit their original country, the mountainous region around Mount Ararat; but they are also found in nearly all important places of the Turkish empire, and some in other parts of Asia and in Europe. About 150,000 reside in Constantinople. In their intellectual character, they are said to

bear a striking resemblance to the people of New England; and when pious, readily understand and relish the writings of President Edwards. As a people, they are wealthy. Many of them are merchants and bankers, of immense capital and extensive business. They have the fine complexion of the Circassians, and are distinguished for the ease and elegance of their manners. Christianity was introduced among them very early, but gradually became corrupted, and for a series of ages has been little else than a dead form. There seems to be a strong contrast between the present tendency of mind among the Armenians and among the Greeks. The latter, when their faith in the correctness of the current doctrines and usages of their church is shaken, incline to infidelity; whereas the Armenians resort to the Bible, to ascertain what the truth really is.

Among this people a reformation has commenced, and is going on; beginning, as in the days of the apostles, in cities, and spreading thence to the villages and country places.

RUSSIAN DESPOTISM.

The Emperor Nicholas published, last March, a ukase, which shows how much he fears all contact of his subjects with other nations of Europe. Every Russian who wishes to travel in a foreign country is obliged, from the 1st of June, to pay *an annual sum of eight hundred francs* into the public treasury. This law applies to all classes of society; the poor as well as the rich, domestics like their masters, must give eight hundred francs a year for the right to visit Germany, or any other country! Is it not the strangest idea imaginable! It would be laughable, if it were not so odious. The emperor Nicholas erects around his empire a sort of Chinese wall; and endeavors to preserve his people from the contagion of civilization and liberty! for, with this new tax, who could ever go out of the Russian Empire! Some nobles, perhaps, who must, however, get leave of the government. All the rest of the nation will be unable to pay this *traveller's tax*. The Russians will remain at home as in a prison, and must pay a ransom before they can get out!

Indeed, the Czar Nicholas, by this ukase, has bitterly satirized his own government. He would have no need to oblige his subjects to remain in their own country, if he would make them a little happier. Some one has remarked that the Russians have always a cheerful look when they have passed the bounds of their country, and a sad air when they return. The Emperor's ukase strikingly confirms this remark.

Thirty-seven professors and tutors are employed at Harvard University. The available funds of the college are \$680,000. A new telescope is to cost \$47,000.

ITEMS OF INTELLIGENCE.

Churches in the City of New York.—City papers say the number of churches in this city is as follows:—African, 8; Baptist, 22; Congregational, 5; Dutch Reformed, 19; Friends, or Quakers, 4; Jewish Synagogues, 6; Lutheran, 3; Methodist Episcopal, 22; Associated Methodist, 1; Presbyterian, 27; Reformed Presbyterian, 2; Protestant Episcopal, 30; Roman Catholic, 15; Unitarian, 2; Universalist, 4; Welsh Presbyterian and Methodist, 2; American Primitive Methodist, 1; Bethel Particular Baptist, 1; Suffolk-street Christian Church, 1; German Rationalist, 1; German Universal Christian, 1; Mariners, 1; Methodist Society, 1; Mormons, 1; New Jerusalem, 2; Primitive Christian Church of the Disciples, 1; United Brethren, 1; Wesleyan Methodist, 1; Second Advent, 3; Christian Union, (transcendental,) 1—in all, 189 societies or churches.

A Thrilling Incident.—The Amherst Cabinet contains a letter describing the melancholy event of the blowing up of a powder mill at Danby, (Vt.) causing the death of three boys, and adds:—"Mr. Smith was the first to rush to the scene of ruin; he caught up the first boy he came to whose features were so disfigured as not to be readily recognized, yet alive and possessing his senses. As he was bearing him away from the scene of calamity, he said to him, 'Whose boy are you?' The little sufferer looking him in the face with tender emotion said, 'I am your boy, Pa!' And the poor lad died in a few hours after."

An Immense Stone.—The Quincy Granite Railway Company quarried lately, one of the largest stones ever moved at Quincy, or probably at any other quarry. Average dimensions 50 feet long, 28 feet wide, 28 deep, making 35,000 cubic feet.—Weight of the stone, 3,181 tons, allowing eleven feet to the ton. The huge mass was moved on its bed by gunpowder. The blast hole was 20 feet deep, and 4 1-2 inches in diameter. Four casks of powder were used in the operation. For the first blast one cask was used, which did not crack the stone. The second, one and a half casks, which cracked the rock the whole length, opening a seam an eighth of an inch wide. The third blast, one and a half casks were put in which opened the seam a full half inch.

A Very Old Man.—"There is now in Madrid," says the Castellan, "a man named Collor, aged 136 years. His habits are simple and regular. He rises every day with the sun, and takes a long walk before breakfast. He has all his teeth with the exception of the molar teeth, and nearly the whole of his hair, but it is quite white. He stands upright, and every thing about him indicates extraordinary vigor. He does not smoke, and only uses spectacles to read and write. His appearance is that of a man of seventy."

So great has been the drought in the Island of Cuba, that vegetation has been almost destroyed. Some of the planters have con-

cluded not to cut the cane at all, so extensively has it been dried up. For nine months there has not been a rain sufficient to wet the ground thoroughly.

Official advices from Sierra Leone announce the capture of five slavers, four of them Brazilians, by the British cruisers. In one of them were embarked 546 negroes, of whom 128 died on the passage.

A miniature of Milton has recently been discovered in England, which the Duke of Buccleugh has purchased for one hundred guineas.

The Wesleyan Methodists in one of their English circuits, in order to accommodate the inhabitants in several villages where no sites for churches could be obtained, have erected a wooden meeting-house on wheels, which can furnish seats for about one hundred and twenty hearers, and which can be transported from place to place.

Great efforts have been made of late to extend Puseyistic Episcopacy in Scotland, and one of the evidences of success is, that the "Scott's Episcopal Times," the organ of the Scotch Puseyites, expired last month of *inanition*, after a brief and feverish career of six months.

It is stated in some of the Philadelphia papers that in several places the Roman Catholics have erected political poles surmounted by a cross! This is one evidence of the difficulty with which a Roman Catholic can think of politics except as favoring the advancement of his own peculiar views of religion.

An officer of the American Bible Society states, that the demand for Bibles is far greater than the pecuniary ability to supply. The call for French and German Bibles is greater than ever before.—Numerous requests come from the Western States and Territories, from Honduras, from Texas, from the West Indies, from France, from the Choctaw Nation, and other more distant missionary stations.

BOOK NOTICE.

Again we call attention to that excellent work, entitled, "*Distinctive Principles of the R. P. Church*," by Rev. David Scott.

We have heretofore recommended a careful perusal of this valuable and able work (and we now repeat the recommendation) to all who desire to know the truth on the great subjects of which it treats, and who wish to understand more fully the distinctive principles of the Reformed Presbyterian church. Copies can be had, on application to the author at Rochester N. Y. or to Mr. P. Mowry Allegheny, Pa.

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No. VIII.

THE STUDY OF ECCLESIASTICAL HISTORY.

(Continued from p. 125.)

II. I shall now exhibit a plan for cultivating successfully an acquaintance with the history of the church.

The importance of system in every branch of business is too obvious to need demonstration. We are so constituted, that with neither the natural nor the intellectual eye, can we contemplate a plurality of objects at the same time. Want of attention to system is the chief cause why so many men are in a continual hurry, and their affairs in utter confusion. "A time and a place for every thing, and every thing in its time and in its place," is a rule that if applied would save labor and secure success in the prosecution of both business and literature. And when we take a view of the house of God of which one characteristic is order, to overlook system and arrangement, would be to deprive ourselves of the means of rendering the exercise pleasing and profitable. It is indeed to be regretted that too little attention has been given to this, by writers of ecclesiastical history, and hence it is that the masses of facts are so confused, through which the student must toil in endeavoring to trace her path who is "the light of the world." A systematic history of the church would be a desideratum, which, however, it is to be feared, will not soon be supplied. The plan which I propose is a mere outline, which if filled up by a competent hand might furnish an important acquisition to religious literature.

The church is to be viewed in a twofold light—as a visible society analogous to other human associations—and as a spiritual organization possessing attributes peculiarly her own. In the first of these aspects, she is considered by those writers of political history who have the perception to see that entirely to overlook her existence, would justly subject them to the grave charge of unfaithfulness.—Insignificant as they affect to view her, the influence she exerts is nevertheless too widely felt and it too deeply affects the condition of nations, to be unnoticed by a historian of even ordinary shrewd-

ness. This was seen and admitted by the infidel author of "the decline and fall of the Roman Empire," and hence he found it necessary to employ two whole chapters of his book in an attempt to account for the mighty change wrought in the dominion of the Cæsars, by the Christian religion, which he was so anxious to prove an imposition. The church never has received, and she never will receive justice from the pens of writers whose object is to chronicle deeds which should be allowed to sink into lasting oblivion.—By the Christian historian, however, her importance as an element in human society will be duly appreciated. He will first notice her outward condition, record her conflicts and her victories; and then exhibit her internal order, beauty and grandeur. According to this arrangement, which seems to be the natural one, the external history of the church first claims our attention.

1. The first thought suggested to the mind by an external view of the church is her location. That this globe was prepared to be a residence for man and adapted to his comfort, scripture and reason clearly demonstrate. Unbounded goodness prompted—infinite wisdom devised—almighty power operated—and the successful result is recorded by the pen of inspiration. "God saw every thing that he had made and behold it was very good." And the fact that the ungrateful tenant was not cast out of his possessions, so soon as he had turned rebel against his Creator, is a clear manifestation of the benignity of him whose mercies are over all his works. When the land and all its inhabitants were dissolved, One mighty to save took hold of the pillars and supported the falling fabric. He who in the everlasting covenant was constituted the Head of the Church, was made Head over all things for her good. On this revolted province of Jehovah's empire, immediately after the fall, the Mediator planted his standard, claiming it as his by purchase, and empowered to make it his by conquest. For wise ends, he has seen meet not to dispense at once all the blessings of his peaceful reign to every part of his rightful dominion. "We see not yet all things put under him." On casting the eye over the earth's map, the parts illuminated by the rays of the Sun of Righteousness, at any time since the fall, appear greatly disproportionate to those that are mantled with the shadow of death. "Darkness covers the earth and gross darkness the people," describes the melancholy moral condition of the great mass of men in every age since the world began. Still the church has a place as well as a name on the earth. Built on the sure foundation, it successfully resists every attack of every foe. The gates of hell cannot prevail against it. The light of the world all the powers of darkness cannot utterly extinguish.

The student of sacred history will find it a delightful and profitable employment to ascertain and define the territory occupied, in successive ages, by those who are heirs of the earth. The progressive enlargement of Christ's kingdom,—the proportionate diminution of the usurped authority of Satan—and the gradual diffusion of covenant blessings throughout the earth created for man's sake, are subjects too important in themselves, and too closely connected with "the chief end of man" to be passed over with careless inattention.

With delight the intellectual eye will observe the majestic movements of the mighty King, as piece by piece, he restores this rebel portion of his vast dominion to a state of voluntary subjection, and dispenses light and life to those who were the subjects of darkness and death. And guided by the "sure word of prophecy," it looks through the vista of futurity, and sees this world, once the theatre of rebellion, and the abode of wretchedness, enjoying, under the gracious administration of the Prince of Peace, a millennium of inconceivable felicity and glory.

"The just shall flourish in his days, and prosper in his reign,
He shall, while doth the moon endure, abundant peace maintain,
His large and great dominion shall, from sea to sea extend,
It from the rivers shall reach forth unto earth's utmost end."

2 The conflicts of the church occupy a prominent place in her external history. These conflicts began with her organization, and they will only end when she shall have exchanged her militant for her triumphant state. It was not to be expected, that the leader in the revolt of Jehovah's rational subjects, would passively stand an unconcerned spectator of a grand movement to suppress the rebellion. The setting up of Messiah's standard on earth spread alarm and confusion among the principalities and powers of darkness.—The Captain of the Lord's hosts announced the commencement and defined the nature of the conflict. "I will put enmity between thee and the woman, and between thy seed and her seed." This was Heaven's proclamation of a war of extermination against Belzebul and his legions. Every one translated from the kingdom of darkness into the kingdom of God's dear Son, puts off the works of darkness, and puts on the armor of light. Opposition the most formidable is to be encountered. "We," says one who fought long and successfully, "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The leader of these marshalled forces is skilful, potent and fierce; and myriads of troops, visible and invisible, obsequiously await his orders, and sedulously obey his commands. Having a strong party in the family of men, and power being in almost every instance in their hands, he employs them as his willing agents to cut off the people of God from being a nation. "The heathen rage and the people imagine a vain thing; kings of the earth set themselves, and princes take counsel together, against the Lord and against his Anointed." And that he may more effectually accomplish his designs, he transforms himself into an angel of light, and puts himself at the head of spurious ecclesiastical associations, which, while they claim to be the church of Christ, are in very deed the synagogue of Satan. On such combinations of all that is wicked and of all that is dangerous, the soldiers of Christ are to keep the eye of vigilant circumspection. "We wrestle against spiritual wickedness in high places." And, what heightens the interest produced by a consideration of these conflicts, is, that those on the other side, are comparatively few, and in themselves destitute of strength. The vast disproportion in numbers, between the parties engaged in this warfare, is presented to our view in the

graphic description of a skirmish between detachments from their respective armies. "The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country." When the advocates of a good cause, venture to attack a superior with an inferior force, we admire their courage, wish them success, and await with anxiety the issue. And the exemplification of this case, recorded in "the book of the wars of the Lord," is well suited to excite the liveliest emotions of interest and admiration in every breast freed from the deadly dominion of sin.

3. The conquests of the church constitute another part of her external history. The issue of the conflict between Michael and the dragon is by no means doubtful. "The dragon fought and his angels, and prevailed not." The kings of the earth who "give their power and strength unto the beast, shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings." The "called, and chosen, and faithful" who are with him, although few and feeble, are made more than conquerors through him that loved them. "The weapons of their warfare are not carnal, but mighty through God, to the pulling down of strong holds."

It is not easy to be indifferent spectators of any conflict that may be going on under our observation. Even when there is no connection with either of the parties, by relationship or interest, our sympathies or our antipathies will determine us to espouse one of the sides. No reader of ecclesiastical history, however, can occupy a neutral position in relation to the struggles of the church against her enemies. With the one or the other every member of the human family is identified; those who are not with Christ are against him. The men of the world may indeed feign the indifference of a stoic with regard to the progress and the termination of this all absorbing contest; but to the sons of Zion it is a matter of the deepest personal interest. Let them, however, indulge no painful anxiety about the result. Their faith rests on an immovable foundation. "It is nothing with the Lord to help, whether with many, or with them have no power." In the records of past conquests gained by the church they see the promises fulfilled, which have, in every age, been an unfailing source of consolation and strength. The work of subduing the earth to the authority of Messiah may seem to make slow progress, but this is according to his plan "who is wonderful in counsel and excellent in working." The field on which the warfare is carried on may change, territory once won, may seem to be lost, partial success may appear to crown the exertions of the enemy—these are, however, the movements of a skilful Leader who knows how to bring good out of evil, and to "take the wise in their own craftiness." In all these things, the pious mind will find sources of encouragement and strength, in view of the trials yet to be endured before the soldiers of Christ will be warranted to put off their armor.

Though these struggles will end only with the entire vanquishment and extermination of the serpent and his seed, in the grand scene which shall close all terrestrial affairs, yet we are assured that

for a length of time previous the power of the enemy shall be greatly curtailed. With that important era in prospective history, when the Lord Messiah shall take to him his great power and shall reign, a state of things shall begin more stupendously grand and glorious, than has ever existed on the earth since it became the theatre of human rebellion. One grand characteristic of it will be the enjoyment of universal peace. When the dragon, that old serpent which is the devil, shall be chained down in the bottomless pit, hostilities must necessarily cease in a great measure on his part in the world. Tares will still be among the wheat—fleshly lusts will still war against the soul; but public, organized opposition to the church shall be entirely suppressed. "He maketh wars to cease unto the end of the earth." "They shall not hurt nor destroy in all my holy mountain saith the Lord."

The internal structure and arrangements of the church next claim our attention. "Jerusalem is builded as a city that is compact together." Into this city we are invited to enter, and there see the goodness and wisdom of the Master builder.

1. The institutions given for accomplishing the ends of her organization. These are usually called ordinances, because ordained by him who is set as King on the holy hill of Zion. As these are the appointed means of restoring offending man to his Maker, their adaptation to that end, is a subject of interesting contemplation.—The appointment of a ministry to proclaim in every age to sinners, the terms of peace and reconciliation, is an arrangement in which the wisdom and condescension of God shine with unrivaled splendor. To those intrusted with this ministry is committed the dispensation of gospel ordinances, secured by the most awful sanctions against addition, change or diminution. The minister of Christ, whether patriarch, priest, prophet, pastor or presbyter is but a steward to dispense the mysteries of God. Changes indeed took place in the forms of religion observed by the church as she grew up from her infantile to her mature state. She that "looked forth as the morning" in the patriarchal age, appeared "fair as the moon" in her ceremonial dress. As the "Star out of Jacob," ascended towards its point of culmination, she shone forth "clear as the sun," and in the rays of her millennial glory she will be seen "terrible as an army with banners." The person is still the same; it is the bride, the Lamb's wife, clad in habiliments suited to her varying age and condition.—In tracing her history, the mode in which God is pleased to hold intercourse with his people, in the worship which he requires, and which it is their duty to observe, will necessarily occupy a prominent place. In the visible emblems by which spiritual realities are exhibited to our understanding and faith, we see the most comforting manifestation of divine condescension to our weakness and wants. To the saints under the Old testament dispensation, Christ was prefigured as to come "by promises, prophecies, sacrifices, circumcision, the passover, and other types and ordinances," which were for that time sufficient to build up the elect in faith in the promised Messiah." Now, under the New, Christ is exhibited "in the preaching of the word, and the administration of the sacraments of bap-

tism, and the Lord's supper, in which grace and salvation are held forth in more fulness, evidence, and efficacy to all nations."

2. The state of piety among her members. The regeneration and sanctification of the elect, by the blessing of God on the ordinances, may be termed the subjective administration of the covenant of grace. Piety furnishes the only correct data, from which to estimate the number of genuine disciples. None but those in whose hearts "Christ is formed" will abide the test when God tries men "as silver is tried." And it is well to remark, that the mere profession of the name of Christ, is no certain evidence of union to him by faith. "Not every one that says Lord, Lord, shall enter into the kingdom of heaven." Indeed it often happens that the number of the true followers of the Lamb seems to be in inverse proportion to the number of those who, in some way, make a public profession of his name. The popularity of religion with the world, while it tends to increase the number of those who claim an outward connexion with it, has a baneful effect on subjective godliness. History on this point furnishes advantages superior to personal observation. Many a man has, in his day, passed for a saint of the first magnitude, whose character when fully revealed presents a claim to a very different designation. The hand of the faithful historian tears off the mask and exhibits in its true light the turpitude of his detested hypocrisy. Of this, out of many instances that might be mentioned, I will give but two in modern history. Maitland, one of the lay commissioners from the church of Scotland, who sat in the Westminster Assembly, became the Duke of Lauderdale, an active and persevering instrument in the work of persecution. James Sharp, chosen by the same church to transact on her behalf important business with the king, was seduced by the offer of a bishopric, turned traitor to the cause which he had professed, and became one of its most fierce and relentless enemies. To discover such base deceivers, Zion's King brings her through the furnace. And it is when purified by him who sits as "a refiner of silver," that the piety of her members shines with burnished splendor.

3. The testimony of the church. Can any one seriously question whether the church should bear plain and pointed testimony for all divine truth, and against all contrary error? Doubts on this subject must arise from a skepticism, closely allied with infidelity.—"Ye are my witnesses saith the Lord." It is the business of a witness to declare what he knows to be the truth in the matter at issue. "A faithful witness will not lie." We have seen that there is a momentous point to be practically determined—whether the Lord Jesus Christ shall take to him his great power and reign—or Satan continue to hold his usurped dominion. It would be the strangest thing in the world, to find the bride, the Lamb's wife, silent, when her testimony is so important to her Husband's interests and honor.—When he inquires "who will rise up for me against the evil doers? who will stand up for me against the workers of iniquity?" shall no response be heard from those whom he has redeemed by his precious blood? In every age of the church doubtless there have been some like the seven thousand in Israel, who although they never bowed

to Baal nor kissed him, came not up to the aid of the intrepid Elijah. But there have also been others, for the most part very few in numbers, who like "Zebulon and Naphthali jeoparded their lives unto the death in the high places of the field." Their history may be said to be written in letters of blood. Being men "of whom the world was not worthy," they are treated as unworthy of a place in the world. "They were stoned, they were sawn asunder, were tempted and slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented—they wandered in deserts, and in mountains, and in dens, and in caves of the earth."

And why, it might be inquired, is all this fierce opposition against those who by their loyalty to their Prince, shew themselves to be the only true friends of their race? Our Savior has furnished the answer. "If ye were of the world the world would love its own, but because ye are not of the world, therefore the world hateth you." These chosen few are found near the standard of the Leader and Commander. In all the onsets made on the kingdoms of darkness, they constitute the vanguard. On whatever part of Zion's circumvallation the enemy makes his attack, there they are found ready to defend the fortification, or throw themselves into the breach.—Their lot in this world is indeed hard. They torment the men that dwell on the earth. And in the last effort of the devil to regain the ascendancy on the earth, their testimony, though triumphant, will be sealed with their blood. "I will give power unto my two witnesses, and they shall prophesy—and when they shall have finished their testimony the beast that ascendeth out of the bottomless pit, shall make war on them and shall overcome them and kill them."—"And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

Such men, though few in number and lightly esteemed in the world, will not fail to attract the attention and excite the admiration of the intelligent and pious reader of ecclesiastical history. He will observe their character—mark the truths for which they have borne witness, and trace out the effect of their testimony on the general interests of their fellow men. And if he can at all appreciate true courage, and real magnanimity, he will laud their deeds, revere their memory, and place himself among those who, in his days, are walking in their footsteps.

Such are some of the advantages to be derived from an acquaintance with the history of the church—and the plan according to which you have hitherto prosecuted your studies in this branch of sacred literature. Did time and circumstances allow, I might attempt to exemplify this plan in a series of lectures on the history of the church to aid you in your studies. In the mean time I may be permitted to say, my earnest prayer is, that you may, by the blessing of the Holy Ghost, derive every spiritual advantage from this and every other branch of sacred learning to which your minds are directed, and be thereby qualified for occupying the important station of watchmen on the walls of Zion.

THE WAR WITH THE DRAGON.

(Continued from p. 131.)

Rev. xii. 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony."

In former numbers, applying general principles previously laid down, to the particular features of the second period of the war, we noticed—popular excitements—erastian toleration—revolutions—errors and heresies—infidelity—popery—and spurious revivals. We proceed now to notice—

8. The corruption of divine ordinances. This is a marked and prominent feature of the present age, and of the second period of the war—the flood. Against the anti-christian corruption the witnesses have contended unto blood; and against the first outbreaking of the waters they have watched, since the reformation, with a wakeful eye. God has ordained and given to man *two cardinal ordinances*—Magistracy and Ministry. These are intimately connected with God's glory and man's good. They were designed to convey down from the fountain above the streams of life and happiness to dying men. To poison these streams, and pervert their channels to the work of distributing ruin and death, is the fiendish design of the adversary. In this work he has too far succeeded. Satan has always sought to corrupt every thing of divine origin; yet, since the protestant reformation, he has systematically aimed at the subversion or prostitution of the cardinal ordinances, and in this way opposed the delegated claims of the Mediator to the entire subjection of all institutions to the interests of his kingdom. He is Head over all things to the church which is body. To withdraw the entire allegiance of all intelligent beings from Christ, which is his due, and to divert the entire subjection of all ordinances from the interests of his kingdom, are the objects of the flood cast out after the woman.

In the prosecution of the objects of this essay, we shall in the *first* place, notice some of the prevalent corruptions of the ordinance of civil government—and in the *second* place, notice some of the corruptions of the ordinance of Ministry; or of the religion of Christ revealed in the bible.

We determine the character and extent of the corruption of any thing by the application of the infallible standard of purity—the Bible. When the subject considered is Magistracy, among a people enjoying revelation, it must be applied. There we are taught that Magistracy flows from God Creator, and is founded in the law of nature, when we have its original *institution*. Man by the fall lost his right to this ordinance, deserved to be wholly deprived of it, and to have it cursed to him in the use thereof; and farther, he is prone to desire, set up and use the same unlawfully, as he does every other temporal benefit according to the doctrine explicitly taught in the Larger Cat. Q, 193. In divine revelation we have the divine *constitution* of civil government as the ordinance of God. The framing

of a civil constitution, by man, according to the rule of divine revelation, is the constitution of a *particular* government—the bible being the divine *constitution* of all government, on it, wherever enjoyed, all should be based. In pursuing these general principles, we offer the following remarks:—

1. Magistracy is from God. The civil magistrate is God's minister. "*Theou Diaconos.*" Rom. xiii. 4, as really so as the gospel minister, 2 Cor. iii. 6, and as Christ, who is called God's servant, Isa. xlii. 1. This is never said of the president of an independent or voluntary association, of a lyceum or an incorporated business company. The term "minister of God" applied to the civil magistrate, implies, that he represents God—bears his official designation—and holds from him moral authority over his moral subjects.—Hence magistrates are called gods, Ps. lxxxii. 6, Jno. x. 34. To degrade them from their high dignity as the representatives of God, to the rank of servants of the people exclusively, is not only to corrupt God's ordinance, but to degrade his minister, insult his majesty, and encroach upon the divine prerogative.

2. Magistracy is ordained of God. The powers are—"Tetagemenai"—ordered or drawn out as an army under express command, Rom. xiii. 1, and if arranged by him, to derange and produce disorder, would insult the Chief-commander, contemn his authority, and corrupt his institution.

3. There is no authority but from God. "*Ou gar estin exousia ei me apo Theou.*" Rom. xiii. 1. "*For it is not authority unless it be from God.*" This is the full and fair rendering of the original.—As "exousia" is used for moral power, so that which is not from God can have no moral claim upon the conscience to obedience.—Every good gift is from God. James i. 17. And whether a power assumes to have its origin from the people, or be actually received from the dragon, it is evil and from beneath—no power can be from beneath and from above—no power can be from God and from Satan. God has instituted civil government, ordained and revealed to fallen man the principles on which it must be constituted and administered, as also the character and qualifications of those who are to be clothed with magistratical authority. The dragon succeeds in corrupting government, by carrying men away from these primary and important truths.

To be able to form correct conceptions of this subject, we should fix in our minds definite and correct ideas of the *moral* character of civil government. As an ordinance of God it has a two-fold character—*political* and *moral*. The Apostle in Rom. xiii. describes its *moral* character. In 1 Pet. ii. 13 we have its *political* character—"The ordinance of man." And the phrase used by Ezek. xliii. 7, "the carcasses of their kings" refers to the political frame or structure, which, though it may be faultless as to its political character merely, yet if its moral character be wanting, it is but the carcase. Satan corrupts the government by destroying its "superior moral excellence" in its constitution, in the character of its administration and administrators. This corruption, then, may be seen—*first*, in the discrepancy betwixt the above principles laid down, and the

principles of the constitution, the administration, and the moral character of the rulers; and *second*, in the exhibition of the following features:—

1. Disregard of divine authority, requiring the recognition of the being and authority of God, and the mediatory claims and authority of Christ. Such disregard is contrary to Prov. iii. 6, "In all thy ways acknowledge him." The nation refusing to acknowledge God nationally disregards the divine authority, and corrupts the divine ordinance of civil government ordained of God. It is contrary to 1 Cor. x. 31, which requires that *every thing* be done to the glory of God. It is contrary to Ps. ii. 10, Eph. i. 20-23, Phil. ii. 9-11. Nations refusing subjection to Messiah, rebel against God and corrupt his ordinance. But the dragon persuades kings to kiss *himself*, and to receive their "*seat and power and great authority*" from *him*, and thus corrupt God's ordinance in a vital point.

2. Disregard of the Bible as the supreme law, and *only* rule to all who enjoy it. As man is a religious being and a subject of moral government, he feels within a conscious obligation to recognize and acknowledge some superior power to which he is accountable. This will lead in every relation to acknowledge some supreme rule of action to which he will make the final appeal. If, in civil things, this is not the divine law, it will likely be the *supreme* people, and their *supreme! sovereign will!!* But this diverts civil government from its true foundation. "All the foundations of the earth out of their course are gone." Ps. lxxxii. 5. "If the foundations be destroyed, what hath the righteous done?" Ps. xi. 3. Thus to remove the foundation of government by disregarding the divine constitution, is a sinful corruption of the divine ordinance; but still more so to recognize principles and practices directly hostile to the bible and human rights. To effect these corruptions the dragon aims; and alas! he has too far succeeded in this and in other governments in christendom. God's law is made void, and the language of the nation is—"Let us asunder break their bands, and cast their cords from us."

3. Disregard of the true religion and of the true church. Magistracy is subjected to the Mediatory authority of Christ, for the good of the church; and magistrates are bound to serve her, and frame their constitutions and direct their administrations in subserviency to her best interests. The promises secure her this, and she will enjoy their fulfilment in the millennium. Then kings shall be nursing fathers, and their queens nursing mothers to her. Isa. xlix. 23. The nation and the kingdom that will not serve her shall perish, yea, those nations shall be utterly wasted." Isa. lx. 12. "The kings of the earth will then bring their glory and honor unto it." Rev. xxi. 24. But the dragon in contending against the woman would rob her of all this fostering care, and of all this glory, or corrupt the channel through which they flow to her, by equally fostering and honoring the mother of harlots, placing upon the scarlet colored beast the woman drunk with the blood of saints, and either degrading the spouse to a level with her, or driving her to the wilderness.

4. Men destitute of the moral scriptural qualifications required, are elevated to power. The effect of this corruption is strikingly verified in God's providence and in his word. Ps. xii. 8. "On each side walk the wicked when vile men are high in place." God requires that "able men, such as fear God, men of truth, hating covetousness," should be elevated to bear rule over *men*, immortal beings, accountable to God. Ex. xviii. 21. He has declared that he that ruleth over men *must* be just, ruling in the fear of God. 2 Sam. xxiii. 3. The evil of neglecting the divine direction is strongly expressed by the wise man. "When the wicked bear rule, the people mourn." Prov. xxix. 2. What a prostitution of the divine ordinance to elevate to the highest places of power in a land of bibles, the infidel—the debauchee—the duellist—the gambler—the profane swearer—the slaveholder, &c.! It would really seem the dragon had succeeded to the extent of his designs in corrupting this ordinance, by placing in the chair of state the vilest of the vile—men finished and refined in polluting wickedness.

5. Establishing robbery—injustice—oppression—tyranny and slavery. By such prostitution of an ordinance designed to establish righteousness, and secure the rights of man, it thereby fails to answer the great ends for which governments were instituted among men. It is a prominent feature of the existing governments of this period, that they favor the rich and the strong, while they crush down the poor and the weak. Verily, these considerations evince the truth, that the governments of the earth have received their power and authority from the dragon; and that they are under the influence of the antichristian corruptions—the fouling flood of the dragon. The kingdoms of this world, instead of being the kingdoms of our Lord and of his Christ, are now the kingdoms of antichrist.

(To be continued.)

CREEDS AND CONFESSIONS.

(Continued from p. 158.)

Having endeavored, in a former essay, to exhibit the import of the inspired injunction "Hold fast the form of sound words," we proceed to establish the doctrine which it contains—or to defend the use of Creeds and Confessions.

In an age when formulas of faith are furiously attacked by the boasted advocates of the "right of private judgement" and christian liberality: and when so many of their professed friends are not ashamed to avow sentiments utterly inconsistent with the standards to which they have pledged their adherence, an important service is rendered to the cause of Christ by vindicating the right of the church to use symbols of faith. This claim will be fully established, by showing 1st. that their use is authorised by the scriptures; 2d that they are necessary to maintain the proper distinction between the church as a visible organized society, and the world; and 3d, that their use is sanctioned by the purest churches in all ages.

1. Creeds and confessions are authorized by the scriptures.

To decide correctly on any doctrine, it is requisite to appeal to the law and to the testimony, and to bow with deference to their authority. "What saith the scriptures?" In appealing to the revealed will of God to sustain the use of creeds and confessions, it is our design only to give a specimen of the numerous arguments furnished by the sacred oracles.

1. Their use is enjoined. 2 Tim. i. 14. "*That good thing which was committed unto thee, KEEP by the Holy Ghost which dwelleth in us.*" To discover the force of this passage as illustrating the utility of a formula of faith, and the incumbent duty of the members of the church to guard it with the strictest vigilance, it must be viewed in connexion with the previous verse. The apostle had said "Have a form of sound words," and then in immediate construction with, and in direct reference to this form, he says, "That good thing which was committed unto thee, *Phulaxon, keep, guard, defend* by the Holy Ghost which dwelleth in us." The strength of the argument is greatly enhanced by rendering the first member of the sentence literally. The Greek word *parakatastheken*, construed in our translation by the six English words "Thing which was committed unto thee," literally means a pledge, bond or security, which one man gives another to ensure the faithful performance of a stipulation. Now taking the two verses in connexion, the literal reading of the first member of each sentence will be the following: "Have a form of sound words," and "That good security keep, or guard, by the Holy Ghost." As if the Apostle, had said, *draft* a creed, *have* an outline of truth, by which the orthodoxy of all proselytes may be tested; and having it, guard it as a good bond, a firm security to preserve the church's purity against the desolating ravages of false doctrine and immorality. What more solid foundation can the christian desire on which to rest his belief of the necessity and advantage of Creeds and Confessions than "Thus saith the Spirit, *Have them. Hold them fast?*" Of similar import are the following passages: Rev. xi. 1. Ps. lxxviii. 5. Is. lxii. 10. 2 Tim. i. 8. Prov. xxiii. 23. Heb. iv. 14-x. 23. Jude 3.

2. The doctrine of Creeds and Confessions is confirmed by all those parts of the scriptures that require unanimity in principle and uniformity in practice.

The first we refer to as peculiarly appropriate, is the affecting and tender appeal of Paul to the christians at Corinth.—1 Cor. i. 10. "Now I *beseech* you brethren, by the name of the Lord Jesus Christ, that ye all speak *the same thing*, and that there be no divisions among you: but that ye be *perfectly joined together in the same mind*, and in the *same judgment*." It is absurd and erroneous to imagine that obedience is yielded to these requirements of the Apostle by solely demanding from candidates for admission to the privileges of the church, a profession of belief in the Holy Scriptures. For how can minister and people speak the "*same thing*"? How can they be perfectly joined together in the *same mind* and in the *same judgment*, when they do not see eye to eye the teachings of the bible? In what manner can "divisions" or schisms be avoid-

ed, or anarchy be prevented, when pretended brethren come together, every one having his own psalm, his own doctrine, his own tongue, his own revelation, his own interpretation? 1 Cor. xiv. 26. The inference is plain. For the preservation of harmony, all should have correct views of the system of grace. All should have "*One Lord, one faith, one baptism.*" Eph. iv. 5. This important end creeds and confessions are designed and well calculated to subserve.

Again, it is written, Eph. ii. 21, "In whom all the building *fitly framed together*, groweth unto an holy temple in the Lord."

The church is compared to a temple, which has been in building since her first organization, and will continue to be building, until the last of the redeemed shall complete the sacred edifice, and the copestone be laid on with "shoutings of grace, grace unto it." The Lord Jesus Christ is the foundation and corner stone. Believers are the materials of which the temple is composed; and co-workers with God in its erection. The "building" is to be "*fitly framed together.*" The temple of Mercy, whose glory was but faintly symbolized by the far-famed glories of the temple at Jerusalem, must be constructed according to the most perfect model of architectural beauty and symmetry. But how is it possible that a building of this description could ever be erected by Babel-builders, who neither agree about the nature of the foundation, nor the materials of which it is to be built? Nor can any one, if a mere assent to the scriptures be the only test of qualification for the artists, be prevented from marring the progress of the building, by laboring to subvert the true foundation (stone) laid in Zion, or by building thereon "wood, hay and stubble": For "let every man tear away what offends him, and add what suits him," and what a distorted, ill-proportioned edifice will be raised! This can easily be brought to the test of experience. Is any one interrogated about his knowledge of the foundation? He answers correctly. "Other foundation can no man lay than that is laid which is Jesus Christ." But is it inquired, who is that illustrious personage? One replies, he is a mere man; another asserts that he is a superangelic being, and a third confidently affirms that the foundation of Zion is the *Mighty God*. Do they all mean the same thing? Most assuredly not. A mere assent therefore to the scriptures is insufficient to prevent disorder and confusion in the house of God. There must be some explicit terms of communion upon which all may unite. All the members of the church must believe, not only that the bible is divine and a rule of faith, but also the doctrines of the bible, before they can "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Phil. i. 23. Ps. cxxxiii. 1. Jer. xxxii. 39. Jude xvii. 23. Rom. xii. 16-xv. 5, 6. 2 Cor. xiii. 11. Eph. iv. 1, 7. Phil. iii. 16. 1 Pet. iii. 8. 1 Cor. iii. 17, are passages of similar import.

3. Creeds and confessions are proved by all the scriptures, that enjoin upon the church separation from corrupt associations, and the excision of her own heretical members.

"And I heard another voice from Heaven, saying *come out of her my people*, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. xviii. 4. This command to the church

to separate herself from mystical Babylon, it is at her peril to disobey.

On what principle is secession required? Plainly to show her marked opposition to the ruinous errors, and her entire abhorrence of the abominable practices of the mother of harlots. By what test then will we try the different ecclesiastical associations, to ascertain whether they be so corrupt as to require the immediate abandonment of their communion? Will a professed adherence to the bible, as the rule of faith and conduct, be deemed sufficient to determine their soundness in the faith, and their holiness of life? Certainly not. The Socinian, Unitarian, Universalist and Papist, all professedly believe the scriptures. We must therefore remain in their communion, in virtue of such a profession, or come out from among them on the principle of the Church having a "*form of sound words,*" by which to try the orthodoxy of individuals and of associations. To remain within the pale of any corrupt association is to act in contravention of the express command of the Almighty; for "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?" 2 Cor. vi. 15. If then it be admitted that we should separate ourselves from any of these associations—and who dare deny it—the conclusion is irresistible; the Church should have her Creed to point out the doctrines taught in divine revelation, and to expose the opposite errors.

But again, in reference to the excommunication of those who had once enjoyed church privileges, but afterwards proved unworthy members, the command of God, by the Apostle, is a triumphant vindication of terms of church fellowship. 2 Thes. iii. 6. "Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves from every brother that walketh disorderly*, and not after the tradition which ye received of us." And again in Titus iii. 10. "A man that is an *heretic* after the first and second admonition *reject.*"

What order could the judicatories of the Church take against licentious and heretical members, if she had no terms of communion distinct from the scriptures; the one justifies his conduct by a scripture precedent, the other appeals to the bible for his belief.—Both profess to be guided by the unerring dictates of inspiration. Now is it not the award of common sense; is it not palpably clear to any man of ordinary discernment, that if the profane and heretical be proceeded against at all, if they be rejected according to the divine direction, it must be upon the principle that they have erroneous views of the doctrines taught in the bible; and not because they deny the bible itself? What is this but subjecting their opinions to a test of orthodoxy provided by the Church? It yields the whole ground to the advocates of Creeds and Confessions.

The Church, then, having the authority of the God of heaven to *frame* and to *hold* creeds; and having this principle exemplified in the Apostolic age, let none dare reach forth his sacrilegious hand to rob her of such an inestimable treasure—such a "good security."—

Let the reader examine Gen. xix. 12, 13. Num. xvi. 26, 27. Is. xlvi. 20–lii. 11. Jer. l. 8, li.–7, 45, 50. 2 Cor. vi. 17. 1 Tim. v. 22. Ezra vi. 21–x. 11. All these passages shew the necessity of bringing all associations to the test of scriptural standards, that we may know those with whom we can hold no communion. Again, consult Matt. xviii. 17. Rom. xvi. 17. 1 Cor. v. 11, 13. 1 Tim. vi. 3, 5. 2 Tim. iii. 1, 5. Gal. v. 12. 2 Thes. iii. 14. These, along with the texts illustrated, demonstrate the propriety of a creed: for without it the discipline of the church could not be exercised against unworthy members.

(To be continued.)

EARTH'S SCENERY, WITH REFLECTIONS.

———“Harp! lift thy voice on high
And run in rapid numbers o'er the face
Of Nature's scenery. And there were day
And night; and rising suns and setting suns;
And clouds, that seem'd like chariots of saints,
By fiery coursers drawn—as brightly hued
As if the glorious, bushy, golden locks
Of thousand cherubim, had been shorn off,
And on the temples hung of morn and ev'n.

And there were moon and stars, and darkness streaked
With light; and voice and tempest heard secure.
And there were seasons coming evermore,
And going still, all fair, and always new
With bloom, and fruit, and fields of hoary grain;
And there were hills of flock, and groves of song:
And flowery streams, and garden walks embower'd,
Where side by side the rose and lily bloomed.
And sacred founts, wild harps and moonlight glens,
And forests vast, fair lawns, and lonely oaks,
And little willows sipping at the brook:
Old wizzard haunts, and dancing seats of mirth;
Gay festive bowers, and palaces in dust;
Dark owlet nooks, and caves and battled rocks;
And winding vallies, roofed with pendant shade;
And tall and perilous cliffs, that overlook'd
The breadth of ocean, sleeping in his waves.

Sounds, sights, smells, tastes; the heaven and earth profuse
In endless sweets, above all praise of song:
For not to use alone did Providence
Abound, but large example gave to man
Of grace, and ornament, and splendor rich;
Sated abundantly to every taste,
In bird, beast, fish, winged and creeping thing;
In herb and flower; and in the restless change
Which on the many color'd seasons made
The annual circuit of the fruitful earth.”

These *were* from the beginning—these *are still* by the hand of God, which is profuse with goodness, offered for the contemplation of all mankind, But to thee, my soul, now feeble as thou art, and standing as thou dost on the verge of mysterious eternity, they are about to be withdrawn forever, For ever? Yes, forever. These eyes shall soon be sealed in death, no more to behold night's darkness or day's light—no more to contemplate the variegated clouds flying before the northern winds as chariots drawn by fiery cour-

sers. Soon to thee there shall not be opportunity to admire the beauties of the sun as from his chamber in the east he comes like unto a strong man rejoicing to run his race. Soon the flowery banks of streams, the embowered garden walks, the vallies clad with hoary grain, and hills where flocks new shorn are fed, shall be no more for thee.

Who knows how long before these ears shall fail to bring to thee intelligence that the grove is vocal with varied notes of feathered songsters, that the Almighty's praise in songs inspired is celebrated every night and morning at the family altar; that the saints of God assembled sit in social circles, each from an overflowing heart declaring to the other what God has done for him, or when in the hallowed courts of the House of God they have met together on a Sabbath morning, that they praise him for the resurrection of his only Son? Discerning taste shall fail, the useful grinders cease, the silver chord be loosed, the golden bowl be broken, and then, O body! dust as thou art, to dust thou must return; and then, O spirit, thou shalt return to God who gave thee. But what wilt thou return to do? to sleep in endless night? to lie in dark oblivion's shade? No. Little as thou knowest of dread futurity, thou art aware that it shall not be so. After death the judgment comes. It comes in all its dread reality. As soon as thou shalt have been separated from this tenement of clay—this frame so curiously and so wonderfully made, before God's awful throne thou shalt appear to render an account. How wilt thou render an account of *all* the deeds done in the body? of all thy sins? of that great sin committed in the first of men—of those ten thousand sins of which thou hast now some, though but an imperfect knowledge—of all that innumerable multitude of sins of which at present thou hast not the least recollection? What improvement hast thou made of the many and appropriate means of grace afforded thee by God? What attention has his holy law received from thee? Has it been thy counsellor in all thy straits, thy doubts and difficulties? Think you that these questions are too hard for thee to answer? If so, attend to this, it is perhaps more simple. How hast thou employed thy sight, thy smell, thy taste and touch, relative to the works of God? When contemplating the glories of the rising and the setting sun, the splendor of the silvery moon as she walked in brightness, and the twinkling beauty of innumerable stars as they sparkled in her train, has thine own insignificance, and the unbounded goodness of a beneficent Creator pressed themselves irresistibly upon thee? As restless change has every where revealed itself, hast thou been taught that this is not thy rest?—As the annual circuit of the fruitful earth has presented in their turn the many colored seasons fraught with grace, with ornament and use to man, to beast, fish, fowl, and creeping thing, has the goodness of Almighty God so filled thee that utterance failed to give vent to gratitude? If not, O my soul, instantly begin the delightful task. Earth's scenery affords an ample field in which to employ thy powers contemplative; and long thou wilt not contemplate before adoration will force itself from thy lips. Thou wilt be astonished that any intelligent creature can remain unmoved amid

so many wonders, and thou wilt not fail to sing with the inspired poet

“O that men to the Lord would give
Praise for his goodness then
And for his works of wonder done
Unto the sons of men.”

THEOSOS.

EPISCOPAL INTOLERANCE IN IRELAND AND ENGLAND.

We observe in the Londonderry papers the account of a transaction in which High Church bigotry was displayed in an offensive and unwarrantable manner. It appears that Mrs. Gaston, of Bunrana—a lady who had been a Wesleyan Methodist for fifty years—had on her death-bed requested that she should be buried in the grave-yard at Bunrana, and that the funeral service be performed by the Rev. J. Duncan, Wesleyan Minister. On the day previous to the interment, a respectful notification of the wish of the deceased was made to the incumbent of the parish, the Rev. Mr. Stewart;—but just as the former arrived in the grave-yard, a letter from Mr. Stewart was handed to one of his friends, stating that, as he knew nothing about Mr. Duncan, he could not grant the request, but that he and his curate, Mr. O’Conner, would attend. Mr. O’Conner subsequently stated that the rector “did not recognize Mr. Duncan as a minister at all.” Under these circumstances, Mr. Duncan performed the services outside the gate in the public street, the two clergymen remaining within “in full costume.” The body was then brought into the grave-yard, and the Rev. Messrs. Stewart and O’Conner, notwithstanding the remonstrances of the friends of deceased, insisted on performing the church service over the coffin.—The *Londonderry Sentinel*, although thoroughly a Church organ, remarks in reference to this transaction, “The clergy of the Established Church have enemies enough already, without adding the Wesleyan Methodists, who have heretofore been their friends, to the number.” The *Londonderry Standard* observes, that “such men, if permitted, would introduce the old Laudean system of the boot and the thumbscrew.”

We copy the following shameful account from the *Oxford Chronicle*:—

“A sad scene took place at Taunton on Thursday; it will be long remembered to the infamy of the chief actor in it. A young woman of the name of Rebecca Savin died; she had been thirteen years a consistent member of the Wesleyan church, in that village. Deceased on her death-bed desired that she might be buried by the side of other members of the family, in the church-yard. On her wishes being made known to the Rev. T. W. Allies, the incumbent of the place, after her death, he not only refused to allow her to be interred where she had desired, and where there was plenty of room, but refused to bury her under any circumstances, on the ground of her being a Dissenter! Mr. Allies is a disciple of Dr. Pusey. It

was proved to the Rev. gentleman that the deceased had been baptized at that church: still he declared that no Dissenter should mingle with the Church people. On deceased's friends remonstrating with him, and giving him to understand that he was bound to bury her, he said it should be at the extremity of the church-yard, where he had a place for that sort! Mr. Allies advised that the corpse should be taken to Bicester church, about two miles off, adding that Watts (the incumbent and Evangelical Minister) would bury her or any one else, and probably without fee, as he liked that sort!—The time for the burial was near at hand, still Mr. Allies said she should not be buried among his people. The deceased's friends now went to the parish clerk and paid him his fees for breaking the ground; this done they set parties to work to dig a grave where the deceased had wished to lie. Mr. Allies also set parties to work to dig a grave at the extremity of the church-yard for the corpse. The village was now all confusion, and hundreds were gathered to the spot; Mr. Allies' friend went for the Bicester police, but they declined interfering. The Rev. gentleman endeavored to prevent the grave being dug but could not—nearly all appeared against him; he sent for the local constables, they came and were immediately called on by the friends of the deceased to do their best to preserve the peace, Mr. Allies having become quite maniacal. The graves were dug, the corpse was brought to the church-yard, and there remained for some time; Mr. Allies was asked to come and officiate. He said, "Do what you like with it;" and the coffin was brought to the grave dug by the friends, and by them interred, singing the hymn in the 55th page of the Wesleyan Hymn Book. Mr. Allies now put on his surplice, and went to the grave which he had caused to be dug, his footman acting as clerk, and then over the 'tenantless' grave, read the Burial Service. Nine-tenths of the people expressed their disgust at his unfeeling and intolerant conduct."

THE FORTY MARTYRS OF SEBASTE.

Among the martyrs who suffered in the persecutions that the Roman emperors raised against the early Christians, there were forty who endured martyrdom at the same time, in the city of Sebaste, in Armenia, a country of the East. They all belonged to the Roman army, and were in the strength and vigor of their age. They had received many rewards for their valor, and had been advanced to places of trust. But these earthly honors were not what most occupied their minds—they had become Christians, and were leading Christian lives. The General of the army was a heathen, devoted to the service of idols; and he thought, that in order to conquer the enemy, he must sacrifice these Christians to the honor of his false gods. These faithful soldiers of Christ did not deny their profession; they refused to offer sacrifice to the idols, and were brought publicly before the judgment-seat on their refusal. When

they received the emperor's order to obey, they answered boldly that they were Christians, and that no tortures with which they could be threatened, should force them to forsake their religion. Upon this they were cruelly tortured, and then put in prison, and confined there for a week, being fastened together by chains. It was the end of winter, which is very cold in Armenia; and an east wind which blew at that time, increased the severity of the cold. The judge ordered these holy men to be stripped of their clothing, and exposed to the frost during the coldest part of the night, till the violence of it should cause their death. They went cheerfully to the place of their punishment, which was close to the public baths, that they might see relief at hand, if they were overcome with pain, and ready to deny their faith.

Amongst the various ways with which they encouraged each other, they all prayed together to God that he would preserve their number complete. This was fulfilled, but in a different sense from that in which they intended it; and may remind us of the fall of Judas, and the election of Matthias.

One of these forty fellow-sufferers yielded, and was carried into the baths to be restored by the warmth of the fire; but he did not save his temporal life, for he died as soon as he was brought in there. His place was supplied with a soldier who had charge of the baths, and who had been watching the martyrs; he hastened to join them, crying out that he was a Christian. He was bound with chains and placed among them. At last they all expired from the cold; and their dead bodies were heaped together and carried away to be consumed by fire. The youngest of all these martyrs, whose name was Meliton, was still living after all the rest were dead; the executioners brought his mother to him, hoping that she would persuade him to deny his faith, and live. She was a poor woman, and a widow; but she had brought up her son in the knowledge of true wisdom. She now came to him, and found his limbs frozen, his breath short, and his speech gone; he could only look at her, and made signs to endeavor to console her. She exhorted him to persevere unto the end; and then with her own hands laid him on the chariot where the dead bodies of his companions had been placed, and followed him, rejoicing in his victory.

MUSINGS IN THE NIGHT.

It is midnight—and the hours of time do pass unheeded. The lovely arbitress of night, which, when evening's influence fell upon the earth, was riding bright and glorious in the sky, hath now sunk down behind the western hills, the silver stars float through the blue expanse, amid the hymnings of seraphic melody, the air doth fall as sweetly on the earth, as doth the knell of death upon the Christian's ear, whose soul, by faith, is rendered worthy heaven. But hark! amid this mild and lonely scene, a sound salutes the ear: ah!

there again, as by the zephyrs which so late were stilled, it is borne more rudely on. It is the wild blast of revelry now home-returning from some feverish rout, to seek repose within the arms of sleep.—The sound recedes; it dies upon the ear—and all is still.

So 'tis with life. Whilst covered with the mantle of our youth, we're scarcely heeded, save when our actions cause the hearts of love to fear; but having grown to manhood's vigorous strength, the noise we make falls heavily on all. Our manhood past, and down the stream of time we gently glide, and fall into the arms of death, and all is still. The influence of such a scene as this upon the soul is sweet—'tis like the ministering dew of heaven that gently falls upon the opening flowers, distilling fragrance on their willing breasts. Oh, memory, while thou dost hold thy seat, let the kind influence of this solemn hour assist to guide my heart aright, until this clayey tenement hath back returned unto its mother earth, and my freed soul doth wing its flight beyond the dark blue sky.

R. T. M.

THE CATACOMBS OF PARIS.

Professor Durbin, in his work on Europe, gives a sketch of the Catacombs of Paris. He states that that part of the French Metropolis which lies upon the lower side of the Seine, is the oldest; and that from time immemorial, the stone for building was obtained from quarries lying under the city. It is supposed that the excavations extend under one-sixth of the city. In 1785, a suggestion was made to convert them into receptacles for the dead; and it was finally decided that the remains of the millions that had passed away from the capital during ten centuries, should be removed to these subterraneous abodes. The rubbish was removed, pillars were built up in solid masonry, and particular portions separated from the rest by strong doors, with locks, to serve as the first receptacles. In 1786, the bones were conveyed in funeral cars, from one of the principal cemeteries, and were precipitated down a perpendicular shaft, into the caverns below. The contents of other cemeteries were soon placed in the Catacombs, which were rapidly augmented by the massacres of the Revolution. A little building is erected outside the *Barrière d'Enfer*, in which is the opening of the principal shaft. The Professor and his party descended by ninety steps, and found themselves alone in the caverns. They followed their guide about twenty minutes and came to a strong door, each side of which was ornamented with pillars of Tuscan architecture. This door was open; and as the party passed the threshold, the strangers found themselves surrounded by walls of human bones, which the glare of their tapers showed to be regularly piled up from the floors to the roof of the quarries. The bones of the legs and arms are closely laid in order with their ends outwards; and at regular intervals skulls are interspersed in three horizontal ranges, disposed so

as to present alternate parts of the head, and sometimes a perpendicular range is seen, still further varying the general outline.—Passing along what seem to be interminable ranges of these piles of human beings, they came to several apartments arranged like chapels, with varied dispositions of the piles of legs, arms and grinning skulls. How new, how strange, remarks the author, were the associations of the place. “Over our heads was rolling the vast tide of life in the gay and the wicked city—its myriads of inhabitants were jostling each other on the high roads of business; while here were the remains of four times their number, lying in silent and motionless piles, in the depths below.”

OBITUARY OF MRS. JANE HODGE.

The deceased was for many years previous to her death a member of the Reformed Presbyterian Church, of Pittsburgh. Her husband, John Hodge, who died in 1826, was a Ruling Elder, extensively known, and highly esteemed. In addition to the sore affliction of losing an affectionate husband, she experienced much bodily affliction. Eleven years since, she suffered severely from jaundice, and since that time could never be said to enjoy perfect health. The immediate cause of her death was a fracture in one of her loins, occasioned by a fall which she received in January last.—Her sufferings from that occurrence till her death were unusually severe. She died on the 24th of July last, in the 70th year of her age.

In her case the power of divine grace to sustain the believer under affliction, was clearly displayed. When her sufferings seemed almost past endurance, she would still express her admiration of the goodness of God. A season of darkness through which she passed sorely tried her faith, but that precious grace, as it always does, proved victorious. The Lord her God made her darkness to be light. In drawing near to the close of her life, she experienced both joy and peace in believing.

A remark made by her in 1833, when desired to read some of the ephemeral publications which were emitted with a view to mystify the principles of the Church, is worthy of being recorded. “I have,” said she, “the bible and the standards of the church to go to for instruction; and I have the throne of grace where I can obtain direction, and I need nothing more.” Though she had been long under the ministry of a pastor whom she loved, yet she had no difficulty in determining to remain with the few members of the congregation who refused to go with him in his defection. By her death the Church below has lost an exemplary and useful member; but there is much comfort in the thought that death to her is gain.—“Blessed are the dead that die in the Lord.”

THE SHOEMAKER OF HAGENAU.

The dealers in indulgences had established themselves at Hagenau in 1517. The wife of a shoemaker, profiting by the permission given in the instruction of the Commissary-General, had procured, against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after, she died; and the widower omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. "Is your wife dead?" asked the judge. "Yes," answered the shoemaker. "What have you done with her?" "I buried her, and commended her soul to God." "But, have you had a mass said for the salvation of her soul?" "I have not:—it was not necessary:—she went to heaven in the moment of her death." "How do you know that?" "Here is the evidence of it." The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read, in so many words, that in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. "If the curate pretends that a mass is necessary after that," said the shoemaker, "my wife has been cheated by our Holy Father the Pope; but if she has not been cheated, then the curate is deceiving me." There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.—*D' Aubigne.*

ITEMS OF INTELLIGENCE.

American Board of Foreign Missions.—From the annual report of this Board, at its thirty-fifth Anniversary, held during the last month at Worcester, we collect the following statistics. The receipts for the year have been \$236,394 37; or \$7,830 06 less than those of the former year. The expenditures have been \$244,371; or \$12,876 25 less than those of the former year, yet exceeding the receipts by \$7,976 63 and increasing the indebtedness of the Board to \$20,995 45. Five Agents have been employed by the society, with occasional assistance, costing \$6,241 69, or less than three per cent. on the amount of donations received.

The number of missions under the care of the board is 26, embracing 95 stations, an increase of 9 during the year, employing 135 ordained missionaries, 16 teachers, 21 other lay helpers and 183 females, 17 native preachers, 122 other native helpers, making in all 494 missionaries and helpers supported by the board. Under the pastoral care of the missionaries are 62 churches embracing an aggregate of 25,612 members, of whom 5600 have been received during the past year. The whole probable number received into

the mission churches, since the commencement of the mission, is 32,800, exclusive of hopeful converts among the Armenians, Nestorians and others in Western Asia.

Connected with the above are fifteen printing establishments, well furnished and in active operation, with the means of printing in 31 different languages. There are also six seminaries, principally for training native teachers, in which are 383 students; 38 other boarding schools, with 1412 boarding pupils; 639 free schools with more than 30,000 pupils; in all 75 thousand persons, adults and children, taught to read the scriptures since the commencement of the missions.

Mormon News.—The Warsaw Signal says that Lyman Wight, one of the leaders of the Mormons has left Nauvoo for the pine region of the Wisconsin, with about two hundred followers, comprising the most reckless of the Mormon community. Sidney Rigdon is said to have left for Pittsburgh, and it is added that a large number of the English will soon follow him.

Dissensions are said to exist among the Mormon leaders. Mrs. Smith, the widow of Joseph Smith, is accused of withholding the transfer of property belonging to the Church, held in Jo Smith's name. There was a rumor that she had purchased property at Hampton, where Law and the seceders reside.

Brigham Young preached a sermon in Nauvoo last Sunday, in which he is said to have avowed the spiritual wife doctrine—a matter which had been charged upon and denied by them.

The Temple is going ahead with astonishing rapidity, a great portion of the population being employed upon it. The leaders prophesy the reappearance of Joe to consecrate and dedicate it to the Lord; and to hasten this event the poor fanatics are exerting themselves to the utmost.

Many persons are leaving Nauvoo, and others would leave if they could dispose of their property. At a meeting of the Mormons in the Bear Creek settlement, week before last, they resolved to quit the county.

Renunciations of Romanism.—Two Romish Bishops in Hungary have lately joined the Greek or Oriental Church, and many others are ready to do the same, and a large portion of the Hungarian population also.

Three Romish priests, subjects of Austria, have recently embraced Protestantism in Britain; and a prevailing antipathy to Jesuitism is reported in the Tyrol. Clearer views of religion are demanded by multitudes, and they are longing for liberation from Romish oppression of conscience.

Catholicism in the South of Europe.—A correspondent of the London Christian Examiner says:—"Religion in the South of Europe and Northern Africa has some very peculiar features. It is considered as an *absolute necessity*, whatever may be the character of the individual professing it. An anecdote is related here, (Gibraltar) quite characteristic of the Spaniards. A number of assassins

met at a house, the master of which they were to murder. But the hour had not yet arrived for the servant, who was an accomplice, to let them in. It was very early in the morning. The assassins, instead of loitering about the door waiting for the hour, *went to mass*. A better illustration could not be given of religion in the South of Europe."

O'Connell's Sentence Confirmed.—The English Judges (House of Lords) in the case of O'Connell and the state prisoners, have confirmed the judgment given by the Irish court of Queen's bench. The lord chief justice, who read an elaborate paper, stated in substance that all the English judges agreed to pronouncing two of the counts in the indictment bad, and four of them unsupportable in law: nevertheless, with two exceptions, the judges were of opinion that the verdict and punishment, founded upon the good counts, were valid in law, and ought to stand. The two dissentients from this doctrine were Baron Park and Justice Coleman.

The War between France and Morocco.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador. After the destruction of the town and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear: and the consequence, according to the French accounts, is, that seventy-eight Frenchmen, of whom seven were officers, have been killed and wounded.

The Law and Newspapers.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrearages are paid.

3. If subscribers neglect or refuse to take their paper from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their papers discontinued.

4. If subscribers remove to other places without informing the publishers, and their paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

The Presbytery of the Lakes will meet at Utica, Ohio, on the 2d Wednesday of October at 10 o'clock A. M.

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

The New York Presbytery will meet in Newburgh on the last Tuesday of October, at 7 o'clock P. M.

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NO. IX.

THE DESCENDING OBLIGATION, AND RENOVATION OF COVENANTS.*

DEUT. xxix. 1.—These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

By a *Covenant*, in human transactions, we understand an agreement between parties, in which the terms are set forth and mutually assented to; and this is the usual acceptation when applied to the divine dispensations: yet it is not the only acceptation, for we read of his *covenant* with the day and with the night, Jer. xxxiii. 25;—meaning an establishment, arrangement or appointment; as it follows in the same verse, “appointed the ordinances of heaven and earth.” From the beginning, the Lord has dealt with man by way of covenant. Before Adam gave names to the creatures, before he obtained a companion, at the very time that he got permission to eat of the productions of the earth, he was prohibited from eating the fruit of the tree in the midst of the garden. A restraint was hereby laid on his natural desires. Even at that early period, when everything in creation was new, we find God still exhibiting a *new* arrangement: this arrangement is denominated a covenant. The first covenant was soon broken, and as soon repaired by the exhibition of the covenant of grace, an establishment which can never fail.

On the footing of this covenant, the Lord makes a covenant with his people; and on the same basis they covenant with him when they assent to his terms. Numerous transactions of this kind are recorded in scripture. One of these is described at length in the chapter before us, which contains “the words of the covenant which the Lord commanded Moses to make with the children of Israel.”

To discuss the whole subject of vows and covenants, the great principles involved in them, and the difference between Ecclesiastical and National covenants, is not the design of the present discourse. Two points only are to be considered, both of which are

* A sermon preached by the Rev. R. Hutchison, before the Presbytery of the Lakes, by their appointment, and published at their request.

plainly contained in the text, namely the *descending obligation*, and the *renovation* of covenants. The latter is implied in the account that is given of the place, "in the land of Moab." There was a covenant made with Israël previous to this, namely, at Mount Sinai, or in Horeb, as it is in our text. Nor is the preceding covenant set aside by this new transaction. This does not come in the place of the former, but in addition to it; for it is expressly declared to be "*beside* the covenant which he made with them in Horeb." After discussing each of these in order, a few objections will be answered.

1. The descending obligation of religious covenants on posterity. This obligation is denied by many from whom better things might be expected. It is at least partially denied by some who once *professed* better things. In the following argument a number of important principles are taken for granted, such as these: That a covenant must respect things *lawful*, before it can bind either the original parties or their descendants. That all covenants do not contemplate posterity, and of course when they are not included there can be no descending obligation. That posterity are bound by the covenant *no farther* than the original covenanters, and so when their circumstances change, a change sometimes comes of necessity in their obligations. We prove the descending obligation of covenants by the following arguments:

1. The covenants made by God himself, *embraced posterity*. The covenant made with Noah, Gen. ix. is an example: v. 8. "And God spake unto Noah and to his sons with him, saying, and I, behold I establish my covenant with you, and with your seed after you," &c. Here God makes a covenant with his people and their seed. Some may ask where is the obligation in the covenant, what are the duties? is it not all made up of promises? To this kind of covenant we do not object. To this it is answered, that besides the general understanding pervading all the transactions between the Creator and the creature, namely, universal obedience, there are three distinct specifications. 1. That they should not eat flesh with the blood, v. 4. 2. That all should be accountable for the life of man, v. 5. 3. That they would put the murderer to death. In such questions as the above, the true ground of opposition to covenant obligation in any form, presents itself. Men are willing to have God bound to them, yes, and to their seed, but they demur at the idea of being themselves equally bound. If we are under obligation to deal on principles of equity with our fellow men, how much more with our God. Men may try to free themselves of obligation by shutting their eyes, but let them be honest enough to shut them on one part of the covenant as well as another. The God of truth will not shut his eyes on the stipulations of his covenant. The bow in the cloud in the day of rain testifies that the covenant is of the same obligation to us that it was to Noah, Shem, Ham and Japhet. Modern doctors may talk sophistry, till they persuade us that there never was a bow in the clouds since the coming of Messiah, but neither their sophistry nor our credulity, nor our disregard of the Lord's bonds, will prevent the appearance of the bow in the day of

rain. To obviate the argument from this transaction, men must snatch the bow of the Creator from the heavens; when this is done something will be done to purpose, and we may make our own days and nights, summers and winters, seed times and harvests, and swear into the fellowship of nations which despise God's covenant, set the shedder of blood free, and send the duellist to the halls of legislation. Blessed be the Lord of all the earth, who hath set his bow in the cloud, as a faithful witness in Heaven against ungodly nations, and their unfaithful members; he has put some things beyond the presumption of man.

The covenant with Abraham exemplifies the same principle.—Gen. xv. 18. "In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land." Compare Gen. xvii. 1-21.

The covenant made with Israel at Sinai embraces posterity in the same manner, Ex. xxiv. Of this Moses puts the Israelites in remembrance. Deut. v. 2, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." In Num. xxvi. 64-65, we find there were but three men alive who were of the original covenanters in Horeb, viz: Moses, Caleb and Joshua. Yet Moses preaches to the people that the covenant was made with them who were all alive that day. The text teaches the same doctrine, for it mentions the covenant "made with THEM in Horeb."

The transaction which occupies the whole of this 29th chapter, fully embraces this doctrine; it not only looks back to the covenants made with Abraham, Isaac and Jacob, and the one at Horeb; but it looks forward to posterity, v. 14. "Neither with you only do I make this covenant and this oath; but with him that standeth with us this day before the Lord our God, and also with him that is not here with us this day. v. 29, "those things which are revealed belong unto us and to our children forever." Why is posterity so fully recognized if they be under no obligation from these transactions, distinct from all the other obligations which may lie on them?—But if posterity were not so expressly mentioned, the descending obligation on them is no less valid; for we argue,

2. From the *identity of communities*. The posterity of individuals are the same community with their ancestors. The text holds this forth very prominently. "Beside the covenant which he made with *them* in Horeb. With whom? "The children of Israel"—a community well known for centuries before and since. All the original members were dead save three, and yet the covenant was made with those who were alive at this time. The persons now covenanting are the same community who had covenanted forty years before, for this transaction is a covenant "beside" the one made with *them* in Horeb. The identity of this community is recognized again and again in scripture. Ps. lxvi. 6. "He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him." After a period of about four hundred years, the children of Israel say *we* rejoiced, and rejoiced "*there*"—yes, they consider themselves the same community that marched through the

flood on foot. Hosea xii. 4. "He found him in Bethel, and there he spake with us." After the lapse of nearly one thousand years, the children of Israel identify themselves with Jacob at Bethel.— "There he spake with us." Hag. ii. 5. "The word that I covenanted with you when ye came out of the land of Egypt." From the coming out of Egypt to the time of this prophet was 971 years, say the chronologists: yet the children of Israel are the same community. The Lord by his prophet says to them, YE came out of the land of Egypt, and I covenanted with *you*. The chapter from which our text is taken, presents the community as a body, entering into covenant. v. 10. "Ye stand this day all of you before the Lord your God, &c. v. 12. That *thou* shouldst enter into covenant with the Lord *thy* God." In the same manner we have communities covenanting under the New Testament dispensation. 2 Cor. viii. 1-5. The *churches* of Macedonia. Not the saints, nor brethren, nor believers, nor any appellation which applies to individuals merely, but the collective bodies—"the churches."

3. The Lord *punishes* posterity for the *breach* of covenant. Moses predicts, v. 20, &c. the consequences of forsaking the covenant of God, and that this should be known to men in after ages, when the Lord had dealt with them in anger. v. 25. "Men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt." So jealous is the Lord about this matter of covenant obligation, that when it is made between man and man he will punish the breach of it on posterity. This is illustrated in the well known case of the Gibeonites, 2 Sam. xxi. with Josh. ix. chap. In this transaction we find God punishing the violation of plighted faith, after the original contractors had been hundreds of years in the dust, yes, and Saul, the violator of the covenant, was dead also: Yet seven of his sons must expiate the offence. If a man's covenant, when it is confirmed with an oath, may not be annulled with impunity, how much sorer punishment may they expect who violate the Lord's covenant? In 2 Kings we find him exacting the penalty, chap. xvii. 15-18. And in Jer. xi. his wrath is represented as being so fierce that the prophet may not even pray for the people. v. 10. "The house of Israel and the house of Judah have broken the covenant which I made with their fathers. Therefore, thus saith the Lord, behold I will bring evil upon them which they shall not be able to escape, &c. v. 14. Therefore pray not thou for this people," &c. How feelingly does Malachi expostulate with the people of his day, and set before them the evils which the Lord will bring on them, for profaning the covenant of their *fathers*. See Mal. ii. chap.

4. The whole structure of society recognizes the descending obligation of covenants. The purchase and sale of a farm—national debts—the federal constitution—companies of various kinds, all recognize and exemplify this principle. Why deny the obligation of federal transactions with God, and admit it among men? Infant baptism, and the engagements either expressed or implied in the reception of that ordinance, plainly prove that the same principle pervades all covenants, whether made in civil or sacred things.

5. The enjoyment of covenant privileges, argues covenant obligation. The privileges enjoyed by posterity are set forth in such scriptures as the following: Lev. xxvi. 40-45. "But I will for their sakes remember the covenant of their ancestors—that I might be their God." See the whole of this passage. Deut. iv. 9. "teach them thy sons and thy sons, sons; specially the day that thou stoodest before the Lord in Horeb." v. 31. "For the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers." See the passage from the 4th to the 40th verse, and chap. xxix. 29. Micah vii. 20. "Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn to our fathers from the days of old." That these privileges infer obligation is plain from Mal. iv. 4. "Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet," &c.

These promises have been fulfilled in part, and the privileges enjoyed by many. In the frequent deliverances wrought for Israel—in the coming of Christ, Luke i. 72. "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore unto our father Abraham." In the pouring out of the Spirit. Acts iii. 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers—Unto you first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities." These privileges are to be still farther extended, according to the apostle. Rom. xi. 26. "And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins—as touching the election, they are beloved for the fathers' sake." 2 Cor. iii. 16. "the vail shall be taken away." Will not Israel according to the flesh, be bound to all moral duties by virtue of the engagements of their fathers, when their privileges are enlarged by embracing the Redeemer? But believers now, even from among the Gentiles, occupy the same place. Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In Gal. iii. 17, the apostle anticipates an objection, namely that an after arrangement will abrogate the former. And he assures us that the Sinai covenant, which was four hundred and thirty years later than the covenant made with Abraham, cannot disannul it so as to deprive us of the privileges of the former covenant. Privilege and duty always go hand in hand. Whether the duty go before the privilege, or the privilege before the duty, they are inseparable.

Presbyterians of every grade are enjoying the benefits of these ancient covenants of Israel, and high privileges inherited from their reforming ancestors, and handed down in the way of covenant, especially in the National Covenant and Solemn League. Yet how few regard the obligation of these engagements. Almost in the very strain of the scoffer, men can ask, who gave Scotland and her feudal lords the right of binding us? How fearful the responsibili-

ty of such, while they remain, and ever must remain accountable to the God of Israel. Jer. xi. 3. "Cursed be that man that obeys not the words of this covenant which I commanded your fathers," &c. Enough has been said to satisfy all who desire to understand the truth of this matter. *

AN ENQUIRY INTO THE ALLEGED ERASTIANISM OF THE CONFESSION OF FAITH.

The parts of the Confession on which the charge of Erastianism is based are the following :

CHAP. XX. Sec. 4. "And for their publishing of such opinions, or maintaining such practices as are contrary to the light of nature, or to the known principles of christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; they may be called to account and proceeded against by the censures of the church, and by the civil magistrate."

CHAP. XXIII. Sec. 3. "He (the civil magistrate) hath authority and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship or discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call synods, to be present at them and to provide; that whatsoever is transacted in them be according to the mind of God."

CHAP. XXXI. Sec. 2. "Magistrates may lawfully call a synod of ministers, and other fit persons to consult and advise with about matters of religion."

In prosecuting our inquiry, the first point to be settled is, who is meant in these extracts by the civil magistrate. And when it is replied that the executive power of the nation is meant, we conceive that the whole truth on this subject is not stated. Perhaps this limited view, entertained by those who imagine that they find Erastianism in the Confession, is the principal cause of their mistake.—For if the fact of possessing civil power, irrespective of its scriptural character, invests the magistrate with the authority above assigned to him, the church at the present time would have every thing to fear from a practical exemplification of the principles under consideration. We assert, however, and shall endeavor to demonstrate, that by the civil magistrate is meant the executive power of the nation, enlightened, directed and influenced by the word of God. In the commencement of the section containing the first extract, above,

* The remaining part of this Discourse—the Renovation of Covenants—will be given in our next No.

both civil and ecclesiastical rule are meant by "the powers that God hath ordained." This is evident not only from the fact that the word is used in the plural number, "powers;" but also because these powers are placed in parallelism with the liberty which Christ hath purchased, which is both civil and ecclesiastical. Indeed this is plainly stated in the end of the sentence from which we have quoted, where the "lawful power" is said to be of either kind. Civil and ecclesiastical rule both being called "the powers which God hath ordained," must both partake of the characteristics which this expression defines. Let us then first consider what is meant by ecclesiastical power being ordained of God. And surely no argument is needed to prove that it cannot mean that the regimen in religious matters that is exercised among Pagans, Turks or Papists, is of divine appointment. And as little is it necessary to prove, to those who believe that Presbyterian church government is exclusively of divine right, that it includes not Episcopacy or Independency. The ecclesiastical power that God hath ordained, then, means that church government which he has revealed in the scriptures, and it is to be found in actual existence only where the church is constituted and organized according to the infallible rule.

We are now prepared to apply this reasoning to the point in hand. From what has been advanced we see no way to evade the conclusion, that by the civil power which God hath ordained, is meant civil government as he has revealed it in his word, and that it exists only where the government of the nation is constituted and administered according to the scriptures. It does not at all affect the argument that the precise form of church government is revealed in the scripture, and that Christ as Mediator is the Author of it; while the form of civil government is left to the choice of the people, and it flows from God as Creator; for we contend only that what the scriptures exhibit as belonging to these powers respectively, must enter into their constitution as the ordinance of God.

The phrase "the powers that God hath ordained," is evidently taken from Rom. xiii. 1. "There is no power but of God; the powers that be are ordained of God." A literal rendering of the original of this passage would free it from the hands of those who pervert it to support the claims of the Roman Government to be the ordinance of God; claims which, by the way, that government never set up for itself, but which are put forward for it, long after its entire subversion; and by those too who profess to believe that christianity is infinitely better than paganism. "For it is not a power unless from God; and those being powers by God are ordained," is a literal reading. Here the right of civil government to be considered that power to which every soul is commanded to be subject arises from its divine source and ordination. The fact of the power being from God is given both as a reason why obedience should be rendered to it, and as a test by which its claims to subjection should be determined. The converse of the proposition is, that if the power be not of God and ordained by him, obedience to it is not a duty. If any constitution of civil government is not based on the moral law of God, and administered according to his will, it is not

a power that God has ordained in the Confession's acceptance of that language.

A consideration of the doctrine of the Confession respecting "the civil magistrate," CHAP. XXXIII. Sec. 1. will conduct us to the same conclusion. "God the supreme Lord and King of all the world hath ordained civil magistrates to be under him over the people, for his own glory and the public good." Let it be remarked here that what is said is not, that God has ordained civil government, but "civil magistrates." The meaning is, he does actually invest men with civil power. The end for which he does this is "his own glory and the public good." By the conduciveness of any civil government to this two-fold end, its claims to be the ordinance of God may be fairly tested. And from the proposition quoted above, it will necessarily follow that a government that does not promote the glory of God and advance the public good, is not the power which God has ordained; and rulers who do not keep this two-fold object in view, are not civil magistrates of his appointment. Than this, there is, perhaps, nothing clearer; and it matters not to the point before us, whether the truth of the proposition be admitted or denied. We are not now defending this part of our Confession, but explaining it. The Westminster Assembly that compiled, and the Church of Scotland that adopted the Confession, declare by fair implication and inference, that civil rulers who do not in their official capacity promote the glory of God and the public good, are not the civil magistrates whom "the supreme Lord and King of all the world hath ordained." The only way in which escape from this conclusion can be attempted, is by alleging that though God designs this end in appointing civil rulers, yet they may fail to accomplish it. The objector is welcome to all the benefit of his impious insinuation. Meanwhile, let him remember the declaration of him whom he indirectly charges with inability to fulfill his purposes. "My counsel shall stand, and I will do all my pleasure."

And what is said in the remaining part of the same section is equally conclusive on this subject. "To this end (for his own glory and the public good) he hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers." The power of the sword is authority received from God to enforce his law. This authority is given "for the encouragement of the good, and the punishment of evil doers." Can any one believe that when it is exercised for the very opposite end, it is still authority given by God? Given and continued, when in place of answering the end for which it was bestowed, it is employed to the utmost ability of the possessor to defeat that end! A sentiment more monstrous than this does not often present itself to shock the mind. And yet this is, in its naked deformity, the doctrine of those who maintain that the mere existence of a government makes it the ordinance of God—a doctrine the antipodes of that taught in the Confession of Faith.

Two questions important in themselves and of use in our present enquiry, here demand our consideration. Had the Assembly the parliament in their view when they treated of the civil magistrate?

and if so, did that parliament possess those qualifications which we have seen the Confession makes essential to "the power that God hath ordained"? To the first inquiry the history of those times warrants us to give an answer in the affirmative; and as to the second, it is not so important to determine what was the parliament's true character, as to ascertain what were the views of the assembly respecting it. And if it appears that they considered the parliament, holding and exercising as it did at that time the supreme power of the nation, to be the ordinance of God bearing the sword "for the encouragement of the good, and the punishment of evil doers," objections to the construction which we have given of the assembly's views respecting the civil magistrate, taken from the parliament's subsequent course and conduct, can have no weight. Whatever was the matter of fact, they believed that the civil reformation was a genuine reformation, based on, and exemplifying, the great principles of civil rule, as laid down in divine revelation.

Confirmation of the point under consideration is amply furnished by the writings of the Reformers themselves. Take for instance "*Lex Rex*," a book written by the eminently learned and pious Rutherford, the whole design of which, as its title indicates, was to prove that the divine law is the alone rule of a nation. It is not supposable that this consistent Reformer would in a book present sentiments antagonistical to those exhibited by the body that compiled, and by that which adopted the Confession, in both of which he occupied a conspicuous place. The book itself was written during the sessions of the Westminster assembly, intended without doubt, to illustrate and enforce the principles exhibited by that learned body on the subject of the civil magistrate.

The conclusion to which we are brought by all this reasoning is; that the civil magistrate whose power respecting religious matters is presented in the above extracts from the Confession, is found only in a nation constituted and organized according to the will of God. And as in the cases for which the provision is made, the church is supposed to exist in the nation, and wherever the church is, there will be the holy scriptures, so the will of God, which is to be the rule of that nation's duty, is found in his word, and not in the law or light of nature. We sum up the whole matter by saying that the nation whose duty to the church is presented in the Confession is one that along with the church enjoys and improves the light of revelation, and the executive of which is directed in all his acts by that unerring rule.

We are aware that objections taken from the Confession itself, are brought against the view which we have given. These, candor requires us to notice. In chap. xxiii. sec. 4, it is declared that "infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;" and in chap. xxxi. sec. 2, it is supposed that magistrates may be "open enemies to the church." That these portions of the Confession owe their very existence to the peculiar circumstances of the times in which the Assembly sat, is a statement that will not be controverted. The church of Scotland had already acted on

the principle of her independence of the civil power, by holding the memorable assembly of 1638 in opposition to the will of the king. In England the parliament, by declaring its sittings permanent, had proclaimed its independence of royal authority. The affairs of the nation were exceedingly unsettled, and the better part of both the English and Scottish nations were desirous of seeing Charles again on the throne, bound by those salutary restrictions which were laid on by the parliament. This seemed to be the wish of the parliament itself, and for this end they were engaged in a lengthened treaty with the king. That a blind regard for royal blood and hereditary succession operated in all this, cannot be denied. Charles was known to be favorable to popery. It seems, however, that it was thought that the laws passed by the parliament, together with the obligation of the Solemn League and Covenant, into which the nation had already entered, would secure, even with Charles on the throne, the prosperity, both civil and religious, of the nation. "The just and lawful authority" of the Confession, was a right conferred by the election of the people, to administer a reformed and scriptural constitution of government. And if the nation in their error would choose, to administer that constitution, a bigoted papist, they were not freed from obedience to his just and lawful authority, so long as he administered it according to its true spirit and intent. This they did afterwards in the restoration of Charles II., by whom they were taught, in their painful experience, their fatal error. And this same Charles II. furnishes an exact exemplification of what is meant by a civil magistrate being an "open enemy to the church."

The doctrine taught in these parts of the Confession is not that it is right to invest with civil power an infidel, a papist, or an open enemy of the church. They do teach, however, that it was essential to a civil magistrate to possess "just and lawful authority." He must be chosen by the people acting under a scriptural constitution. Should they by mistake choose an infidel, one of a different religion from that professed by the body of the nation, and established by law, or an "open enemy to the church," his authority is valid, and due obedience must be rendered to him so long as he is faithful to his trust.

That a case will ever again occur in which there will be a practical exemplification of this principle is not at all likely. However little men have learned from the history of those times, one discovery they have made—that royal blood is no better than other blood. And the brilliance of this discovery appears to have eclipsed, in our day, all that was excellent and noble, in the doings of the Reformers. We do expect, and we are sure, that in the effulgence of this luminary, when a christian people, having a scriptural constitution, are about to choose a man to administer it, they will not choose an infidel, or one of a different religion from themselves, or an "open enemy to the church." And by the way, this consideration furnishes a strong argument, *a posteriori*, that either we are not a christian nation, or have not a scriptural constitution, when such characters as the present candidates for the Presidency are pushed forward to administer the affairs of the nation. The star in whose light men

are disposed to rejoice, cannot surely be of the first magnitude, or it would have made such a revelation of the dark shades of their character as would have awarded to them not the suffrages, but the execration of a christian community. Such men have neither part nor lot in the provision of our Confession, that "infidelity or difference in religion does not make void the magistrate's just and lawful authority." They merit much better the description of "civil magistrates being open enemies to the church." PRESBYTER.

CREEDS AND CONFESSIONS.

(Continued from p. 183.)

"Hold fast the form of sound words."

In our last essay on the subject of creeds and confessions the scriptures were appealed to in support of their claims: and the utility and necessity of terms of communion, were demonstrated by adducing scriptures in which their use is enjoined—which require unanimity in principle and uniformity in practice—and which enjoin upon the church *separation* from corrupt associations, and the *excision* of heretical members. The object of the following remarks is to vindicate their use by proving this proposition—*Creeds are requisite to maintain the church as a visible organization distinct from the world.*

Every association among men requires some specific articles of agreement or principles of combination on which they associate. Every individual member is expected to give his assent to these articles of confederation, as a pledge of his fidelity to the whole community: and to express his willingness to observe the laws and regulations, which all have unitedly established. Without such bonds of mutual confidence society could not exist. They result from a law of our nature, and are therefore universal. If then the church visible is a corporation distinct from every other, she also must have some bond of agreement upon which her members associate—something required of all applicants prerequisite to membership. By universal consent there is a line of demarkation between the church and the world—there must evidently be some tessera of fitness for the communion of the saints. None may demand *unconditional* admittance, the enemies of creeds and confessions themselves being judges. For they require from all desiring to join their ranks, a belief in the scriptures. This is a part of *their creed*. Let us pause and mark their folly! Two fundamental articles of the *creed* of those who oppose all creeds are—a general assent to the bible—and the rejection of all forms of sound words! Alas! what a compound of folly, ignorance, inconsistency and enmity against divinely appointed institutions is man! He would be wise though he be born like the wild ass's colt. Surely when men oppose creeds and confessions they know not what they do.

All agree that every individual, irrespective of his character and opinions, is not entitled to church membership. A professed belief in the scriptures is *at least* necessary. Does this mean that they must embrace the truths and the Saviour therein revealed? If so, the point is conceded: it is all we ask: for the sole province of creeds and the only purpose for which they have ever been legitimately employed by the church is to ascertain that fact.

Again, in illustration of our proposition which these observations sufficiently establish, we enquire, can the church preserve her character for common honesty without an open profession of her faith? Can she maintain her orthodoxy, without providing against the admission of the heterodox? Can she keep her purity, without excluding from her bosom the immoral and profane? Can she enjoy harmony except her members see eye to eye? To all these queries a negative answer must be returned. Now we argue that creeds and confessions are right, because by them, and only by them, can all these desirable ends be attained. This will be abundantly evident by a brief consideration of each particular.

1. They exhibit the church in her true character to the world.—Acting on the command of her redeeming Head, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven,” the church openly presents to the world her views of the system of grace revealed in the Bible, and spreads before all her order and discipline. That she is imperatively called to the performance of this duty will be perceived if we for a moment reflect, that the eyes of a wicked world are upon her, eagerly watching an opportunity to reproach and to injure her reputation. If then men denying all the main points in the christian system were still retained in the society of the faithful, would not the unrestrained excesses of those who depart from the truth, be charged against the whole community? It was in reference to false teachers of this description that the apostle Peter said, “And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.” 2 Pet. ii. 2. Now in what manner shall the church free herself from the odium of fostering in her bosom men so recreant to the truth as to “deny the Lord that bought them?” No other method can be conceived than by declaring to the world that with such she has no connexion.

When, therefore, infidels urge against the cause of christianity, all the impositions, false doctrines and abominable idolatries that have been maintained and practised under the christian name—if the character of the church be worth vindication—if it be duty to free her from the obloquy and calumnies of her enemies—if it be right to defend her when thus violently assailed—she owes it to herself—she owes it to the cause of injured truth—she owes it to the world to make an open, ingenuous display of the truth most firmly believed by her members. She will in this manner shew herself to be a “city set on a hill that cannot be hid.”

2. Creeds preserve the orthodoxy of the church. The divided state of the Church peremptorily demands that the department of Zion holding the truth should boldly testify against every species of

error. The witnesses of Christ were early apprized of the progress that false doctrines were destined to make in the last days; and of the necessity of girding on their armor to resist. Thus reads the premonitory instructions of Paul to his son in the faith, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith." 1 Tim. iv. 1. and again to the Corinthians, "For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. xi. 19. It is humbling to know, that the present state of the church corresponds to this description. Widely opposite views, and great diversity in practice characterize the christian world. To counteract, therefore, the insidious attempts of Satan and his ministers to subvert the faith of God's people, recourse must be had to creeds and confessions.—It is to no purpose to require an assent to the scriptures; for all errorists plead their high authority to justify their doctrines and practices. They must communicate their views of salvation in *words different from the scriptures*. The church should know what they think to be the *meaning* of the sacred oracles. The office of creeds is to obtain this information. Does then an applicant for admission into the church state that the *bible* is *his* creed? Who can blame the church for enquiring whose, or what bible he means? Whether is it the *Arian* bible, the *Socinian* bible, or the old *orthodox* bible.—Does not any one perceive that the Arian and Socinian, who do not so much as believe in the Savior revealed in the word, unless they be subjected to a test of orthodoxy, must be admitted into the church with their detestable heresies, their pretended belief in the scriptures notwithstanding? A thought, however, at which the pious mind instinctively recoils.

3. Creeds promote pure ecclesiastical communion. "Give not that which is holy unto dogs," is a command which cannot be obeyed so long as the grossest heretics are admissible to church communion. If soundness in the faith, and correct deportment be indispensable to the enjoyment of church fellowship, shall this end be attained without guarding by a creed against the prostitution of sacred offices and holy sacraments, by inducting into the former notorious heretics and admitting to the latter unprincipled and immoral men. Surely it is a dictate of wisdom to employ every available means to keep back from sacred ordinances, those whose "words eat as a canker." They are mortified members which should be amputated to secure the well being and spiritual vitality of the mystical body of Christ. But how the acts of discipline necessary to the accomplishment of these objects, will be brought to bear on the offender without the use of the symbols in question, never has been, indeed cannot be shewn. Condemn, therefore, creeds and you open the flood-gates of vice and immorality—dangerous sentiments, congenial to corrupt human nature, will immediately deluge the church. Remove the *old landmarks* which she has set up, and you introduce confusion and every evil work. On the contrary, establish them, not nominally, but really as a test of orthodoxy and she becomes as to her external character all fair and comely, "a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. ii. 5.

4. Confessions form a strong bond of union among brethren. Ps. cxxxiii. 1. "Behold how good and how pleasant it is for brethren to dwell together in unity." Nothing is more conducive to this holy state of feeling than explicit terms of fellowship in the maintenance of which all cordially unite. Their views of the doctrines of grace harmonize. Jealousy and distrust yield to mutual confidence.—They are enabled to see eye to eye. They are Israelites indeed in whom is no guile. All co-workers in the Lord's husbandry. The work of the Lord prospers in their hands; and speaking the truth in love they grow up into him in all things which is the head even Christ; from whom "the whole body fitly joined together and compacted by that which every joint supplieth; according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 15-16. The conduct of brethren who are in this way closely united in ecclesiastical bonds will not fail to attract the attention of the world—men will take knowledge of them that they have been with Jesus, and it will be said of *them* as it was of the Gallileans, "Behold how they love one another."

Since, therefore, creeds are not only absolutely necessary to the existence of the church as a distinct society, but also so eminently conducive to the promotion of her best interests, peace, prosperity and felicity: Does not even nature itself teach, that it would be a shame to permit ruthless innovation to deprive her of those long established bulwarks which the Holy Spirit is pleased to denominate a "good security."

THE PHILADELPHIA RIOTS.

In our last number but one we made some observations on these riots as an exemplification of the intolerance of popery. We propose in the present number to direct the attention of our readers to other important facts which they also exemplify.

They illustrate the increase of anarchy. In this state of things law and constituted authorities are dispensed with, and the caprice and passions of an ungoverned mob substituted in their place. During the past ten or twelve years, the southern and middle states have, in various places, witnessed frequent, and oft-repeated scenes of the most lawless out-pourings of human fury. In no place have they more frequently occurred than in Philadelphia. There, the colored population have been repeatedly and murderously assailed: their property being destroyed and their persons mal-treated. The Pennsylvania Hall has been burnt down; while other scenes less aggravated, have been of very frequent occurrence.—The public authorities have been either *unable* or *unwilling* to prevent these lawless doings. The late riots are a further illustration of the same state of public feeling. A state of things in which individual rights are sacrificed to the spirit of violence, and the ad-

ministration of justice is wrenched from the hands of the magistrate and exercised to the terror of the peaceably disposed, by a self-constituted mobocracy—a power that recognizes no rights, has no compassions, feels no sympathies, and regards no law, but its own will—a power at variance with all righteous authority, as well human as divine—a power which must necessarily become destructive to civil society, if not put down by the strong arm of lawful authority!

Not only are the recent riots chargeable upon the popish population of Philadelphia, but they have had a large share in all the riots that have disgraced this city during the past ten years. It was a mob, chiefly made up of papists, who, four or five years ago, attacked a peaceable procession of colored persons, assembled for the purpose of celebrating the anniversary of West India Emancipation. Many of the colored people were cruelly abused, and much property destroyed by the minions of Rome. Thousands of citizens looked on the scene of destruction with marked indifference, or a heartfelt satisfaction! And now, when it suits the purposes of popery, the mob is turned upon the *native white population*, as it was formerly on the *native colored population*. It is not our design to dwell on these riots as evidences of the brutal and violent character of popery: indeed papists seldom scruple as to the means of obtaining the ends they have in view. If cunning and artifice can accomplish these, it is well! if not, law and authority are readily opposed, if they possess sufficient power to do so with safety to themselves. But this part of their character is too well known to require much illustration in this connection. Most of the riots on the public works throughout the United States as well as in Canada, are occasioned by papists: we might say with truth, indeed, that nine-tenths of all the riots in the United States may be traced to this source. Papists are generally ignorant, and therefore violent and lawless, unless to their ghostly superiors, whose will is to them law. What share Jesuits and priests may have had in urging on their ignorant and besotted followers to particular cases of violence, it is difficult to ascertain; this is to be gathered rather from circumstances than direct evidence. The gross ignorance of the popish population, gives it the susceptibility of being easily acted upon by designing leaders. And when we take into consideration the fact that they have been taught to believe from childhood that the end sanctifies the means, their readiness to pursue any violent course pointed out by their leaders, must be obvious, when that course promises in any way to further the views of popery.

Nine-tenths of the riots in the United States, we have said, may be attributed to papists, while the remaining tithe is caused by wicked and profligate persons, of whom it may be emphatically said, "Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." In a land of free institutions, where a people are not goaded to resist or violate the law by oppression, the spirit of anarchy can only be traced to ignorance and the absence of moral principle. If a community, or a large portion of it, are sunk in ignorance; or

are destitute of strong moral principle, the more liberal the civil institutions of a country are, the greater is the danger of their being despised and trampled upon by disorderly persons. Because, in the circumstances supposed, there is not always at command a sufficient power to enforce the supremacy of the law: and such persons have no idea of power other than that which is compulsory. It is only the prevalence of religious knowledge and moral principle among a people, that can qualify them for self-government; or in other words, for the enjoyment of liberal civil institutions. But such knowledge and such principle cannot prevail apart from the prevalence of christian education.

These remarks are sustained by undeniable facts. Christian truth is not familiar to the great body of papists; of this they are almost as ignorant as heathens. And hence the lamentable destitution of moral principle exemplified by the disorderly conduct of the popish population. The same remark is applicable to other riotously disposed persons; they are generally ignorant and therefore vicious. Intelligent they may sometimes be as far as mere secular knowledge is concerned, but *ignorant* they are of those truths and principles which alone can make men virtuous citizens as well as exemplary christians. "There is no fear of God before their eyes." And where God is not feared, human law however equitable cannot long be respected. The truth of this is fully borne out by almost daily occurring facts; the turbulent are the vicious, and vicious because they are ignorant. Has, on the other hand, the public peace ever been disturbed, or lawful authority resisted by a mob consisting of religiously educated and pious men? The very association of such terms is incongruous,—a mob of pious men! No. The supposition is fraught with absurdity. Piety teaches men to "fear God and honor the king." It makes them quiet and peaceful members of society. Pious men are not the persons who form mobs and riotous assemblages. This incontrovertible fact shews by the strong light of contrast the cause of anarchy; and in shewing the cause points to the cure: namely, the extension of christian truth and principle throughout the community. And an important means of diffusing these is the daily reading of the bible as a part of common school education. This is one of the best means of obtaining the good order of society.

The late riots in Philadelphia fully illustrate the view we have given of the cause of rioting; that it originates either in ignorance or vice, and generally under the combined influence of both. Begun, as these riots were, by papists, there were others equally disposed with them to have resort to mob violence. And who were they that retaliated upon the popish rioters by counter rioting?—Were they the acknowledgedly christian part of the community? No. They were persons in many instances equally ignorant and equally degraded with papists themselves—persons who acted not so much from the desire of avenging wrong, as from the sheer impulse of their own degraded minds, and from their strong propensity to disorder. For, had occasion offered, they would have as readily burned protestant churches as Romish mass-houses.

The spirit of anarchy, though exemplified by the Philadelphia riots, is not by any means confined to that city. It exists in every part of the Union; and, like a smouldering fire may at any time be blown into a flame by the simplest popular movement. It is this which makes such a state of things truly alarming. It is not local; it pervades society. We have stated that the out-bursts of popular fury, whether by acts of rioting or Lynch-law, are attributable to ignorance, and want of moral principle. Yet there is another element that must be taken into the calculation if we would form a just estimate of the existing state of things—if we would look beneath the surface of facts to the principle which has given even to disorder, a form. This is to be found in a political opinion which has been sanctioned by very influential examples—has tended very powerfully to cherish the spirit of anarchy—is the medium through which the depraved masses are acted upon—the spark that kindles the combustible materials of human ignorance and passion. Civil government, according to the opinion referred to, is not the ordinance of God; but a mere human expediency, the creature of man! He has made it, and he may unmake it at pleasure! And hence the erroneous opinion, that the will of a majority is the supreme law. This is the very essence of anarchy; and if thoroughly carried out into practice must necessarily abrogate all government.

The suffrages of the people is the medium by which civil authority is conveyed to any individual, and by virtue of which he has the right of exercising government over them. But the will of even a majority may not set aside the power of governing, lawfully conferred on the magistrate. God has given to the people the right of choosing their own rulers; but he has not given them the right to exercise government. Such an idea is repugnant, and if acted upon, destructive, not to one, but to every kind of government. Lynching and rioting are the enemies not only of kings and nobles, or of a presumed hereditary right to govern; but they are the enemies of every kind of government. They are the enemies of civil society. The supremacy of the constitution and laws of a country, is essential to the maintenance of order; and it is the duty as well as the prerogative of the governing power to carry these into effect. The people have made the constitution and laws by representatives which they have chosen for these express purposes. They have given them into the hands of officers whom they have also chosen. And these officers are bound to maintain them inviolate. Every act of lynching or rioting is a breach of the civil compact—an outrage upon the majesty of the laws.

This is readily admitted in individual cases. The person who breaks the peace by disturbing public quiet; or who exercises the prerogative of redressing his own wrongs whether real or supposed, is treated as an offender against the laws. The justice of this no one disputes. But it is not less an offence against the law—not less a violation of the civil compact, if ten or ten thousand should act together in disturbing the public peace, or become the avengers of their own or other's wrongs, real or supposed. Yet, there is

widely diffused throughout the community the opinion that a majority of the people in a given neighborhood, (for this is all that is meant by a majority) may, when they deem it expedient, dispense with the law—and assume to themselves the functions of government; and the opinion is embodied in a vast number of overt acts during the last ten years. For what are the lynchings and riots which have been so frequent, but the practical working of an existing state of mind, of a prevalent public feeling. Both this state of mind, and the practice resulting from it have been encouraged and strengthened by public authorities; partly by suffering such overt acts to pass with impunity, and partly by direct approval.—Most of the murders and terrible cruelties committed in the southern and south-western states by the lawless process of lynching, have met with no punishment. In many cases the perpetrators have not been brought to the form of a trial, though their crimes were committed in open day, and the chief actors in these bloody transactions were well known. Thus the false theory of opinion, embodied in flagrant acts of injustice and violence, has been countenanced by the slumbering of public justice. For officers of justice thus to stand quietly by while the law is trampled upon, is a gross dereliction of duty; but it is incomparably worse to encourage the infraction of law, by their approval or example. Even a majority of the people have no right to dispense with the law, or take its administration into their own hands; and as little right has the civil magistrate to violate the law, or dispense with its administration. As a public servant he is bound to administer justice, but he has no right to wink at crime, or perpetrate injustice. Even the highest officers in the several departments of government, are as much bound by the law as its humblest subject. They may have the physical power, but they have no moral authority to dispense with or violate the law; and if they do, their power in such a case does not differ from the power of a mob of rioters, or a committee of lynchers.

As an illustration of the encouragement given to anarchy, by the approval or example of distinguished public officers, we refer to the following. When the post master in the city of New York refused to transmit certain newspapers by the mail, he was afterwards countenanced in what he had done by the opinions of the Post Master General, and of the President (Jackson) of the United States. The latter though not officially called to give an opinion, wrote a letter in which he admitted that what had been done was not authorized by law, yet avowed that under similar circumstances he would have done the same thing. Thus a subordinate officer violates the law, and wantonly tramples upon the acknowledged rights of thousands: and he is encouraged in this by the opinions of the highest authorities in the United States!

Again, the 23d rule of the House of Representatives in Congress, which provides that "all petitions, memorials and papers" of a specified class "be laid upon the table without being debated, printed, read or referred, and that no further action whatever shall be had thereon," is clearly a violation of both a constitutional and natural

right.—A right which not even the legislature, though the law-making branch of the government, may lawfully infringe. It does not belong to Congress, and far less to either of its branches, to enact such a rule. The will of a majority in Congress, when that will transcends the clearly defined limits of the constitution, has no more authority to sustain it, than the will of the most riotous meeting.—Respecting this act a most distinguished statesman, John Quincy Adams, said—“I consider the resolution a violation of the constitution of the United States—of the right of my constituents and the people of the United States to petition—and of my right to freedom of speech as a member of this House.” Further, we give another instance, in illustration of our views, taken from the judiciary. A man named McIntosh, a prisoner in the jail of St. Louis on a charge of murder said to have been committed by him on the person of a civil officer, was taken from the prison by a mob, chained to a tree, and roasted to death! Judge Lawless in directing the attention of the Grand Jury to the fact, made the following statement: “I have reflected much on this matter, and after weighing all the considerations that bear upon it, I feel it my duty to state my opinion to be, that whether the Grand Jury shall act at all, depends upon the solution of this preliminary question, whether the destruction of McIntosh was the act of the FEW or the act of the MANY.” And because a majority of the citizens of St. Louis were in favor of murdering a man, it was therefore right! It is scarcely necessary to add that the Grand Jury agreed with his honor, JUDGE LAWLESS—they made no presentment; and as far as man is concerned the perpetrators of that foul and cruel murder, remain yet unpunished.

The President of the United States gives all the countenance of his exalted office to a subordinate officer who acts in acknowledged violation of the law. The House of Representatives refuses to read or take any action upon a whole class of petitions and memorials presented to them. A judge on the bench decides, and so charges a Grand Jury in a specific case, where a man had been murdered, that the unlawfulness or criminality of the act depended on whether it was done by the *few* or the *many*!!!

With such facts before us, we need not be surprised that mobs and riots are of frequent occurrence! If officers of high official standing countenance such unlawful doings when these suit their political ends, they may expect that the *many* will imitate their example when it suits their own purposes. Mobs and riots, such as those of Philadelphia, are the legitimate fruits of the sentiment that the *will of the majority is law*.—A sentiment which, if not corrected, must prove the dissolution of society. Such sentiment and practices are the evidences of prevailing ungodliness.—That there is no fear of God before the eyes of such a people.

In conclusion, ought we not to consider these outpourings of popular fury as tokens of God's displeasure because of sin? There is a great deal of ungodliness in society. And the nation is guilty of continued rebellion against the Messiah, by refusing him national homage. *The will of the people* has been impiously put into the place of *the will of God*. But in the course of Providence, the

idol becomes the means of punishment, and threatens to devour its worshippers, unless this is prevented by a national repentance.

“THAT THOUGHT IS DONE.”

In the last Biblical Repository, Dr. George Shepherd, in reviewing South's Sermons, makes the following *pointed* observations :

South greatly improved upon most of his contemporaries, on the score of tediousness. It was an age of wearying prolixity; sermons were drawn out to an awful length, because preachers insisted upon pressing their thoughts to the last extremity of dribbling. Our author was not one of this school. He did not draw out and twist every idea he started into a string or noose, and then haul his hearers with it all over creation. He could let a thought go when he had got what he wanted out of it. He discussed his points, so far as related to his main design, and then left them.

We were exceedingly amused, and not a little astonished recently, in looking over a communication from a Sandwich Island youth, to his benefactor in this country. He writes a sentence, and adds, “This thought is done.” He writes another, upon another point, and adds again, “*This thought is done.*” We are amused at the simplicity of the expression, and astonished at the greatness of the discovery. That a discovery which seems to have eluded the great majority of educated and disciplined minds in this enlightened land, should be thus made by one just emerging from a state of barbarism, is indeed astonishing. Were all who speak in public, especially all who occupy the pulpit, to make the discovery on their own productions,—to perceive instinctively, and to say to themselves at the right spot, *This thought is done*, and stop hammering upon it, turning it about and fumbling it over, but pass to something else, the relief of those who hear would be unspeakably great; it would be somewhat like removing mountains from their shoulders.

South's sermons, we think, could never have been strictly popular. Nor could sermons now which should be as strongly characterized by the intellectual quality; for thought is not, and never has been, a remarkably popular commodity in discourses. There are some to appreciate it and be benefited by it; it is the article they love best. But these are not the mass. A preacher may go before some of our refined and reputedly intelligent auditories, and utter clear, rich, forcible thought and argument, in a terse and attractive style, and he will encounter a vacant, unresponding listlessness from no small portion of those addressed; but let him go before the same auditory, and deal a little more in finery, and “flourish it in tropes,” and be poetic and “eloquent,” yea, let him open his mouth and pour out by the hour a stream of silken, silvery nonsense, and this same class will look at him and admire; will even gape upon him, and gulp it down, and scarcely shall have died away the echo of the benediction before he shall be enveloped in the thick incense of their praise,

ITEMS OF INTELLIGENCE.

The Bible in Europe.—At the anniversary of the Worcester (England,) Auxiliary Bible Society, Lieutenant Wilson gave many interesting details of the progress of the Society on the continent of Europe, especially in France and Belgium. In the former country 145,000 copies of the scriptures had been distributed during the past twelve months, in spite of the increasing opposition of the Roman Catholic clergy; and he cited one instance where, through the dissemination of the Bible in a particular parish, a great majority of its inhabitants, the mayor of the town, and a priest, all expressed their determination to come out from the Catholic communion, and they claimed the parish church for Protestant worship. This was conceded to them, and the Roman Catholic clergymen were obliged to perform mass in a barn they purchased for the purpose, but they could not get a single individual to attend its celebration.

In Belgium the demand for bibles was unprecedented; and the decree which the Bishop of Rome has issued against their being read had only excited the curiosity of the people, and made them anxious to procure the book which the Pope was so much afraid of.

In Holland great quantities were being disposed of; and in the Carpathian mountains, where the people were steeped in poverty, the Society had given away a great number, at the urgent request of a clergyman there.

In Spain they had not been able to do much, owing to the state of the country, and the influence of the priests; but a few friends of the cause had circulated a considerable number privately during the past year.

Dissolution of the Mormon Church.—Through the politeness of a friend, says the Alton Telegraph, we have received the manifesto of a portion of the Mormons in regard to the successorship of the impostor, Joe Smith, and declaring the Church to be dissolved on account of its rejection of Rigdon as its divinely appointed leader.

The elements of discord and disunion are successfully at work in the community at Nauvoo; and no doubt rests upon our minds, but that the total dissolution of the Church will be the inevitable result.

Factions may spring up among them, and some unprincipled and ambitious leader seek to seat himself on the throne of power so firmly established by Joe Smith for his own base purposes. But every such attempt will, as heretofore, result in a failure.

With the fall of the mock "Prophet" fell also the throne of despotism he had erected in this Republic, and the charm that enabled him to delude the populace has, with his death departed, we trust forever.

The Confessional.—The Christian Remembrancer, which appears to have taken the place of the late British Critic, recommends the restoration of the confessional. Its language is—"Let parish priests open the confessional." Thus the efforts of the Tractarian party to

"unprotestantize" the Church of England are developed with less of disguise. One thing after another, which was condemned at the Reformation, is sought to be recovered; and none can doubt that, if the leaders of this movement could realize their wish, the whole burden of the Romish ceremonial would again be laid upon churchmen's consciences, and bound there, if need be with heavy pains and penalties. The confessional, which the Remembrancer longs to see restored, is among the vilest of the Roman abuses; may it be long before England groans under the licentiousness it is so well calculated to engender.—*Witness.*

Suspension of Bishop H. U. Onderdonk.—The following document was sent by the House of Bishops to the Secretary of the Standing Committee of this diocese; and by him transmitted to our office for publication. It tells its own melancholy story, and needs no comment from us.—*Episcopal Recorder.*

SENTENCE OF SUSPENSION.

Passed upon the Right Reverend Henry Ustic Onderdonk, Doctor of Divinity, by the House of Bishops, in General Convention assembled, October 21st, 1844.

The Right Reverend HENRY USTIC ONDERDONK, Doctor of Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled: the said House does hereby adjudge, that the said Henry Ustic Onderdonk, Doctor of Divinity, be suspended from all public exercise of the office and functions of the sacred ministry, and in particular from all exercises whatsoever of the office and work of a Bishop in the Church of God; and does accordingly so suspend the said Henry Ustic Onderdonk, Doctor of Divinity, and declare him suspended from and after this 21st day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the office and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PHIL. CHASE, *Senior Bishop.*

A Magnificent Hydraulic Work, exceeding even in cost and extent the Croton works of New York, is now in progress in France, with the view of affording abundant supplies of pure water to the city of Marseilles.

It is under the able direction of Montricher. The canal that is to supply Marseilles, will derive its waters from the Durance, near to the suspension bridge at Pertuis; and this will be conducted by open cutting and tunnelling, for a distance of 51 miles, through a difficult and mountainous country, until it reaches the arid territory of Marseilles, where it will be employed for the supply of the city, as well as for irrigation, and giving activity to various branches of industry which require water power. The section and fall of canal is calculated to pass eleven tons of water per second; and its levels are so disposed that this quantity of water will arrive near to the city at an elevation of four hundred feet above the level of the sea.

Perhaps no work of this description has ever been attempted, either in ancient or modern times, more hardy in its conception or more really useful in its effects. Three chains of limestone mountains are already pierced by the ten miles of tunnels, which are required to conduct this stream; and an aqueduct which is to convey it across the river Arc, (about five miles from Aix) is now in construction. Its elevation above the river will be two hundred and sixty-two feet. The design of this gigantic structure is in excellent taste; and as a work of art, it will not suffer comparison from the famous Pont du Gard, which it will much surpass both in altitude and size. The estimated cost of this canal is upwards of twenty millions of dollars, and this sum is raised by the city of Marseilles, without aid from Government. The profit to the stockholders arising from the work, will be principally from supplying water for irrigation, as the value of the land in such a climate is quadrupled, if water can be applied to it.—*Hunt's Merchant's Magazine.*

Matamoras Destroyed by a Hurricane.—The New Orleans papers bring disastrous intelligence of a dreadful hurricane, which destroyed the important Mexican city of Matamoras, at the mouth of the Rio Bravo, with hundreds of lives.

It occurred on the night of the 24th ult., and was more tremendous in its effects than the hurricane of '35 and '37. More than two-thirds of the houses of the city were prostrated, and the remainder were more or less injured. As to the extent of the loss of life we are not accurately informed. The correspondent of *El Censor de Vera Cruz* estimates the whole loss at *above two hundred souls!* The direct destruction, however, so far as we can learn, was at the two mouths of the Rio Grand, some thirty miles below the city of Matamoras. Here scarcely any were saved.

In writing of Matamoras, the editors have nothing to mitigate the extent of its ruin. They describe it as a beautiful city, abounding in luxurious habitations, and provided not only with the necessaries of life, but many of its most refined luxuries. In a moment, as it were, every thing was laid waste.

The Dead Letter Office.—This office at Washington, where letters are opened and read, the owners of which cannot be found, is full of curious interest. A writer in the *Baltimore Sun* says the money found in such letters is very great. The amount of monies received during the quarter ending the 30th September last, is \$4,470. In every case where money, good or bad, (or other valuables) is found in letters, it is carefully re-closed and sent to the postmaster of the place whence it was transmitted, with directions to that officer to use every effort in finding the writer of the letter, to whom he should deliver it, and obtain a receipt. In this way nine-tenths of the amount reverts annually to the owners. If the owner cannot be found within forty days, it is again returned to the Department, where it remains subject to the order of the owner at any subsequent period.

Effects of the flood on the Mississippi.—The *St. Louis Democrat* gives the following account of the effects of the flood on the Missis-

sippi last summer. Many of the bottom farms still lie a dreary waste; the fences, barns, stables and out buildings lie in promiscuous heaps of rubbish, in the timber below, with confused heaps of cord wood, trees, drift wood and rubbish. A large number of fertile and most desirable farms are now nothing more than barren plains of white sand. This sand has been deposited to the thickness of many feet on the bottom fields, and renders them sterile and totally unproductive. This is the case with many farms in this county, St. Charles and Warren, and we believe in all the counties on the Missouri that have bottom farms.

Russian Cruelty.—A late European paper, the Cologne Gazette, contains an account of the punishment inflicted on five Russian deserters, who were apprehended when close to, if not on the Prussian territory. They received 1500 strokes of the knout: it is very seldom the victim survives the thousandth blow. Notwithstanding the death of the five in question, the executioner proceeded to inflict the very last lash prescribed by the sentence. With worse than Chinese refinement in barbarity, the parents and families of the condemned were forced to witness the punishment from beginning to end.

A POINTED BLOW.—An invalid sent for a physician, the late Dr. Wheelman, and after detaining him some time with a description of his pains, aches, etc., he thus summed up:—"Now Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the cause of my ailment, if it is in your power to reach it." "It shall be done," said the doctor, at the same time lifting his cane, and demolishing a decanter of *Gin* that stood upon the side-board.

The correspondent of the New England Puritan, writing from Rome, states that the top of the renowned Tarpeian rock of Roman history, is now occupied for a garden—the palace of the Cæsars is now owned by a rope-spinner, and used for rope-walks—while the forum where was thundered forth the eloquence of Cicero, is now a cow market! What a satire on human pride and greatness is thus traced by the finger of time.

A late circumstance occurring in Aberdeen, shows the relative proportion of those who sympathize with the Free Church, and those remaining in the Establishment. In letting the seats in the several churches, the number of those let in the churches belonging to the Establishment was 3,654; while the number in the Free Churches was 12,595. This is probably no more than a fair proportion the land over.

Accounts from St. Helena state that no rain had fallen at the island of Ascension for *fifteen months!* All the springs were dried up, and the inhabitants were obliged to cruise off the island in vessels, to catch rain water for consumption.

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THE DESCENDING OBLIGATION, AND RENOVATION OF COVENANTS.

(Continued from p. 198.)

DEUT. xxix. 1.—These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

II. The *Renovation* of covenants.

Under this head four things are to be considered:—The Duty—the Design—the Time—the Manner, of covenant renovation.

I. *The Duty.* This is established by examples of the highest authority. Ps. cv. 9. "Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Here we have the example of God renewing covenant; and that too before the former bond was fulfilled, for it is stated, v. 8. that "he remembered his covenant forever, the word which he commanded to a thousand generations." It is easy to object here, that this covenant is renewed to each distinct generation, and that this militates against the perpetual obligation descending from ancestors. An examination of the history of these transactions refutes this objection, although some think it is a two edged weapon, considering renovation and perpetual obligation to be inconsistent with each other. Let us see from the narrative whether both are not fully recognised. Gen. xv. 18. "In that same day the Lord made a covenant with Abram." chap. xvii. 1–16 exhibits a renovation of the covenant with Abram himself, containing some peculiarities; his name is changed to Abraham—a son is promised by Sarah—and circumcision is instituted. verse 7 recognises the former covenant. The same covenant is renewed, chap. xxii. 16. What amazing condescension in the God of truth thus to bind himself again and again to his creatures, and to add to his word the solemnity of an oath, "I have sworn by myself."

In the same manner the oath to Isaac is renewed to him: see Gen. xxvi. 3. "I will perform the oath which I swarę to Abraham

thy father." This transaction took place at Gerar (v. 6.) where Isaac dwelt a long time, (v. 8.) "And he went up from thence to Beer-sheba. And the Lord appeared to him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake." v. 23, 24. All this is confirmed to Jacob, chap. xxviii. and renewed to him, chap. xxxv; in both of which transactions a new element of covenanting is exhibited, namely, the people of God taking an active part in the *making* of the covenant. In the preceding covenants God makes, and his servants assent to his terms; here Jacob proposes terms and signs, and God blesses him, thus giving assent to these terms as well as to those of his own proposal. Jacob avouches the Lord for his God, erects a pillar, and devotes a tenth of his property. At the renewal of the covenant, chap. xxxv, he erects a new pillar, pours a drink offering and oil upon it, and calls the name of the place Bethel—the house of God, a second time. This is renewed to his descendants hundreds of years after when they come out of Egypt. Ex. xxiv. And again in the plains of Moab by Jordan near Jericho. Deut. xxix. 1. "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel—besides the covenant which he made with them in Horeb." And the first covenant still remains valid. Micah vii. 20. After they came into the promised land, they renew their covenant again under Joshua. Josh. xxiv. 24. But why should we multiply evidence. Were not all the covenants of the chosen people renovations of the covenant made with Abraham? The point might be argued also from human transactions by way of analogy, and from the very design of a covenant. But we pass to the next subject of discussion.

II. *The Design* of covenant renovation. First, it serves to preserve the remembrance of the obligation and impress it more vividly on the mind. Indeed, this seems to be the design of a great many of the ordinances of divine institution. Take two examples. The paschal lamb, with its accompaniments of unleavened bread and bitter herbs, together with the day on which it was eaten, was intended for this purpose. Ex. xii. 26. "When your children shall say unto you, what mean ye by this service? ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." The fringe on the border of the garment was for the same purpose. Num. xv. 39. "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." The greater part of the book of Deuteronomy—the second law,—is for bringing to remembrance what they had heard before; and the transaction in this chapter is declared to be for this same purpose, v. 13. "That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob." It might seem that the transaction at Sinai was conducted in such a manner that they could never forget it, yet we find Moses constantly urging them to remember,

and the people constantly forgetting, even that covenant. Deut. iv. 9. "Keep thy soul diligently lest thou forget," &c. Joshua labors to impress on the minds of his generation their obligations. For this purpose he calls them together, chap. 24, recounts to them the favors they have received,—commands them to fear the Lord—sets before them his own example—leaves them to choose whom they will serve—expostulates with them on the difficulty of serving a holy God—sets them as witnesses against themselves—and makes a covenant. God remembers his covenant to a thousand generations, even forever; but we soon forget, hence the need of so many means to recall and impress on our minds, our obligations. Renewing the covenant serves not only to keep up the remembrance, in the minds of the covenanters, but in the minds of others also. Deut. xxix. 25. "Then men shall say, Because they have forsaken the covenant." These men, whoever they be, must know there is a covenant, and renovation is a good means of shewing them what is its nature. Let men ask the churches of these days what sort of a covenant was made in Scotland, in 1581, and how few of them could tell any thing about it! True there are *individuals* in the Presbyterian, in the Associate Reformed, and in all the churches, who can tell something about that document, but the churches, as such, know nothing about it. In churches which renew their covenants this cannot be the case.

A second design of renewing covenants is, to guard against change of mind, partly by preventing it, and partly by bringing back those who have changed. This is set forth in the chapter before us, v. 8. "Lest there should be among you man or woman, or family or tribe, whose heart turneth away this day, from the Lord our God." There are some who will change their minds, after all that can be done, even after the most solemn engagements. See Jer. xxxiv. 11, where the Israelites turned, after they had covenanted to liberate their servants. For such persons nothing but judgment remains; their covenant renders them inexcusable, as we find was the case with those already mentioned.—Yet a strong evidence and happy illustration of the position before us, is the fact, that the churches who hold to covenant renovation, even in part, have set at liberty their slaves in this land; while all the others permit their members to hold them in bondage, though in some cases they are ashamed to acknowledge it.

A third design of covenant renovation is to meet *new circumstances*. Truth does not change with circumstances, but the particular mode of maintaining it may, and the *men* who maintain it change too often. The man who could keep his engagements for life, in one set of circumstances, would fail almost instantly were he placed where his weak side would be exposed to the enemy. Witness Hazael. Witness the stony ground hearers. Witness modern teachers of moral philosophy. We never hear of the Israelites worshipping the gods of Egypt, though they were there hundreds of years, but so soon as they came in contact with the Canaanites, they fell in with them and their gods. As soon as God brings his people into the wilderness, he prepares them for their new circumstances, by the covenant at Horeb; when they are ready to leave

the wilderness and engage in conflict with the inhabitants of Canaan, he prepares them for the change, by the covenant which he commanded Moses to make with them in the land of Moab, besides the covenant which he made with them in Horeb; when they have vanquished the nations of Canaan and are about to settle down in peace, in the land of promise, Joshua makes a covenant with them and sets them an ordinance in Shechem. There is a girding of the loins required for every new duty; covenant renovation is eminently calculated for this purpose. It is adapted to the individual and to the community. The confession of faith serves to exhibit universal truth; the stated testimony applies the truth to local circumstances; while the covenant meets the changes in the same locality. "A three-fold cord is not quickly broken." There is a beauty and compactness in this kind of structure, which can be attained in no other way. While the church is not perfect, but going on to perfection, and especially while the Witnesses are completing their testimony, changes are to be expected—are needed in her most important documents. Additions are to be made to the house round about, and these must be made without breaking down any of the original building. While the testimony is undergoing review for this purpose, the Confession and Covenant preserve the truth entire. While the covenant is undergoing a change, the Confession and Testimony secure the squares of the building: and if the Confession ever needs amendments, the Testimony and Covenant preserve the line of march,—the footsteps of the flock. In this way the church is never thrown loose; neither is she bound in fetters, so as to hinder her advance. The civil engineer pulls up one stake and sets it forward, then another and so on, but he never draws *all* till he has marked the line. If any desire an illustration of the opposite course, they will find it in the action of the Presbyterian church on Slavery; and the Associate Reformed church on civil rule; both of which churches are perfectly loose on these subjects. Other illustrations could be given.

A fourth design of covenant renovation, is to clear all doubt respecting *new members*, whether *they* consider themselves bound, and whether they understand their engagements. It is a lamentable fact known to all church rulers, that after they have done all that they can, in teaching and examining candidates for membership, some will soon discover unfaithfulness. Either they have acted with duplicity in entering, or they learned a set of *words*, sound enough to be sure, to those who understand them, but of little avail to those who have not entered into the spirit of the church's testimony.—Renewing the covenant tries such persons in two ways; it brings them very solemnly into the presence of God to profess his truth.—It might be thought that in entering the church, and receiving either or both the sacraments, there was as much solemnity as could well be conceived; but it is well known that the frequency of these things lessens the solemnity in the minds of those alluded to. Covenanting coming more seldom brings more solemnity to such, though it had in itself even less solemnity. Even a change of words serves to try whether we have correct ideas. Many in these days have no

scruples in giving up important principles, while they adhere to old words, as if for life, and manufacture those old words to suit their own tastes. The discussion of a covenant tries men by affording an opportunity to put forth their peculiar ideas, if they have any.—David tries a new soldier, before he will trust him in his company. 2 Sam. xv. 19. "Then said the king (David) to Ittai the Gittite, wherefore goest thou also with us? return to thy place, and abide with the king; (Absalom;) for thou art a stranger and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? Seeing I go whither I may, return thou and take back thy brethren; mercy and truth be with thee.—And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or in life, even there also will thy servant be. And David said to Ittai, go and pass over." Observe how his fidelity is tried by David styling Absalom, king, and charging Ittai with being a stranger and an exile. None but a Covenanter can wander, with David, in the wilderness while there is a *king* in Jerusalem.

A fifth design of covenant renovation, is to promote *mutual confidence* among brethren. This design is closely connected with what goes before. There is no preparation for new trials, unless we can act with confidence and unanimity. Simeon helps his brother Judah to fight the Canaanites; and Judah goes with Simeon into his lot; and thus they accomplish together what both could not do apart. Judges i. 3, 17. When the house of Baal is to be broken down and his priests slain—a work which requires all the people of the land—they secure one another's confidence by covenanting. 2 Kings xi. 17. For this purpose the first federal transaction was entered into at the Reformation, by some of the princes and states of Germany, commonly called the League of Smalcald, the object of which was the defence of the Protestant religion. Mutual confidence seems to have been a main principle prompting those who entered into this confederacy. Persecution commenced soon after, and they renew the confederacy in little more than two months after it was formed. The same principle is obvious in the first covenant of Scotland in the year 1557, and indeed in all her covenants.

A sixth design of covenant renovation, is to strengthen our faith in God. When believers lay hold on God's covenant anew, and give their own selves to the Lord, they go on their way rejoicing. James iv. 8. "Draw nigh to God and he will draw nigh to you."

Lastly, as the result of all these, covenant renovation is designed for *general reformation*. Evils creep gradually into the church; we do not know at first that they are evils; when we find that they exist, they are either so small in themselves, or so limited in their operation, that they attract little attention. A season of covenanting would, in the first place, arrest attention; in the second place, afford an opportunity for striking the deadly blow; and in the third place be a means of procuring the Divine assistance in purifying the sanctuary: for he meeteth him that rejoiceth and worketh righteousness. Is. lxiv. 5. To illustrate this point would be to write the history of covenanting.

III. *The Times* of covenant renovation. There are no periods specified in the word, in which covenanting is to be attended to, as occurring at regular intervals. Neither does the example of the churches, contained in divine Revelation, or exhibited since the canon of scripture was completed, afford any intimation that it should occur at such regular periods; it is admitted on all hands to be in some sense an extraordinary duty. Perhaps no duty is so irregular as it regards time. We find a private covenant renewed in a few hours; and a public one in a few months. The League of Smalcald exemplifies the latter, and the covenant between Jonathan and David exemplifies the former. 1 Sam. xx. 16. "Jonathan made a covenant with the house of David, saying let the Lord even require it at the hand of David's enemies. 17. And Jonathan caused David to swear again because he loved him." The League already referred to was formed and entered into in Germany on the 22d of December, 1530, and renewed February 29th, 1531. A period of two months and seven days. Again renewed, September, 1536. The first covenant of Scotland was entered into in 1557; her second covenant in May 1559; her third was the National Covenant of 1581; renewed 1590, and 1639; then followed the Solemn League of 1643; renewed 1648; renewed again by a small remnant in 1712; and again 1745. The scripture periods from one renovation to another vary from a few years to several centuries. The times of covenant renovation are to be learned by another kind of calculation than that of numbers. The following are presented as comprehending the principle features of covenanting times; and the reader is referred to "Distinctive Principles," by Rev. David Scott, and to a "Sermon on Social Covenanting," by Rev. T. Sproull, for farther information:

1. After great apostacy and covenant breaking. 2 Kings xxiii. Ezra x. 3.
2. Seasons of affliction. 2 Chron. xxix. 10. Neh. ix. 38.
3. In view of severe trials or great labors. Ex. xxiv. Deut. xxix.
4. After special outpourings of the Spirit. Is. xlv. 3.
5. After other remarkable favors. Josh. xxiv. Jonah i. 16.

It is worthy of serious consideration whether a time of prevailing "lukewarmness" be a suitable season for covenanting.

IV. *The Manner* of renewing covenants. First, it should be done with *deliberation and intelligence*. Prov. xx. 5. "Counsel in the heart of man is like deep water, but a man of understanding will draw it out." v. 25. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Eccles. v. 2. "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God." v. 4. "he hath no pleasure in fools." Jer. iv. 2. "Thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness." Before the Sinai covenant and that in the land of Moab, the people underwent a very solemn course of preparation. Ex. xix. to xxiv. Deut. i. to xxviii. The opposite course is illustrated in the personal vow of Jephtha and too many like cases. How woefully was the matter neglected, in England's Covenanting; and how woefully does she pay the penalty this day, in suffering spiritual desertion!

Secondly, it should be done with *sincerity*. Deut. xxiii. 21. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee." Eccles. v. 4. "When thou vowest a vow unto God defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed," &c. In this respect Israel sinned grievously. Deut. v. 28. "they have well said all that they have spoken. O that there were such an heart in them." Ps. lxxviii. 36. "They did flatter him with their mouth, and they lied unto him with their tongues, for their heart was not right with him." It is this same defect that makes so much questioning in later times about the obligations that lie on us, whether taken on by ourselves or inherited from our ancestors. The sentiment, rather the feeling, exhibited in Job xxii. 27 would be reckoned a strange feeling in these days. It is there set forth among the believer's highest privileges, that he shall pay his vows; while we look upon it as among our heavy burdens: if we were sincere in making we would be more joyful in paying.

Thirdly, *former obligations* should be *recognised*. This was done in the days of Nehemiah. Chap. ix, 7, 8, 13. The covenant with Abraham, and that at Sinai are particularly mentioned. And in our text there is a full recognition of the preceding covenant, for this one is made with the children of Israel, beside the covenant which he made with them in Horeb.

Fourthly, *confessing the breaches* of former covenants. Lev. xxvi. 40-42. "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against me; if their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob," &c. Here we have the iniquity of ancestors made matter of confession, and the punishment of iniquity to be acknowledged in order to lead us to genuine repentance. And this is made a special accompaniment of covenanting. Jer. l. 4. "going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." We have this practised in 2 Chron. xxxiv. in 2 Kings xi. and xxiii. in Ezra x. 2. and Neh. ix. throughout.

Fifthly, *Embodying all attainments*. The attainments of the Church is a subject, of which some people can form no idea; they seem to think, that as soon as the canon of scripture was completed the church knew all that she knows yet, and could do all that is yet done. This supposition arises from gross ignorance of Church history. One great attainment of the church since the writing of divine revelation, was the ascertaining what are the inspired books and separating them from spurious writings claiming authority in the church: this question had to undergo long and severe examination. We have an evidence that this was a great attainment, in the fact that the churches of Rome and England have not arrived at it to this day. This is but an example of what is meant by the attainments of the church. At the Reformation the fundamental doc-

trines of Christianity had to be settled all over the world, and every age since has brought out some new application of these doctrines. Every such doctrine and every such application of doctrine, when fairly settled is an attainment of the Church. That these should be embraced in the covenant may be fairly inferred from a few passages of scripture. Is. viii. 16. "Bind up the testimony, seal the law among my disciples." This may be done on sacramental occasions, and in publishing the church's stated testimony; but in no service can we seal that which is bound up, better than in covenant renovation. The law of sacrifices, Lev. xxii. confirms this point. v. 23. "Either a bullock or a lamb, that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will offering; but for a vow it shall not be accepted." v. 18 shews that this applies to all vows. It may seem that this refers rather to the paying than the making of vows, but Malachi assures us that it includes both. Chap. i. 14. "But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing." v. 8 shews that there is reference to the law in Leviticus, and they are asked if their governor would accept such offerings as they make to their God. The whole law is to be embraced in a general provision and then such particular specifications as constitute the present truth.*

Sixthly. The covenant should be adapted to the circumstances.—Neglected duties should occupy a prominent place in the engagement, and prevailing evils in the confession of sin. Thus Abraham renounces idolatry and cleaves to the Lord. The children of Israel engage to avoid the practices of the heathen, and to observe the written law. In Zedekiah's time they make a Covenant abolishing slavery. Jer. xxxiv. 8. In Ezra's time they make a covenant to put away the strange wives and those that were born of them. Ez. x. 3. And in Nehemiah's time they engage to make no more such marriages—to observe the Sabbath day and the Sabbatical year—to leave off the exaction of debt,—and to sustain the public worship with their substance. In Paul's time the churches of Macedonia give themselves to the Lord Jesus Christ and to his servants in the New Testament organization. After the same example, the church of Scotland, and the faithful remnant of that church, adapted their particular bonds to the time in which they were made. This is like

*A misapprehension prevails even among good Covenanters in relation to the extent of covenant obligation. They think it is not warrantable to embrace the whole law, since "no mere man since the fall is able to keep it," or expects grace to keep it in this life. To such we would say, the example of Israel should suffice. Ex. xxiv. 7. "All that the Lord hath said will we do and be obedient." It will not do to say that the people were rash in this promise, for God commends them. Deut. v. 28 "they have well said all that they have spoken." To such objectors we might ask, How much of the law would you be willing to engage to? how many of the commandments? While such a question is a fair one, it will only perplex the mind and shew that there is a misapprehension somewhere. The whole difficulty arises from inattention to the nature of the promise, or perhaps neglect of reading the precious covenants of our fathers. Let such as have doubts on this subject read carefully the Solemn League. The very form of the engagement clears all doubt,—"we shall sincerely, really, and constantly, through the grace of God, endeavor," &c.—and so in almost every section, "we will endeavor." Is there any difficulty in this? Is there any believer who does not desire and "endeavor" to keep the whole law.

dress the lines in an army, after some have fallen, some fled and all occupy some new position, whether pursuing the foe in a victory or rallying after a defeat; whether they be few or many, they be-hoove to present an unbroken front to their adversaries. It is not necessary to form a new bond at every renovation: neither does the framing of a new bond, make the covenant any less a renovation of former covenants. The former bond will serve as long as the circumstances are not materially changed. But when serious changes take place, the example of the people of God warrants a new bond. Neh. 9, 38—"We make a sure covenant and *write*, &c. The *writing* and the *terms* of the covenant, show plainly that this was a new bond; though it embraced what was in former covenants. This defines the position of the witnesses, and should be free from every thing like equivocation.

Seventhly. Covenant renovation is a *separating* business. Before the Lord made the covenant with Abraham, he separated him from his former connexions. Gen. xii. 1. Although all the earth is the Lord's, the covenant keeping people are a peculiar treasure to him; hence he will have them separated from all others. Ex. xix. 5. He commands this peculiar people to remain separate. Ex. xxiii. 32, "Thou shalt make no covenant with them nor with their gods." The same is commanded, chap. xxxiv, 12, and a reason assigned to enforce it. "Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Their being a peculiar people, is often insisted upon. Deut. xiv. 2. "Chosen thee to be a peculiar people to himself." xxvi. 18. "The Lord hath avouched thee this day, to be his peculiar people." v. 19—"that thou mayest be a holy people." Nor is this peculiar to the Old Testament; believers are still the same peculiar people. 1 Peter, ii. 9. "Ye are a chosen generation—a peculiar people." This is altogether a different matter from that reprov'd in Isaiah, lxv. 5, merely *saying*, "I am holier than thou," "stand by thyself," while the persons so saying are engaged in every abomination. Doing and saying are very different matters in God's estimation. Mat. xxiii. 3—"they say and do not." The peculiar people are a doing people. "What do ye more than others." In the days of Ezra, covenanting was a separating business. Chap. x. 3. "Let us make a covenant," v. 13, "separate yourselves from the people of the land, and from the strange wives." In Nehemiah's covenant this occupied a conspicuous place; and was not only promised but fulfilled. Chap. xiii. 3. "Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude." The same principle pervades the Gospel Dispensation. 2 Cor. vi. 14, 18—"come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Num. xxiii. 9. The Scottish covenants carry down this line of separation to comparatively modern times. And those who would claim the blessing of Joseph must be separated even from their brethren. Gen. xlix. 26. Deut. xxxiii. 16.

Eighthly. All our *graces should be stirred up*, and in exercise in renewing our covenants. Neither this nor any other ordinance in the church will work like a piece of machinery by external force; a living principle pervades them all. The person who is destitute of this living principle may be dragged along like a withered hand or foot, but can never attain the great ends of covenanting. The person who possesses the living principle and has not his graces in exercise, may be carried along like a sleeping child, or a man sick of the palsy, and may be benefited by the faith of others, but can have no immediate advantage. A strange notion prevails in relation to old testament ordinances—that they were a kind of moral machinery, in which there was no spirituality. Covenanting, among the rest, is looked upon as a mere expedient, having nothing spiritual, and scarcely even a religious character. Far other is the scripture account of this matter. It would serve no purpose for removing this error to lead those who entertain it to the scenes of covenanting recorded in holy writ: they are incapable of feeling the holy sentiments of the child of God. What they mean by spirituality is mere mental excitement, and because they feel not this in reading the narrative, they conclude there was no spiritual feeling there. It is otherwise with those whose minds are imbued with the same spirit of faith which pervaded the minds of holy men of old. Let but a weak believer follow the leading of the Spirit, with Abraham out of Egypt, through the South, past Bethel, to a place between Bethel and Hur, where there stands an ancient altar, somewhat dilapidated through the lapse of fifteen or twenty years; its stones, though scattered, bear the marks of sacrificial fire—marks which recall to the memory that the God of Glory once appeared in that place. Let him kneel with Abraham at that sacred relic and ask the question—Is there any spirituality in patriarchal worship, No, he dares not, he needs not, he cannot ask such a question; he feels it in the inmost recesses of his soul. Let him retire, the place is too holy. Suppose him gone his way, his mind reverts to the place, and he feels a strong desire to return. His faith has gathered a little strength, he resolves to return and kneel again beside the venerated pile. As he approaches he sees a new altar occupying the place, and bearing a heifer, a she goat and a ram, divided and laid piece against piece. He sits down in a thicket at a distance to observe, and the father of the faithful finishes his offering by laying on a turtle dove and a young pigeon, but he puts no fire under. The sun goes down—it is dark—and the worshipper is hid from him for a time. But behold! A smoking furnace and a burning lamp pass between the pieces. By the light of the now blazing sacrifice he beholds the patriarch in holy adoration; his face beaming with joy, he sees a day that makes him glad, while he hears the voice of Jehovah preaching the gospel at the cutting of the covenant. Such a spectator needs not to follow Isaac to Beer Sheba, nor Jacob to Bethel, nor Moses to the Mount of God, or the plains of Moab, by Jordan near Jericho, to ask whether the Lord the Spirit be in the place of covenanting. True, the chosen people often “rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought with them.” Is. lxiii. 10. Had he not been

among them they could not have vexed him, and even then, v. 11, "he remembered the days of old, Moses and his people, saying where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? The spirituality of covenanting is farther witnessed by Haggai, chap. ii. 4—"for I am with you saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of the land of Egypt, so my spirit remaineth among you; fear ye not." Nehemiah reckons this among the special favors conferred on the covenanted people. Chap. ix. 20. "Thou gavest also thy good spirit to instruct them." Even the men that were with Jonah in the ship "feared the Lord" when they made vows. And as David swear to Jonathan because he loved him, so should the people of the Lord swear to him, in the exercise of all the graces, especially love, the greatest of them all.

Ninthly. The covenant should be renewed with *great solemnity*. Levity and spirituality *may* dwell together, but they are not friendly to each other. There should be very solemn *preparation* for this ordinance, by preaching, reading, prayer, self-examination and fasting. The Book of Deuteronomy exemplifies this; the first 28 chapters are taken up in preparing for the covenant made in the land of Moab. There was great solemnity in preparing for the covenant in Horeb; in short, for all the covenants that are particularly described to us in the word. We may note especially the confessions of sin in the 9th chapters of Ezra and Nehemiah, *previous* to the covenant; the confession of sins and engagement to duties are there made distinct documents. Great solemnity is requisite in the *action itself*. This was common in mere human covenants. Gen. xxi. 22, 32. Jer. xxxiv. 18; much more in transactions with the everlasting God. Especially when we find himself using the solemnity of an oath; "that by two immutable things, we might have strong consolation." Heb. vi. 13, 18. It is an oath into which we enter, a solemn appeal to God in the usual mode of swearing. Numbers, xxx. 2. "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond." Deut. xxix. 12. "That thou shouldest enter into covenant with the Lord thy God and into his oath." Ezra x. 5 "Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear that they should do according to this word. And they swear." Neh. xiii. 25. "And I — made them swear by God." Is. xix. 18. "In that day shall five cities in the land of Egypt — swear to the Lord of hosts. Sealing or subscribing is another part of the solemnity, Neh. ix. 38—"we make a sure covenant and write it; and our princes, Levites, and priests, seal unto it. x. 1. Now those that sealed were—" Is. xliv. 5—"another shall subscribe with his hand unto the Lord." Other solemnities have been attended to. Jacob erected a pillar; Moses builded twelve pillars and sprinkled the blood of a victim. Joshua wrote the narrative of the transaction, and set up a great stone by the sanctuary of the Lord. Sacrificing uniformly accompanied this ordinance under the former dispensation. This latter is done away; and as the main object of the other things was to

preserve the remembrance of the event, the end of them all can be obtained by publishing, for which we have facilities which the ancients had not. Even sealing can be dispensed with where most, or all, can write. Still there are solemn *accompanying services*, which should attend covenant renovation. While all the members of a congregation are subscribing, one after another, there is no need for a vacuity of empty silence. Silence has a solemnity in it for a short time; but such a time would be too long, the solemnity of silence would vanish. How is the defect to be supplied? Let us return to the covenant made with Israel in the land of Moab, by Jordan near Jericho. Twenty-eight chapters are occupied in preparing; the twenty-ninth contains "the words of the covenant;" the thirtieth and thirty-first contain exhortations and warnings; the thirty-second, a song of praise and a brief exhortation; and the thirty-third contains a solemn patriarchal benediction. What is there in this that needs alteration? Nothing even in the peculiar isolated state of the witnesses. "Israel then shall dwell in safety *alone*." And Joseph is "*separated* from his brethren."

To all this it is objected that it is an old testament ordinance—we do not find it in the new. Answer 1st. The Bible is one, every part of it is of equal authority to us; what is once a duty is still a duty until it is abrogated. Where is covenanting prohibited in the New Testament? Ans. 2d. The great principles of covenanting, and the uses of it, continue in the new as they were in the former dispensation. Devotion to God is the same, private vows and covenants are the same; it is only the social vow that is objected to; and why object to that when the church is the same in all ages? Let us compare a few of the items of covenanting with New Testament precepts. Deut. xxix. 18. "Lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God,—lest there be among you a root that beareth gall and wormwood." Heb. xii. 15. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled; lest there be any fornicator, or profane person as Esau." Did they enter into covenant when they returned from Babylon. Ezra x. The New Testament church has to come out of mystical Babylon. Rev. xviii. 4. "Come out of her my people." Did they separate from strangers. Neh. x. 30, and xiii. 30. The same is still to be done. 2 Cor. vi. 14, 18. It is deserving of note, that those who oppose covenanting in these days, are not dwelling alone, but are reckoned among the nations; be those nations ever so wicked, they will handle the unclean thing. Query. Is there any New Testament precept or example to warrant us in swearing to support the *Godless* constitution of this nation, or enrol ourselves among its voters?

Answer 3d. Prophecy exhibits covenanting as belonging to the New Testament Dispensation. Is. xix. 18, 21, and liv. 4, and lxii. 4, 5. Jer. i. 5.

Answer 4th. We have covenanting in the New Testament, public, explicit, social covenanting. 2 Cor. viii. 5. "And this they did not as we hoped, but first gave their own selves to the Lord and to

us, by the will of God." Wherein does covenanting consist? is a question on which there might be some difference of opinion. Let us take the answer from our opponents, passing by such men as Brown of Haddington, who have written in favor of the ordinance. According to some of those who oppose the ordinance as maintained by us, "the true idea of covenanting with God, is that of accepting all the provisions of the covenant of grace, with a voluntary surrender of ourselves to him." Is not this the very thing which the churches of Macedonia did? Not by merely making a profession, for this they must have done before they could be churches at all; nor could this apply to their receiving the sacrament of the supper, for it was something unexpected, some extraordinary service; in short, exactly the true idea of public and explicit covenanting with God. Answer 5th. Covenanting is a New Testament ordinance; for some who oppose the covenanter mode of covenanting, are wondrously anxious to persuade us that they attend to it still, in their attending on other ordinances. Hence they present another objection, viz:

Obj. II. We covenant in the sealing ordinances of Baptism and the Lord's Supper, and there is no need for any thing more explicit. Ans. 1. So did the children of Israel. They had the covenant of circumcision in their flesh, and they kept the passover once a year, after making a solemn profession of their faith in presenting the first fruits of the promised land, and yet *they* thought—and yet *God* thought that there was need for something more explicit. The argument would have been as good in the mouth of an Associate Reformed Jew as in the mouth of an Associate Reformed Christian.—But what would it prove? Ans. 2. If this reasoning be correct, then either Baptism or the Lord's Supper or both are superfluous; for in each of them there is a public and explicit avouchment of God to be our God, and devotion of ourselves to him; nay we are required to profess our faith in Christ and obedience to him before we receive either of these ordinances. Ans. 3. There is still a place for covenanting after we have attended to all other ordinances.—The *individual* gives himself, or is given by the parents, to the Lord in Baptism; the *congregation* gives itself to the Lord in the sacrament of the Supper; but the *churches*, as such, give themselves to the Lord in covenanting, and righteous nations, as such, give themselves to the Lord in the same manner. To stand on the battlements and fight with the open infidel is to be expected by the christian soldier; for this he lays his account; but it is peculiarly irksome to be compelled to stand in the midst of brethren to hold the Old and New Testaments together.

Obj. III. When God proposes to us a covenant as he did in Horeb and in the land of Moab, we may enter into it; but this does not warrant us in *making* a covenant. Ans. We have the example of the people of God making a covenant more than once. 2 Kings xi. 17. "Jehoiada *made* a covenant between the Lord and the king and the people." Hezekiah did not think it out of place to do the same. 2 Chron. xxix. 18. "Now it is in mine heart to *make* a covenant with the Lord God of Israel." Ezra x. 3. "Now therefore let us

make a covenant with our God." Neh. ix. 38. "*we make a sure covenant and write it.*"

In conclusion. 1. Let us rejoice in the high privilege of being in covenant with God. It was an honor to those who were confederate with Abraham, that they had such a companion. How much greater is it to be confederate with the God of Abraham. Here is safety—here is every thing that can be desired.

2. Learn hence the source of all the evils in the churches, and in the nations. They either despise the duty of covenanting with God, or violate the obligation, or do both.

3. It is time to engage in this duty. An hundred years have nearly elapsed since the last act of covenanting known to us; an hundred and thirty two have passed since any special advances have been made in this way: whether we number the years or calculate the signs of the times, the period has arrived long since when our covenant ought to have been renewed.

4. Let us up and be doing. Great preparation of *heart* is needed—great diligence in framing a *bond* is needed; let every member of the church lay the business to heart, the poorest may contribute two mites—one mite, if nothing more, in suggesting a sin to be confessed, an evil to be testified against or a duty to be resolved on. All can seek the grace, the Spirit of the covenant, each can ask it for all, that we may not dishonor the ordinance, the God of that ordinance, nor our fathers who have bled and died under the flag of the covenant, to transmit to us the sacred inheritance.

While I write and you read, we can hope to see the day for renovation, when the Shepherd of the flock will put his holy Spirit within us; but when we look abroad on the church, when we reflect on the carnality of the generation, and above all when we look within,—Alas, alas! Lord "wilt thou not revive us again."

AN INQUIRY INTO THE ALLEGED ERASTIANISM OF THE CONFESSION OF FAITH.

In a preceding article, we have shown that by civil magistrates ordained by God, is meant in the Confession rulers chosen by a christian people to administer a scriptural government. Our inquiry will lead us next to consider the power assigned to such with respect to religion. The important principle asserted in the first part of sec. 4, chap. xx. will be of use to us in our present inquiry. "The powers which God hath ordained, and the liberty which Christ has purchased, are intended by God mutually to uphold and preserve one another." We have already seen that one of "the powers which God hath ordained" is a scriptural magistracy; and in sec. 1, of this chapter, we are informed what is "the liberty which Christ has purchased." Freedom from the guilt, pollution, and dominion of sin, and from the bondage of Satan, enters into the very constitution of that liberty, the end of which, in sec. 3, is de-

clared to be "that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life."

The soundness of these principles, we do not wait to demonstrate, because it has never been questioned by those whose objections to the confession we are considering. A scriptural government, faithfully administered, tends to uphold and preserve believers in the enjoyment of the liberty with which the Son makes them free, and they in that state will labor to uphold and preserve such a government. There is, indeed, a pretended christian liberty which is opposed to any direct act of national encouragement to true religion, or of restraint to its enemies; but this is not the liberty which Christ hath purchased, nor would the government which it approves be a power that God hath ordained. Such a government, so far from aiding to uphold and preserve believers in the enjoyment of their spiritual freedom, would, by an unbounded toleration, open the sluices of error and heresy, and thus use the most effectual means for its destruction.

We are now prepared for an analysis of the parts of the Confession under consideration. The following two propositions are contained in the alleged objectionable part of chap. xx. sec. 4.

I. Those that publish such opinions or maintain such practices as are contrary to the light of nature, or to the known principles of christianity, whether concerning faith, worship or conversation, or to the power of godliness, may lawfully be called to account and proceeded against by the power of the civil magistrate.

II. Those that publish such erroneous opinions, or maintain such practices, as either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in his church, may lawfully be called to account, and proceeded against by the power of the civil magistrate.

We shall proceed to analyze these propositions, premising that we shall use the expression "christian magistrate," for "civil magistrate," according to the already ascertained meaning of the confession.

The first proposition treats of offences against religion as a system of faith and practice, revealed to and received by man. And these offences are of two classes—the publishing of opinions, and the maintaining of practices that are contrary to religion. With regard to the publishing of opinions, the confession teaches,

1. That the christian magistrate may lawfully proceed against those that publish such opinions as are contrary to the light of nature.

2. That he may proceed against those that publish such opinions as are contrary to the known principles of christianity, whether concerning faith, worship or conversation.

3. That he may lawfully proceed against those that publish such opinions as are contrary to the power of godliness.

Again, with regard to the maintaining of practices, it is declared,

1. That the christian magistrate may proceed against those that maintain such practices as are contrary to the light of nature.

2. That he may proceed against those that maintain such practices as are contrary to the known principles of christianity, whether concerning faith, worship or conversation.

3. That he may proceed against those that maintain such practices as are contrary to the power of godliness.

The second proposition treats of offences against the church as an organized and existing association—and these are also of two classes—publishing opinions and maintaining practices injurious to her external peace and order. Of them it is declared,

1. That the christian magistrate may proceed against those that publish such erroneous opinions as in their own nature are destructive to the external peace and order which Christ hath established in the church.

2. That he may proceed against those that publish such erroneous opinions as in the manner of publishing them are destructive to the external peace and order which Christ hath established in the church.

Again, with regard to the maintaining of practices injurious to the church it is declared.

1. That the christian magistrate may proceed against those that maintain such practices as in their own nature are destructive to the external peace and order which Christ has established in the church.

2. He may proceed against those that maintain such practices as in the manner of maintaining them are destructive to the external peace and order which Christ hath established in the church.

We shall next proceed to analyze Chap. xxiii. Sec. 3. We have here—

I. The power about religion, that is refused to the civil magistrate.

II. The duties about religion which are assigned to him.

III. Means that when necessary he may employ in performing these duties.

I. The power refused to the civil Magistrate.

1. He may not preach the word.

2. He may not dispense the sacraments.

3. He may not administer the government and discipline of the church.

II. Duties about religion assigned to him.

1. "To take order that unity and peace be preserved in the church."

2. "To take order that the truth of God be kept pure and entire."

3. "To take order that all blasphemies and heresies be suppressed."

4. "To take order that all corruptions and abuses in worship be prevented or reformed."

5. "To take order that all the ordinances of God be duly settled, administered and observed."

III. Means that when necessary he may employ.

We have used the words, "when necessary," for this is evidently implied in the expression, "for the better effecting whereof." When the church is fully organized—her judicatories regularly meeting

and performing their appropriate duties—this power of the magistrate is not to be exercised; because the very thing that he is to do is already done. The regular meeting of Synods, by virtue of the power lodged in the church, precludes the necessity of calling them by the civil magistrate. When through either negligence or inability church rulers fail to meet in judicative assemblies, it will then devolve on the civil ruler to take order in relation to the matters above enumerated. And be it observed, that he is to take order, not by acting directly for the rectifying of these evils by virtue of his authority, but by convening those to whom it belongs; that they in the performance of their appropriate duties may promote the interests of religion in the nation. Keeping these things in view, we proceed to define the power assigned to the civil magistrate in this part of the Confession.

1. When synodical assemblies are not held, and on that account some of the advantages which result to a Christian nation from the full organization of the Church are not realised, he is to remove as far as possible the difficulties that prevent church rulers from assembling, and authoritatively to convene them.

2. When they are met pursuant to his call he should be present in order to assign the reason of the call, and to point out the business, that in his view requires their attention.

3. It is his place to furnish them with facilities to accomplish the object of their meeting—to remind them of their responsibility, and of the importance of the work in which they are engaged—and to encourage them in the performance of their duties, thus “providing that what they transact be according to the mind of God.”

That we have given the true interpretation of this last clause is evident from the texts quoted in the margin, 2 Chr. XIX. 8, 11.—Jehosaphat claimed no right to review the transactions of the “Levites, priests, and chief of the fathers,” whom he “set for the judgment of the Lord, and for controversies.” He only “charged them saying, thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart;” and closed all with the affectionate and solemn exhortation “Deal courageously and the Lord shall be with the good.”

Of Chap. XXXI, sec. 2, a particular explanation is not necessary; as it contains but a reiteration of principles already considered. In treating “of Synods and Councils,” it was every way proper to mention the authority by which these assemblies are convened, even although there would be a repetition. The opinion held by some that the “Synod of ministers and other fit persons” whom “the civil magistrate may lawfully call,” is a mere advisory convention, and not an ecclesiastical judicatory, is not of much weight. We have no need to resort to such nice distinctions in defending the Confession against its assailants.

It is proper to state here that the Church of Scotland in the act of her assembly passed, Aug. 27, 1647, approving the Confession of Faith, gave her explanation of the above chapter and section.—They declare “That the Assembly understandeth some parts of the second article of the thirty-one chapter, only of Kirks not set-

tled or constituted in point of government." Some are of the opinion that this act restricts the declaration of the Confession within narrower limits than its true spirit and meaning. This opinion we are persuaded is incorrect. The Church of Scotland doubtless saw that men of perverse minds might construe the words of the Confession to countenance Erastianism. They therefore guarded against such an abuse of them, by specifying when, and where only, the civil magistrate may exercise the power allowed him; at the same time strongly asserting the independence of the Church, and the right of her rulers without his call to meet by delegation from the Churches. They also say that this power of the magistrate should not be exercised "in Kirks settled and constituted." And that this is the very meaning of the Confession we have shown in our explanatory remarks under the third head of our analysis of Chap. XXIII, sec. 3. The fact of defining in what circumstances this power may be exercised, is a constructive prohibition of it when these are different. When it said "he has power to call synods," it is implied that this provision is for a time when Synods are not meeting by delegation from their churches; and also that when Synods are thus meeting, he may not exercise this power.

The agreement of these principles with the infallible standard shall be the subject of our next paper.

PRESEYTER.

ECCLESIASTICAL PROCEEDINGS.

The Pittsburgh Presbytery met in Allegheny, Oct. 29. Rev. T. Sproull, Moderator: Rev. J. Galbraith, Clerk.

The meeting was full, only one of the constituent members being absent. The session was unusually protracted, numerous items of business requiring the attention of the Court.

At the recommendation of the committee on Discipline, a commission of Presbytery was appointed to visit the Salt Cr ek congregation, to investigate and issue the cases now before Presbytery from that place. Messrs. Wm. Neil, Jas. Love, Wm. Slater, Ministers, with E. Logan and Jas. Orr, ruling elders, are that commission.

A case of bankruptcy being before Presbytery, from this congregation, the mind of the members of court was taken on the propriety, in any case, of taking the benefit of the late bankrupt law—with the view of giving instructions to the commission.

The members generally expressed their disapprobation of Reformed Presbyterians availing themselves of such laws.

Some of the congregations within the bounds of Presbytery are collecting and forwarding monies to aid the St. Thomas mission, and a good degree of interest is manifested by our people in the cause of home missions.

The following appointments for preaching in the vacancies were presented by the Committee of supplies, and approved.

Rev. Wm. Neil, Nov. 3 sab. Chapelhope, 4 Northwashington, Dec. 1 sab. Brookland 2 Piney, 3 Puckety, 4 & 5 Grenville, R. Z. Willson, Dec. 4 sab. Clarksburgh, 5 Piney, Jan. 1 sab. Brookland, 2 Puckety, 3 Beaver, 4 Ostentown. Feb. 1 & 2 sab. Grenville, 3 Ostentown, 4 Beaver,

N. Allen—Nov. 1 sab. Beaver, 2 Ostentown, 3 Grenville, Dec. 2 sab. Chapelhope.

A petition was received from Londonderry congregation requesting advice on the subject of Sabbath day collections. This petition was referred to a special committee who presented the following report which was adopted.

Whereas in the days of Joash the money for repairing the temple was collected from the worshippers, who came on the sabbath to worship. And whereas the Westminster Assembly of Divines reason from the principles of the ecclesiastical establishment under the law to our duty under the New Testament—whereas Paul by the spirit commanded Christians at Corinth to lay by them for the public treasury of the Church in Jerusalem, on the first day of the week—whereas it has been the practice of the Church from the time of the Reformation to the present time, both in Britain and America, to make collections on the Sabbath—and whereas, contributing on the Lord's day to the Lord's treasury, is an expression of our allegiance to Christ in his government of the material creation and of our liberality for promoting the good of the Church: therefore we recommend the passing of the following resolution.

Resolved, that all the congregations under our care be recommended in all their meetings, "on the first day of the week" for public worship, and for social devotion, to take up collections for the special relief of the poor—all which is respectfully submitted.

A paper containing causes of fasting and thanksgiving for the people in our bounds was submitted by Dr. Willson, and adopted as follows:—

Resolved, that the 3rd Thursday of March be appointed as a day of fasting, humiliation and prayer by the people under our care for the following causes—

1. Lack of saving faith in lively exercise.
2. Coldness and formality in our devotions and want of ardent love to Christ, his Church, and the brethren in the Lord.
3. Indulgence in avarice, headiness, highmindedness, and the loving of pleasures more than the loving of God, ill-temper and fretfulness.
4. Unwillingness to subject ourselves in all things to the government of Christ in the truth, worship, order and discipline of his house, as humble, docile, and obedient children.
5. The continuance of the soul-destroying traffic in a few instances, notwithstanding all the action of Synod for 14 years to extinguish that evil.—Although we know of none within the bounds of this Presbytery.
6. The declension of vital piety among us, manifest in the multiplication of cases of discipline in our sessions, and the alarming amount of business in the hands of our committee of discipline, and chiefly on the subject of property.

7. The prevalence of Sabbath violation—the increase of intemperance, notwithstanding all that has been done to put a stop to that baleful source of desecrating public morals—the prevalence of profane swearing—gambling, even on the Lord's day—the nomination of slaveholders, and other cruel and ungodly men, to the highest civil offices in the commonwealth—the continuance and increase of heathenish literature in our learned foundations, bookstores, and journals.

On account of these and many other sins in Church and State, we call on ourselves and all our people, to be deeply humbled before God, and cry for pardoning mercy and reforming grace to be imparted through our Lord Jesus Christ.

We also appoint the first Thursday of December to be observed as a day of thanksgiving; for the following causes.

1. The long-suffering mercy of God exercised towards ourselves and the nation, notwithstanding the abounding of so many and aggravated sins.

2. Most of our congregations are increasing, the ordinances of the gospel are attended with a commendable degree of punctuality, and of late, but few of our members have abandoned the testimony of Jesus.

3. Many of our vacant congregations have been lately furnished with pastors.

4. Our school of the prophets still lives, and our people contribute to its support.

5. Continued efforts are made for the circulation of the Bible and good books—for the sanctification of the Sabbath—for the extinction of slavery—for arresting the progress of Popery—and for preventing the elevation of wicked men to office—above all, the Holy Spirit of Christ has not forsaken us.

On all these accounts let us thank God with unfeigned gratitude.

An interesting part of Presbytery's proceedings was the hearing of the pieces of trial assigned to our Students of Theology.

Mr. Wylie delivered an exercise and addition from Dan. ii. 44, 45, and read a historical essay. Both of which were sustained as trials for licensure.

Messrs. Milligan, Cannon, and Dodds delivered discourses from Matt. v. chap., 3, 4 & 5 verses consecutively, all of which were unanimously sustained as specimens of improvement.

From Samuel Sterritt, one of our Students of Theology, who has for some time been unable to prosecute his studies on account of ill health, a petition was received, praying Presbytery to permit him to pursue the regular studies under the care of Rev. J. Love, during the ensuing session. Owing to his peculiar situation, the petition was granted.

An encouraging addition was made to the number of our Theological Students, by the reception under our care of John Williams, a graduate of Muskingum College, Ohio; Robt. Dodds, Thos. McConnell, and Hugh P. M'Clurkin. The last three not having fully completed their literary course, are required to do so before licensure.

Presbytery adjourned to meet in Allegheny, on the first Tuesday of April, 1845, at 10 o'clock, A. M.

The New York Presbytery.—This Presbytery met in Newburgh, on the 29th October last. Rev. S. O. Wylie, who had accepted a call from the 2nd Reformed Presbyterian congregation, Philadelphia, was received as a member of the court on certificate from the Pittsburgh Presbytery.

Mr. Samuel Bowden, a Student of Theology, who had completed the course of Theological studies in the Seminary, delivered, as remaining pieces of trial for licensure, a Lecture from 1 Cor. ii, 12, 15, and a popular Sermon from Mat. xxviii. 18, both of which were unanimously sustained. Subsequently he was examined at length on Ecclesiastical History, Church Government, the Greek and Hebrew languages, Didactic, Polemic and Pastoral Theology, Mental and Moral Philosophy. The examination was unanimously sustained as highly satisfactory, and after prayer by a member of the court, he was licensed to preach the everlasting Gospel as a candidate for the Holy Ministry. Mr. Chrystie officiated in the act of Licensure at the Moderator's request.

Mr. Bowden asked a certificate of dismissal to the Reformed Presbyterian Church in Ireland or Scotland, which was granted.*

Presbytery spent some time in considering the "Overture on Covenanting." In this matter the members seemed all to take a deep and lively interest. The ministerial members of the Presbytery were directed to preach, each two sermons on the subject of Covenanting, before next meeting. The Sessions were also directed to take into consideration the "Overture" on the subject and report to Presbytery at its next stated meeting.

The *fourth* Thursday of December, 1844, was appointed to be observed as a day of Thanksgiving; and the *first* Thursday of February, 1845, as a day of fasting, humiliation and prayer, by all the congregations and people under the care of Presbytery.

A commission of Presbytery, consisting of Rev. J. Chrystie, M. Roney, and J. M. Willson, Ministers, with Messrs. A. Bowden, and W. Crawford, Ruling Elders, was appointed to instal the Rev. S. O. Wylie in the Pastoral charge of the 2nd congregation, Philadelphia, on the *first* Thursday of December, inst.

A Petition of the Rev. Thos. Hannay for a disjunction of the Pastoral relation between him and the congregation of Conococheague, in which petition the congregation concurred, was granted. The Moderator, in the name of the Head of the Church, declared the said Pastoral relation dissolved; and the Court, by resolution, expressed its sympathy with Mr. Hannay and the congregation at the afflictive dispensation, which rendered the disjunction sought and granted, unavoidable.* The Clerk was ordered to transmit to Mr. Hannay and the session of the congregation, a copy of the minute in the above case.

* Mr. Bowden sailed for Europe on the Monday week following his Licensure.—Ed.

† Ill-health on the part of Mr. Hannay, rendering him unable to attend to his Pastoral duties, was his reason for requesting the dissolution.—Ed.

Presbytery adopted the following Preamble and Resolutions respecting Missionary efforts within its bounds,

Whereas there is a manifest call for Missionary efforts to extend the knowledge of the gospel, in the present circumstances of the Church, and our Supreme Judicatory has directly called the attention of subordinate Courts thereto ;

Resolved 1, That Presbytery proceed with all convenient speed to put into execution the order of Synod, to accomplish Missionary efforts.

2. That the several congregations in the bounds of this Presbytery, who have heretofore taken no steps in this matter, take an early opportunity of raising funds for Missionary labours, and that such congregations as have made contributions, transmit such portions as they shall deem expedient for the object of these resolutions.

3. That until further order the funds raised under this order be appropriated to sustain ministerial labours, or services of licentiates, in the bounds of this Presbytery, at such places as Presbytery shall designate.

4. That James C. Ramsey be appointed Treasurer of Presbytery's fund for Missionary services, to whom collections shall be transmitted and held subject to the order of this Court.

The following appointments of Supplies were made.

1. Rev. C. B. McKee, *Baltimore*, till next meeting of Presbytery, except 5th Sabbath of Dec., 1st of Jan., and two Sabbaths in April, at *Conococheague*;—and to dispense the sacrament of the Lord's Supper in the Baltimore congregation, with such assistance as he can obtain, when convenient for the Session and congregation.

2. Rev. J. M. Willson, 1st and 2nd Sabbaths, March, *Conococheague*.

3. Rev. A. Stevenson, two Sabbaths, *White Lake*, he giving due notice to the congregation.

4. Rev. J. W. Shaw, 4th Sabbath Nov. and 1st Dec.; *Argyle*; 2nd Sabbath Dec., *Albany*;—and to moderate a call in *Kortright* and *Bovina*, at such time as he and these congregations may agree upon, he preaching there on the Sabbath preceeding and that succeeding the time of Moderation.

5. Rev. J. M. Beattie, 2nd Sabbath Dec., 2nd Jan., 1st and last Sabbaths, March, *Topsham*;—and two Sabbaths before next meeting of Presbytery, *Kortright* and *Bovina*, he giving due notice to these congregations.

6. Rev. S. M. Willson. 2nd and 3rd Sabbaths Nov., *Kortright* and *Bovina*.

Presbytery appointed its next meeting to be held in Philadelphia, on the first Wednesday of May, 1845, at half-past 7 o'clock, P. M.

Presbytery of the Lakes.—The following appointments were made by this Presbytery at its last meeting:

Mr. R. Z. Wilson, 3rd Sabbath October, Cedar Lake; 4th, October and 1st November, Laporte; 2d, Cedar Lake; 3rd, York; 4th Macedon; 2d and 3rd Sabbaths March, Cincinnati; 4th March, 1st

and 2d Sabbaths, April, Beachwoods and Garrison, discretionary ; then, till meeting of Presbytery or Synod, at Cincinnati, with the exception of one Sabbath at Xenia. Rev. A. McFarland, stated supply at Jonathan's Creek, and one or two Sabbaths, Savannah. Rev. James Neil to supply Cedar Lake and to visit York, Lucas county, O., and preach there one or two Sabbaths. Rev. R. Hutchinson, 2d Sabbath, January, Garrison ; 3rd Beachwoods : 4th Cincinnati, and to moderate a call, if the people are in readiness.— Rev. J. B. Johnston, stated supply at Sandusky and 1st Sabbath, December, Garrison ; 2d, Beachwoods ; 3rd, Xenia. Each ministerial member of Presbytery to visit, distribute books and tracts and preach to the colored people as he shall be able, consistent with other duties.

NOTICES OF BOOKS.

Robert Carter, 58 Canal street, New York, and 58 Market street, Pittsburgh, continues to publish works of an excellent character. Among his recent publications we notice the following :

1. A Commentary on Paul's Epistle to the Galatians, by Martin Luther.

This Commentary is perhaps the best of Luther's writings. He wrote it in the midst of his glorious and successful struggle against Popery, and on his expounding the second time, in his public preaching, the epistle of which it presents a highly evangelical exposition. For centuries its praise, as well as its author's, has been in the churches, and by it he, being dead, yet speaketh. In this age, when the "man of sin" is making desperate efforts to regain his power, it is encouraging to see such a book called for by the christian public. The work contains 575 pages, 8vo. large, on excellent paper, beautiful type, and is afforded at the low price of \$1.50.

2. Meditations and Contemplations, by the Rev. James Hervey, A. M.

Hervey has long been a highly and justly esteemed author by evangelical and spiritually minded readers. His Meditations, &c. is a sweet work, calculated, in its careful perusal, to raise the mind of the devout reader to God, teaching and assisting him to "look through nature up to nature's God." The present edition contains, "Meditations among the tombs,"—"Reflections on a flower garden,"—"Descant upon creation,"—"Contemplations on the night,"—"Contemplations on the starry heavens," and "A winter piece;" two volumes in one. We can cheerfully recommend our readers to procure this work and peruse it attentively.

3. Country Strolls; and The Old Sea Captain; by Old Humphrey.

We have heretofore noticed with favor and commendation other works by this entertaining and instructive author. Those we now notice are equally deserving of commendation, and will be found equally interesting. We admire Old Humphrey's works, for their sententious and pleasing style ; but still more, for the moral and pious turn which he gives to his narratives.

ITEMS OF INTELLIGENCE.

The Romish Church.—A letter from Rome states, that several new Cardinals were shortly to be appointed by the Pope, and that the Archbishop of Cologne, who has been received with the greatest distinction by His Holiness, would be in the number. There are now, throughout the world, 147 Roman Catholic archbishops, 584 bishops, 71 vicars apostolical, 9 prefects, 3 apostolical, and 3,267 missionaries. In the course of the present century (from 1800 to 1842) 40 new episcopal sees had been created. In six years there have been built in England five new Roman Catholic churches on the largest scale of parochial churches. The one at Nottingham is the largest built since the Reformation. St. George's when completed, will be the largest church in London except St. Paul's. In the same space of time 19 communities of nuns have been established, and 9 of monks, while 9 clergymen of the English church have gone over, and a large number of students. *A million and a half* of Roman Catholic publications have in the same time issued from their press at Derby—not for gratuitous distribution like many Protestant establishments, but for sale. The Association for promoting Romanism, at Lyons, France, has sent to America during the past year, 1,044,895 francs—i. e. more than \$200,000, to aid in the establishment of Popery in this country—nearly as much as has been received by the American Board for evangelizing the entire pagan world!

Suppression of Lotteries in Austria.—It appears by a letter from Vienna, that the Emperor of Austria has positively ordered the suppression of lotteries in his state from the 1st of January next.—The persons who keep the lottery offices, and whose appointments were all for life, are to receive a small pension and a sum of money out of the profits of the lotteries for the present year,

This good example should be imitated by those States of our Union which still tolerate and sustain this pernicious practice. The public sentiment of the world is against it.

The American Bible Society has issued more copies of the Holy Scriptures during the month of October, than in any month since the formation of the Society. The number is 47,442, of which 15,316 were Bibles, 32,102 Testaments, and 14 copies of the Scriptures for the blind; the whole valued at \$10,455 39. The increase this year, over the last, in six months, is 59,195.

Two more of the native converts of Madagascar have lately fallen victims to the barbarous rage of the idolatrous queen. They were first subjected to torture to compel them to impeach others; their persecutor failing in this, condemned them to death, after their execution, stuck their heads on poles and left them to bleach in the scorching sun of Imerina. Seventeen native christians in all, have thus nobly laid down their lives for the sake of the Lord Jesus, and gone to receive their reward.

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CREEDS AND CONFESSIONS.

[Concluded from page 206.]

“ Hold fast the form of sound words.”

In former essays it was proved from Divine testimony that the Church should have terms of Christian fellowship, distinct from the scriptures—and their necessity for drawing the line of demarcation between the Church and the world was demonstrated. We now shew, that *the use of Creeds is sanctioned by the Church in every age.*

When the distinctive appellation, “ sons of God and sons of men,” were employed—the one to designate the members of the Church—the other the men of the world, there was a virtual acknowledgment of the principle for which we contend. All were not then admissible to the society of the faithful—many *would* not be called the *sons of God*. In the days of the patriarchs the Church had her badge of distinction. There was even more than conformity to outward ordinances required of the descendants of Abraham. They must be worshippers of the true God, Gen. xvii, 14, with 35, 2.

During the existence of the Jewish nation, there were explicit terms of church fellowship. Especially in reforming periods the measuring reed was applied to the temple, and to them that worshipped therein—and in the time of the Saviour’s manifestation in the flesh, error and immorality were deemed sufficient to authorize expulsion from privilege, John ix, 22. However, the principle was perverted by the malice of the Jews, it is one on which the Church has always acted ; for it characterized the apostolic age, as appears from the passages already quoted from several epistles to the Churches. In a word, the Church has admitted members into her communion, on the principle of creeds and confessions, explicitly or implicitly since that era down to the present time. Now, is it credible—is it at all possible, that the Church of the Living

God—"the pillar and ground of truth," has, from the primitive ages of the world, been wrong in the matter; and the opponents of creeds and confessions, alone in the right? Who will believe that the zealous contenders for the faith in every age and every clime, have been mistaken in their views of creeds?—And, that those time-serving men who delight to daub with untempered mortar, and to heal the wound of the daughter of Zion slightly, "saying peace, peace, when there is no peace," are undeceived, and alone entertain correct and liberal sentiments?—The fact is indisputable that the purest churches in their purest times have had confessions. Is it right then, that the articles of the Churches, which are nothing more than the records of successful victories over the prince of darkness, should be obliterated and forgotten? Monuments have been erected to perpetuate the memory of victors and their great exploits. Shall not the soldiers of the cross learn from the example of those that establish lasting testimonials of the valorous deeds of their famous heroes, to transmit to posterity the records of their glorious achievements, that succeeding generations may be excited to copy their noble example?

We all see the propriety and incalculable advantage of carefully preserving the facts in natural sciences systematically arranged under their respective heads. The generalization of the botanist and chemist is seized with avidity by all who labor in these departments of useful knowledge. The discoveries of Kepler, Copernicus, and other philosophers of former days, are handed down as a valuable legacy, to those, who at any future period, might engage in the study of the sublime truths which Astronomy reveals. What would be thought of the man that would refuse to study the works of God, spread out before us in the map of creation, with the assistance of systems purposely prepared to facilitate his progress? Mankind see clearly in natural things. They profit by the attainments of past generations. Shall the Church alone suffer to pass into oblivion; the labour of those who have toiled to furnish forms of sound words—to reduce Bible truth to a system, that unborn generations might be benefited by the light which they are calculated to throw upon the contents of the sacred volume? Or shall the "children of this world" still be wiser in their generation than the children of light? Because therefore, the Church has always had her terms of communion, their use ought to be continued; for it is the imperative command of Zion's Head and Lord, "Go thy way forth by the footsteps of the flock," Song i. and see Heb. vi. 12. Let us then attest our love to the Redeemer, and to his own appointed institutions by obeying his voice—let us follow the footsteps of the flock—"Have a form of sound words, in faith and love, which is in Christ Jesus—and keep the good security by the Holy Ghost which dwelleth in us.

We have established the right of the Church to compile a summary of faith in the form of creeds and confessions: we have advanced in their vindication the divine warrant, "Have a form of sound words: we have shewn that articles of association, or terms of ecclesiastical communion are indispensable to the existence of

the Church, as an organization distinct from the world ; and demonstrated that a profession of belief in the scriptures is insufficient to preserve her purity—finally, since creeds verbal or written have always been used in the Church, and since we are commanded to follow the footsteps of the flock—we arrived at the irresistible conclusion.” Now the Church should have her “forms”—she should now hold fast former attainments ; for thus saith her redeeming Head, “stand ye in the way, and see and ask for the *old Path*, where is the good way, and walk therein, and ye shall find rest for your souls,” Jer. vi, 16.

We apply the doctrine defended. All scripture is given by inspiration of God, and is profitable. Christians are imperatively bound to act upon every principle revealed in the Bible.—It is not *their* prerogative capriciously to dispense with any divinely appointed institution. The doctrine which we have confirmed is therefore one of practical moment. Our applicatory remarks shall be addressed to three classes of professing Christians.

1. To those who have no creeds.

In the course of this discussion, the prevalent error has been exposed, that the pale of the visible church should be extended by relaxing her discipline, and lowering the standard of qualifications pre-requisite to the enjoyment of her privileges. The solemn, indispensable duty of applying the measuring reed to the temple, and to those that worship therein, that the unrestrained communion of all, who claiming the Christian name, “meet on the common ground of a common Christianity,” might be effectually prevented, has been presented to view. It is contemptuous insult, and daring rebellion against the majesty of heaven, to stand out in opposition to the command of God, and to permit error to luxuriate in that sacred temple, whose whole precincts round about, should be most holy.

The heretical and profane have no claim upon the children’s bread ; they are justly excluded by the Master of assemblies. To the pleader for catholic communion we would therefore address the warning—Beware, lest haply while opposing creeds and confessions, you be found fighting against God. Will you pretend, that you can devise more effectual measures for promoting the cause of religion than its gracious author ? When he enjoins in his blessed word, “buy the truth, and sell it not,” dare you sit in judgment and pronounce *any one* truth non-essential—when he declares “the words of the Lord are pure,” precious as the silver of the seventh refining, will you assume the right to decide authoritatively, that a belief of the truths essential to salvation is all that can be required of an applicant for admission into the bosom of the Church ? Or will you presume to tell how many truths we are required to believe, to obtain salvation, and how many we are permitted to reject ? Hear what the Spirit saith unto the churches ; “If any man defile the temple of God, him will God destroy, 1 Cor. iii. 18.—Depart ye, depart ye, go ye out from thence, touch no unclean thing, be ye clean that bear the vessels of the Lord, Is. iii. 11.—“If ye continue in my words, then are ye my disciples *indeed*, and ye shall know the truth, and the truth shall make you free,” Joh.

viii, 31. Manifest therefore your love to the Redeemer, by obeying his voice. "Go thy way forth by the footsteps of the flock, and hold fast the form of sound words."

2. To those who profess adherence to creeds.

The office of these symbols in the Church, should be well understood. They are not to be permitted to assume the place of the holy scriptures; but to be used to stimulate to the more careful examination of the oracles of God, to see whether the doctrines which they contain are agreeable to the scriptures. They are not themselves the rule of faith, but they make known what the church determines to be the meaning of that rule.

Again, as the different departments of the Church have adopted their respective confessions, it is a matter of no minor importance to be able to discover which is the right. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Before giving your assent to any "form of sound words," have you ascertained that it is founded on the "sure word of prophecy?"—Have you examined the tenets of the various denominations of professed Christians in the light of divine revelation?—And having done so in reliance upon the aid of the holy Spirit, have you taken your stand with those who have set themselves for the defence of the *whole* truth of the gospel?—If so; notwithstanding the trials, privations, and persecutions, to which an uncompromising advocacy of the testimony of Jesus may subject you in a cruel and apostatizing age, happy are ye. But, if guided by the desire of indulging in the vain and sinful pursuits of the world, and in the gratification of the flesh, you have connected yourselves with some corrupt denomination, in order to enjoy church privileges, it is high time to consider the danger of your situation. "Cease to hear the instruction that causes to err from the words of knowledge." Leave the flocks of your former companions, and unite with those who "contend earnestly for the faith once delivered to the saints."

3. To Reformed Presbyterians.

Let us be encouraged to maintain firmly the excellent "form of sound words" transmitted to us by our covenant fathers, assured that it embraces the *whole truth*, uncontaminated. The Westminster Confession of Faith, catechisms and covenants of the ancient Scottish Church—those during monuments of the Reformation, destined to last until, and long after the millennial glory of the blood-bought Church of the living God, shall have diffused its radiance over all lands, and sealed by the blood of the martyrs of Jesus, are committed to our trust. These invaluable documents, and the priceless truths which they exhibit, have been abandoned, either in whole or in part, by every other denomination of Christians.—Shall we also relinquish the holy cause which we have espoused, because opposition is to be encountered, and difficulties are to be surmounted. Shall we be ashamed to avow, or afraid to defend the same principles, in the maintainance of which, our fathers periled their lives in the high places of the field? Besides, what can possibly be gained by abandoning the high vantage ground which we

occupy? Are the transient honors and profits of the world to be placed in competition with that matchless crown of immortal glory which shall eternally flourish on the heads of all who, through much tribulation, enter the kingdom of heaven? Nay, we have every inducement to persevere—strong motives to deter from betraying the cause of the Redeemer. Among many, two prominent considerations inspire us with courage to wage the unequal conflict.—The *danger of apostacy*, and the *prospect of a speedy deliverance; a glorious victory*. Respecting the former, it is the declaration of God, “if any man draw back, my soul shall have no pleasure in him,” Heb. x, 38. It is indeed lamentable to see many who appeared like pillars in our Zion, and champions for the truth, turn aside like a bow that shoots deceitfully. They did not hold fast the “form of sound words” in faith and love which is in Christ Jesus; and by refusing to keep the good security through the Holy Ghost, they provoked the Spirit of all grace to withdraw his influences.

The deviation of apostates from the right path may appear at first little divergent, but their distance from the footsteps of the flock, increasing as they proceed, they are insensibly led so far from the road leading to the celestial city, as to be caught in the toils of Satan, and to despair of ever being able to retrace their steps. It is true the Redeemer oft-times compassionately calls back his wandering sheep; but it is equally true, that the backslider in heart is filled with his own ways, Prov. xiv, 14. Do we then desire to escape the apostate’s doom—his irremediable destruction, let it be our deliberate resolution to retain our integrity, and hold fast the profession of our faith without wavering. But viewing the incentives to duty under the other aspect—the consolatory prospect of Zion’s deliverance, and the ultimate success of our cause, we have the strongest encouragement to hold on our course, in the dark and cloudy day. Soon shall cheering promises receive their accomplishment—soon shall the soul-stirring apostrophe of the prophet to the church, “Awake! awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised and the unclean,” receive the response of the most happy fulfilment—for “the watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.” “Blessed is he that waiteth and cometh to the thousand, three hundred, and thirty days;” witnessing for the precious truths of a covenanted reformation. Yea, unutterable, inconceivable glory shall be the reward of all who stand in their lot and endure to the end. Keeping our eye steadily fixed on the recompense of reward, let us endure all hardness, as good soldiers of the cross of Christ; then in the prospect of a glorious and blessed immortality, when retiring from the church militant to the church triumphant, we shall be able, each for himself, to give utterance to the triumphant language of the Apostle of the Gentiles, “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 the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them, that love his appearing.”

THE WAR WITH THE DRAGON.

[Continued from page 179.]

In the *second* place. the ordinances of the Church are corrupted by the flood of the dragon.

Many deny the visible organization of a visible church—the divine right of the office, power and work of the ministry as recognizing a distinct order of men clothed with office and authority from God; and as called, qualified, ordained, and sent in the name of the church's Head. And hence, the gross corruptions painfully witnessed, in the swarms, like locusts, of uncalled, unqualified and unfit ambassadors, under the pretension of being ministers of Christ, while really they are the ministers of Anti-christ, going throughout the land spreading pestilence and death around them.

1. The preaching of the gospel is corrupted. The preaching of the word is an effectual means of converting sinners, and of promoting their sanctification, "Begotten with the word of truth," James i, 18. "Sanctify them through thy truth; thy word is truth." Jno. xvii, 17. Satan has succeeded in superinducing almost innumerable plans to corrupt or subvert the divine ordinance, at once simple and designed to exalt free grace and humble the sinner. In connection with the word, or to the exclusion of its faithful preaching, the anxious bench is erected, and the suppression of truth, modifying and trimming so as to remove the offence of the cross, has become the popular preaching of the day; and instead of faithful exhibitions of divine truth and its application to the heart and conscience, the pulpit resounds with harmless moral essays.—"The present truth," and "the word of Christ's patience" are suffered to fall in the streets, lest occasion should be given for the perpetuity of divisions—sins heinous, committed in high places, left to pass unrebuked, lest the frowns of the "ungodly great," should be incurred—ambiguity often thrown around the vocabulary of the pulpit, lest every grade and discrepancy of hearers should not go away pleased—few say to the wicked rulers of the land, in the language of faithful rebuke, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandment of the Lord," 1 Kings xviii, 18,—few fulfil the awfully responsible commission—"see, I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build and to plant," Jer. i, 10—few declare without compromise, the whole truth regardless of the favor or the frowns of the world. Alas! too many on the other hand rack the inventive powers of intellect in the discovery of new plans for the conversion of sinners, the sanctification of saints and the reformation of the world.

2. The ordinances of divine worship are corrupted. Singing praise is an important part of religious worship, and is now in the Church of Christ subjected to painful and mournful corruptions; not merely by the introduction of uninspired composition to the

supplanting of the songs of divine inspiration ; but by the introduction of almost all the popular errors and heresies that have been vomited forth from the infernal mouth, spreading their destructive poison in the songs in use in most of the popular churches and sects of the age. Into this subject we propose not here to enter : one remark by the way only. If in the psalmody of orthodox churches we find gross errors, and these errors chanted with enthusiasm, may we not ask—If these things are found in the green tree, what shall we find in the dry ? We shall find in their Hymn books the true indices to their respective creeds. All these cannot be acceptable, and pure offerings to God. Take a few examples from Dr. Watts, the evangelical poet and chief musician of some of the reputed orthodox Churches of the day, In Ps. lxviii, 18, the Redeemer is represented in his ascension leading captivity captive—“ A multitude of captives,” as Eph. iv, 8, up to heaven—a multitude of redeemed sinners retaken from Satan, who had taken them captive. These crowned his triumphal march. But according to the imitation, (rather metamorphosis,) Christ led “ *the rebellious powers of hell*”—the devil, and death and sin up to heaven, dragged at his chariot wheels, his captive prisoners taken in war. The Doctor expounded from the shocking and infernal practice of the heathen taking prisoners in war, and reducing them to perpetual slavery ; whereas, he should have expounded from God’s book, and the practice of patriarchs. The father of the faithful furnishes a key to the interpretation of the Psalm, in his vanquishing the captors, and bringing back the captives to give them their liberty, Gen. xiv.—Perhaps the memorable event in the Psalmist’s own history, recorded 1 Sam. xxx, would furnish a much better key to the Psalm than a pagan triumph from which Satan tempted the good Dr. to paganize a sweet portion of the book of God’s grace. Another example—Hymn cvi. Book 2, where we have a strange medley of contraries—of Arminianism and Calvinism—Christ shedding his blood for a “ soul formed for woe,” that reprobate soul a subject of the saving grace of repentance ! Indeed the book is full of such errors and contradictions ; and these offered up to God in the ordinance of worship. What would it be to offer the torn and the lame ?

The ordinance of prayer is corrupted by offering written *forms*, instead of the *breathings* of the Spirit. This corruption is connected with the confounding of a distinction betwixt singing and prayer, that should never be overlooked. The question is often asked with an air of triumph—If we may compose our own prayers, why may we not compose our own praises ? In the question the main point at issue is forgotten—we may compose neither. Uninspired prayers and praises will both, alike be rejected—they cannot be offered in faith, and “ without faith it is impossible to please God ;” “ whatsoever is not of faith is sin.” Now the Spirit has inspired our songs, and the grace of faith is promised, by which believers may assuredly offer them with acceptance ; and the Spirit is promised to take the things that are Christ’s, and shew them unto us—thus far and no farther runs the promise in relation to *composing* our praises. Far otherwise is the promise in relation to *composing* our prayers.—

Though we know not how to pray as we ought (and how then can we write prayers as we ought ?) yet, "the Spirit helpeth our infirmities." And how ? By guiding the pen ? No ; but with *groanings that cannot be uttered, but breathed*, "Hide not thine ear at my breathing," Lam. iii, 56. The Spirit *breathes into* the soul (*inspires*) and the same Spirit directs in breathing out the breath of his own inspiration. Thus, acceptable prayers are inspired. Wherefore the distinction is this—the Spirit of inspiration infallibly guided the pen of the inspired psalmist in writing Zion's Songs. The Spirit of inspiration ("prayer and supplication") is promised to guide the believing supplicant in extempore prayer, but not written. Therefore every written prayer is a corruption of an ordinance of worship.

The ordinance of social fellowship worship is corrupted. The principles which should govern in matters of worship are too often overlooked by the Christian, We are bound to receive, observe, and keep pure and entire all such religious worship and ordinances as God hath appointed in his word. We are forbid to worship in any way not appointed in the word. These moral principles applied to social worship, would either banish the societies from the church as not appointed in the word ; or, they would bring all the churches up to the observance of them, as appointed in the word. If the social fellowship worship be of divine appointment, then let it be treated as other ordinances—made a term of communion. If it be a commandment of men, then let those who, instead of doctrine from God, will so worship, receive the censures of the church as innovators and corruptors of God's worship. All his ordinances should be subjected to ecclesiastical supervision ; and not left to human discretion, expediency or caprice. In the church visible these are deposited for pure and safe keeping ; and all admitted to her pale should be required to observe whatsoever God commands. Far otherwise is it in the various churches in relation to the ordinance under consideration. Its treatment would indicate that it is judged to be a kind of "*sui generis*" creature, neither divine nor human ; and yet partly both. A lamentable evidence of the low state of vital religion, and that the flood has spread wide its corruptions. To lift up a standard, and stem the torrent, let all the churches come up to the testimony of the witnesses, and in spirit and in truth worship God in this ordinance, and give it a place in their subordinate standards, in common with all other ordinances of Christ's appointment.

Family worship is corrupted. In many churches, families are indulged in the known neglect of this duty ; especially in the absence of husbands, wives are not required to observe it. The omission of singing has become quite prevalent. This latter is a striking evidence of the introduction of one error leading to another, and thus innumerable errors and corruptions are found in train. Human psalmody led to instrumental music—the choir—then silence in the church on the part of all who are not finished singers—then in the family no singing rather than bad singing. The transition is easy—if a bad singer is unfit to take part in the singing of the

sanctuary, he is unfit to lead in the singing of the family. Again;—a taste for sound rather than sentiment led to imitations, to the exclusion of scripture songs—that rampant taste led to instrumental music—this gradually to the extinction of the human voice in the church, unless attuned in scientific and skilful unison with the organ or viol. Then the easy transition—without the instrument or the skilful voice, no song in the family “*when shines the morning light,*”—no “*declaring God’s faithfulness every night.*” Let the query be solved—why omit singing in family worship? Must we to meet this, offer an argument to prove the divine institution of singing praise to God in the family, morning and evening!

3. The discipline of the church is corrupted. This will be found to obtain both among administrators and subjects. In the family—the nursery, the seeds of misrule, insubordination, and factious rebellion are sown. Too often it proves the training school of pests to society; and instead of driving foolishness from the heart tends rather to foster its giant growth, till in manhood the alumni go forth into society dangerous and threatening anakims, or sons of Zeruah defying the church’s most salutary and efficient discipline.

The same may be said of the primary schools. Here, where the bible should be the school book, and bible principles govern master and scholar, too often paganized books and paganized teachers imbue the youthful mind with a paganized taste, from which it is seldom redeemed through future life. Here a taste for novel reading is contracted—here a spirit of freethinking, and libertinism is engendered—here a spirit of insubordination is caught—here a dislike to all lawful restraint is secretly but surely nourished up in the pupil. And why all these, and many other baneful influences and effects in the primary schools? Because the dragon has corrupted them—they are radically wrong—they are grossly paganized. Infidelity and popery have set their crushing and demoralizing heel upon the common schools in our land to an alarming extent. The free school system though well designed and good in many respects; yet, doubtless the dragon had his design in its organization—deep laid corruption under pretext of guarding against sectarianism.—Every school not taught by a pious and orthodox teacher—not having the bible as a principal school book—not opened or closed with prayer, and not mixed with religious instruction, is a corrupt and a corrupting school.

The discipline of the state is corrupted. This is to be expected. The fountains are infidel and the streams cannot be pure. The corrupting influence of a corrupt popular civil discipline, will be felt in the church. It cannot be otherwise without miracles of grace. “The world wondered after the beast.” Surrounded by licentiousness, legalized and almost unbounded, the contagion will be wide spread, and the infection deep; and in defiance of the most indefatigable vigilance, the church will contract much of the spirit of the age, and of the civil institutions of the land. Through all these channels, with great facility, the dragon conveys the streams of his defiling flood into the very bosom of the church—her discipline is corrupted.

Here let it suffice to present a mere skeleton ; and every reader can fill it at his leisure.

1. Ecclesiastical judicatories too often for party or personal purposes administer the discipline of the Lord's house. 2. The libeller, appellant or complainant too often prosecutes from personal or party motives, rather than for the glory of God, Zion's good and the edification of the subject of discipline. 3. The libelled or subject of process usually receives the summons as the attack of a foe—meets it with **passion and resentment**—enters the ecclesiastical arena as a true pugilist or a furious gladiator. 4. The congregation take sides, and like the seconds in a duel, inflate the swollen bosoms of the combatants, with courage, ambition, anger, revenge ; and against the hour of trial the waked up partisan's eyes like burnished swords gleam terror around. 5. Too often all parties, directly or indirectly concerned, prejudge the whole case, and predetermine their course in relation to the decision of the court. Hence, factions, schisms, declinatures, on the ground of a judicial decision in which a deep partisan interest was taken. 6. Often a party interested sets up his judgment above his disinterested judges, making himself the judge supreme in his own case, and over his judges too. 7. Often, when inferior courts are supposed to err, the party aggrieved charges the error upon the whole church, in her judicatories, standards, communion and all ; and instead of protest and appeal, opens an exterminating war upon the church, her standards, judicatories, members and fellowship. 8. How seldom is discipline exercised under the influence of the truth—that it is administered in the great and dreadful name of the Lord Jesus Christ, and that what is bound or loosed on earth in his name, is bound or loosed in heaven.

4. Covenanting as an ordinance is corrupted by the dragon. 1. Many in principle and practice deny it to be an ordinance to be observed under the N. Testament dispensation ; and consequently the descending obligation of moral covenants upon posterity, as represented in the taking of them. 2. Many limit the descending obligation of the covenants of our fathers to religious duties, rejecting that part of the moral duties embraced in the covenants relating to civil things. 3. The duty of renewing the covenants after the example of the faithful contenders in former reforming and suffering periods, is to a lamentable degree overlooked. We have forgotten that all true revivals from the beginning were connected with covenanting—that covenanting never was engaged in, in its true spirit without an accompanying revival—revival usually preceding and succeeding. We have forgotten that the last great, and greatly longed for revival will be connected with covenanting, Isa. xlv, 3, 5, Jer. l, 4, 5—that covenanting will be the harbinger of the Messenger of the covenant, who is soon to come to his temple to purge it from all the corruptions of the flood, and purge the sons of Levi and their offerings. 4. Covenanting is lamentably corrupted by frequent covenant violation. How prone to forget that God's vows are upon us ; and consequently, we profane his covenant and prove perfidious in it. We forget that breach of covenant opened the flood-

gates through which rolled the first, great and overwhelming wave of the dragon's flood which carried our whole race away from God, and that its high and swollen and terrific volume will roll on carrying us farther and farther from God, till the spirit of covenanting breast the surge and raise our heads above its waves, and in the strength of Him who sits upon the floods as the Covenant of the people we lift up our hand and take hold on God, entering into covenant bonds which bind God and man in the closest unity and enjoyment. There in the royal pavilion will we be safe from the corruptions of the flood. Lord bring us into the bond of the covenant—hide thy people in the secret of thy tent and preserve the woman in the place prepared for her in the wilderness!

J. B. J.

(To be continued.)

NOTICES OF THE COVENANTERS.—NO. 7.

Mrs. Harkness of Mitchellslack.

The house of Mitchellslacks in Closeburn, was frequently a place of refuge to the wanderers, who in the dreary times of persecution traversed the moors and mountains in quest of places in which to conceal themselves from the face of their ruthless oppressors; and many were the hospitable retreats in the mountainous districts far retired from the busy haunts of men, where the persecuted people found help when they durst not be seen in the more open and frequented parts of the country. The Harknesses of Mitchellslacks are often mentioned, not only as sufferers themselves, but also as persons who opened their doors to their fellow covenanters, who were obliged to repair to the solitudes for safety. The gudewife of Mitchellslacks, who, it appears, was a heroine in the cause of the covenantants, became an object of special dislike to the curates and others who were interested in the suppression of Presbyterianism. The curate of Closeburn was famous for his hostility to the wanderers, and used his influence to apprehend them and bring them to punishment, and we are not to suppose that this worthy household would be exempted from his prelatial interference. Mrs. Harkness, as well as her husband, was exposed to many hardships in the maintenance of her principles, and was obliged, like others, to flee for her life, and hide in the caves and thickets in the neighbourhood of her residence; and it was well that such places were to be had, for they afforded a retreat in the day of peril.

The house of Mitchellslacks was frequently searched for Mrs. Harkness, whom the troopers intended to apprehend on the first opportunity. On one occasion they came to the house in quest of her, and having found her at home with an infant on her knee, they seized her, and at the same time took with them the child and a maid-servant, whom they obliged to accompany her mistress; the party went away driving the two females and the babe as a little band of captives before them. The troopers seem to have been a

company under the command of Dalzell of Glenae, whose name is connected with the story of the White Flag, mentioned in the "Traditions of the Covenanters;" others say that the commander was Lag, but this is scarcely likely, as the district in which Mitchellslacks was situated was that over which Dalzell had the supervision, and the dragoons, as the story tells, conveyed the captives towards Glenae. The party in their route had to traverse the dreary waste of Gaven Moor, within the lonely precincts of which many a solitary covenanter sought a refuge from the foe. It was about the evening dusk when they reached a cottage on the skirts of the solitude, into which they entered, for the soldiers in their raids among the peasantry could pass no dwelling, however humble in its appearance, without intruding themselves to see what could be found in the way of eating, for they seemed always to be hungry or uncommonly thirsty, so that any thing in the shape of victuals or liquids was eagerly devoured by them. Nor were they heedless with regard to the inmates, for if they could find a covenanter it was an additional prize. No opportunity, therefore, was allowed to slip of searching the huts in the moorlands, and acting according to their capricious and rude manner. During the time the soldiers lingered in the cottage, Mrs. Harkness, whose anxiety had now reached its height, quietly placed the infant in the arms of the maid who had accompanied her, and stole to the door. The shadows of the evening were fast closing in, and the obscurity of the evening favoring her design, she fled from the house to seek, she knew not where, a hiding place. In the vicinity of the spot there was a streamlet, the banks of which were clothed with a dense thicket, and towards this she directed her hasty steps and found a concealment. It was not long ere the soldiers missed their prisoner, and they sallied out in quest of the fugitive. They ran to the thicket, naturally supposing that she had concealed herself in its coverts, into the heart of which they discharged their muskets, if perchance a ball might reach her person and either kill or disable her. Their firing, however was in vain, for she was beyond the reach of their shot and hidden in a place where it was not likely they would soon find her. But she had left her babe behind, and this saddened her heart and filled her with many an anxious thought; she did not however suppose that the soldiers would injure the child, but trusted they would send him home to rid themselves of the incumbrance.

The wily troopers, however, fell upon a scheme to draw her if possible from her retreat; they brought out the infant and made it cry bitterly, thinking that the mother would forthwith spring to its relief. She was all the while within hearing, and her bowels yearned over her sweet babe, but she knew that her presence would do no good, and therefore she remained in her concealment. In a little the child was carried to the house, and committed to the care of the maid who tended it with a mother's care. Owing to the darkness of the night, or some other reason, the soldiers abode in the cottage till the morning, and Mrs. Harkness, we may suppose, cowered down among the bushes till the dawn of day, not being able to find her way to any dwelling in the murky night, and being withal

unwilling to leave the neighbourhood of her little boy, respecting whom she felt so much anxiety. The morning at length came, and the troopers prepared to move, carrying with them the maid and the child. Tradition does not say, but it is every way likely, that Mrs. Harkness would leave her retreat and enter the cottage when the party was gone, and learn from the indwellers all that had befallen during the night. As the soldiers moved onward they met with the chief commander on the moor, who interrogated them respecting the child, who was now crying pitifully in his nurse's arms. When he learned the circumstances, and saw the awoln countenance of the weeping babe, he was touched with compassion, for he was probably a parent himself, and he instantly released the maid with her charge, who began to retrace her steps with a light heart, and hoped to be able in a short time to replace him in his mother's arms. When she had retreated a little, she was called back by the party, who lingered on the moor, and she turned with a throbbing breast under the impression that the commander had changed his mind, and that she and her little charge were yet to be carried off as prisoners; she was, however, agreeably disappointed, for instead of being driven away to the garrison, the officer hearing the child still continuing to cry, had searched his pockets for some candied sugar which he happened to have with him, which he requested the maid to put in the infant's mouth for the purpose of pleasing him. This little anecdote is current among the peasantry, and is uniformly considered by them as a wonderful display of sympathy on the part of a hardened persecutor. We may easily conceive the feelings with which Mrs. Harkness would receive the nurse and the babe that morning at the cottage, after a night of so much peril, anxiety, and grief. The Lord brought again their captivity like streams of water in the south,—weeping may endure for a night, but joy cometh in the morning. These were times of incessant harrassings to the conscientious few who kept by their integrity, and who could never count on a single day's security, nor on a single night's uninterrupted repose. Mrs. Harkness was on this occasion delivered out of the hand of her enemies, and was permitted to visit her habitation once more in peace.

At another time this worthy woman was apprehended and carried before one of the district courts as an avowed and incorrigible covenanter, and especially as one who harboured the wanderers. On this occasion she feigned herself a simpleton, and seemed either to understand or not to understand what was said as best suited her. It was proposed that she should take the test,—“O yes,” said she holding her apron, “give it me here, I will take it home to my little children, who in these hard times will be happy to receive any gift which your honours may be pleased to bestow.” This apparent simplicity created a laugh, and the gentlemen who sat on trial began to consider her more an object of pity, than a subject against whom to institute a legal process. The laird on whose estate she lived, and who happened to be one of them who sat on the trial, understood the woman, and helped to deepen the impression respecting her mental imbecility, for even he was in danger if she

was convicted, because lairds were made responsible for their tenants, and farmers for their cottagers, and he exclaimed, "What is the use of citing persons of this description before us? Let her case be dismissed as incompetent, and let her go home." Some say that this was the laird of Drumlanrig, but this is not at all probable, it must have been Kirkpatrick of Closeburn, a man who it is well known was favourable to the Covenanters, and who employed every means to screen them. Drumlanrig, on the other hand, was a violent persecutor, he spared none, and no tenant on his lands could be permitted to hold covenanting principles nor to act on them.

The mention of the name of Mrs. Harkness, suggests the following brief anecdote of Thomas Harkness of Lockerben, a place not far from Mitchellsacks. The house of Lockerben, like that of Mitchellsacks, was an asylum to the persecuted, and this subjected the worthy occupant to no small distress. Lockerben is a wild retreat among the hills, and exactly such a retreat as was in these times coveted by the poor persecuted people who had no certain dwelling place. Thomas Harkness, like the rest of his brethren in affliction, was obliged to retire to the mountains to seek an abode in the wilderness. At one time he repaired to his house for a change of linen and a supply of provisions. He had scarcely obtained his object when a company of troopers appeared at a short distance from the house; he retreated by a window in the back part of the house, carrying a musket with him for the purpose of self-defence. As he was fleeing from the place he was observed by the military, who rode hastily forward and fired their shot thick after him. One of the dragoons, mounted on a swifter horse than his fellows, was gaining ground on him, with the intent of pouring the murderous shot into his body, when Harkness wheeled suddenly round, and levelling his piece sent the whizzing ball through the fleshy part of his leg. This incident arrested his pursuit, and it seems also the pursuit of the troop. Harkness escaped to the heights, where he concealed himself, along with the rest of his brethren in suffering. The wounded soldier was conveyed to Lockerben, where he remained till he recovered. The family of Lockerben were greatly harassed in those times, but they maintained their integrity, and continued to minister as they had opportunity, to the wants of the destitute witnesses who frequented the wilds in the vicinity. The memory of these worthy people is cherished to this day, and had in honour, not only by their posterity, but by the inhabitants of the moorlands, who love to recount the holy deeds of the faithful remnant, who "loved not their lives unto the death."

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

Minutes of the Annual Meeting, held at Londonderry, July 16th, 1844.

The Synod of the Reformed Presbyterian Church in Ireland met, when a discourse was preached from Isaiah xxviii. 16, 17,—Therefore, thus saith the Lord God, behold, I lay in Zion, &c.,—by the Rev. William Russell, the Moderator, who constituted the Court by prayer.

Rev. Alexander Brittin was elected Moderator for the ensuing year.

The minutes of the last Annual Meeting were read, and the hour of adjournment being come, it was agreed, that Synod should meet at 6 o'clock, in the evening, for devotional exercises, to be conducted by Rev. Messrs. Graham, Stott, and Toland; after which Presbyteries were requested to meet, to prepare their reports, and that public business should be resumed at 7 o'clock, to-morrow morning.

Adjourned with prayer.

Wednesday 7 o'clock, A. M.

The Synod met, and was constituted.

The following were the reports of Presbyteries read and received :—

The Northern Presbytery report, that, since the last Annual Meeting of the Supreme Judicatory, they have held four meetings. These have been distinguished by brotherly concord and affection; the proceedings were comfortable to themselves, and were, they trust, subservient to the edification of the Church. For such undeserved goodness, they would desire to ascribe to the King of Zion all the praise, and would say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The several Congregations under their care have enjoyed the administrations of Gospel ordinances; and to a considerable extent, they trust, have profited by the dispensation.

On the 18th of October last, the Presbytery held a diet of visitation, in the Congregation of Kellswater; and they have satisfaction in reporting that they found the Congregation in a prosperous condition, the minister, elders, and people, being attentive to their respective duties.

On the 11th of March, Mr. M'Carrol having delivered satisfactory pieces of trial, was licensed to preach the everlasting Gospel.—The arrangement of Synod, respecting the Congregation of Belfast, was, during the last season, observed, with a few exceptions; and in consequence, this important vacancy obtained a more plentiful supply of public ordinances than formerly; and subjects connected with the Church's History and Testimony were discussed, considerable interest being manifested by the people, and by a portion of the religious public.

Presbytery furthermore report, that the following Students, in different degrees of forwardness, who have been examined by Presbytery, and submitted specimens of progress in study, are under their care,—viz., Messrs. William M'Caw, James Adams, Josias Chancellor, Robert Stewart, Henry Stewart, Alexander Savage, Francis Anderson, Samuel Carlile, and James Lynn :—Of these, William M'Caw and James Adams, having finished the prescribed course of study, collegiate and theological, and having been examined by Presbytery, are recommended to Synod for general examination.

In conclusion Presbytery report, that days of Fasting and Thanksgiving have been observed by all the Congregations under their inspection, and that the claims of the Missionary cause have been, to a gratifying extent, responded to ; and they rejoice that among their people there appears a growing interest in the great work of Christian benevolence. Fearing there is ground to conclude, that notwithstanding attention to outward order, the cause of vital godliness is low in our day ; and looking forward to times of trial that are approaching, we would earnestly desire that the Spirit from on high may copiously descend, to quicken the dry bones, to animate prayer, actuate holy efforts, and to render plentiful, in the fruits of righteousness, the vineyard of the Lord. The Rev. JAMES A. SMYTH is Moderator, and the Rev. THOMAS HOUSTON, Clerk.

The Western Presbytery report that, during the past year, they have enjoyed many evidences of the countenance of the Church's exalted Head. They are aware of many imperfections in the discharge of ministerial duties ; but they have reason to say, that the Lord has not treated them as they have deserved.

Since the last Annual Meeting of Synod, they have held six meetings, all of which were distinguished by peace and harmony among the members ; and no case occurred, in which Presbytery experienced difficulty in adjudicating. The people committed to their care have given satisfactory evidence of walking in the fear of the Lord, and in peace among themselves, although subjected to many trials, common to them with others throughout the land, and encompassed by temptations, peculiar to themselves as faithful witnesses for Christ.

The days of Thanksgiving and Fasting appointed by the Synod have been observed, and the Lord's supper dispensed twice in all their Congregations, in the course of the past year.

Presbytery, in conclusion, report that they have under their care Mr. John Armstrong, Student of Moral Philosophy, and Mr. Robert Wallace, who, having finished his studies at college, is now recommended to Synod for general examination. The Rev. JAMES KENNEDY is Moderator, and the Rev. ALEXANDER BRITTON, Clerk.

The Southern Presbytery report, that, during the past year, they have held four regular meetings. The utmost harmony of sentiment and cordiality of affection have prevailed among them ; and in all their deliberations they have experienced how pleasant it is for brethren to dwell together in unity. All the Congregations under the care of Presbytery also enjoy the blessing of peace.

The ordinances of the Gospel have been regularly administered, and the sacrament of the Lord's supper dispensed in most of the Congregations twice during the past year. The vacancies of Dro-more and Grange have received such supplies of preaching as the Presbytery were able to furnish, and the Lord's supper has been dispensed lately in the latter Congregation. The Society in Dublin also enjoyed the labours of a Licentiate for four Sabbaths, under the direction of Presbytery, during the past year. The days of Thanksgiving and Fasting have been observed in all their Congregations. Attention has been given to the cause of Missions, and in some quarters additional efforts have been made to increase the missionary funds of the Church. Presbytery farther report, that on the 14th of May last they held a diet of visitation in the Congregation of Ballylane, and found the Congregation increasing in numbers, and minister, elders, and people, attentively observing their appropriate duties. The following Students are, at present, under the care of Presbytery,—viz., John Little, Wm. Hanna, William Stavely Graham, Hugh Stewart and James Lawson; the last of whom having finished the prescribed course of collegiate study, and having satisfied the Presbytery of his attainments in literature and theology, is now recommended to Synod for general examination.

Presbytery lastly report, that Mr. William Stavely Ferguson, having delivered, before them, the usual pieces of trial with approbation, was, in the month of March last, licensed to preach the everlasting Gospel; that the Congregation of Grange, having, on the 14th of May, supplicated for the moderation of a call, with a view to obtain a stated ministry among them, a member of Court was appointed to moderate, and a call, regularly filled up for Mr. W. S. Ferguson, of which he has since accepted, and steps have been taken with a view to his ordination. The Rev. THOMAS SATHCART is Moderator, and the Rev. JOHN HAWTHORNE, Clerk.

The Ministers and Elders were instructed to meet with the Clerk of Synod, at half-past 4 o'clock, this afternoon, to settle for the Minutes of Synod for last year, and make their returns to the Synodical Fund.

It was arranged that the Missionary Board should meet this evening, at 8 o'clock, and that the business of the Missions of the Church should be taken up on to-morrow, at 10 o'clock.

The fourth Thursday in November was appointed to be observed as a day of Thanksgiving; and the fourth Thursday in January, 1845, as a day of Fasting.

Mr. M'Fadden was appointed to prepare a summary of Causes of Fasting; to be submitted to a Committee, consisting of Rev. Messrs. Graham and Houston.

Dr. Stavely, with Rev. Messrs. Dick and Russell, were appointed a Committee of the Signs of the Times.

The Committee of Bills for last year, consisting of Rev. Messrs. Graham, Smyth, Stott, and Simms, was re-appointed, during the present Sessions of Synod.

Mr. Houston stated, on behalf of the Committee appointed to watch over our Students attending the Royal Belfast College, that

the attendance on the weekly meetings held with them during the winter was regular; that the time was chiefly occupied in reading critically a portion of the Greek New Testament, in examination of Alexander's Evidences, and in attention to the business of Missions; that all the Students manifested considerable interest in the subjects brought before them; and that the several meetings appeared to have been profitable.

The appointment of the Committee was continued.

Dr. Stavely was appointed to conduct the devotional exercises, at 10 o'clock; when the Court adjourned.

Wednesday, 10 o'clock, A. M.

Dr. Stavely conducted the devotional exercises; after which the business of Synod was resumed.

On inquiry, it appeared that the Synodical arrangements of last year, for supplying the Belfast Congregation with sermon, had been generally fulfilled.

The Committee of Foreign Correspondence reported progress, and the appointment was continued.

Mr. Nevin stated that collections had been forwarded, from a few of the Congregations, to assist in defraying the expenses incurred by the people of Derry, in defending and securing their house of worship.

Synod enjoined, that those Congregations which had not contributed, should give immediate attention to the matter.

The next meeting of Synod was appointed to be held in Belfast, on the third Tuesday of July, 1845, at 12 o'clock, noon.

The Draught of the Act of Covenant-Renovation was read, when the Court adjourned till 5 o'clock, P. M.

Wednesday, 5 o'clock, P. M.

The Synod met, and resumed proceedings.

The draught of a letter was read, in reply to the one transmitted from the Synod in Scotland, respecting the interchange of the labours of Ministers and Licentiates, which was generally approved; The Committee were instructed to have it revised, and submitted to Synod before its final adjournment.

Rev. Dr. Stavely, with Rev. Messrs. Nevin and Simms, were appointed a Committee to prepare an abstract of our Books of Discipline.

The report of the Education Committee was received, and a few copies of the plan of education for the Students, in its amended form, ordered to be printed and sent down to the several Sessions. The appointment of the Committee was continued.

It was arranged that the Session of to-morrow morning should be spent in private conversation, and that Mr. Johnson conduct the devotional exercises, at 10 o'clock. Adjourned by prayer.

Thursday, 10 o'clock, A. M.

The Synod met, and Mr. Johnson having conducted the religious exercises, the business of the Court was then resumed.

The Secretary proceeded to read the *Sixteenth Annual Report* of the Missionary Board, together with several interesting communications, in answer to letters of inquiry, respecting a suitable part of the heathen world in which to originate a Mission.

The report was received, and ordered to be printed and circulated through the Church.

The Board of Directors consented to continue in office for another year:—to meet in Belfast on the last Wednesday of December, and in Londonderry on the first Wednesday of May, 1845.

Rev. Dr. Stavely, with Mr. Graham, were appointed to transmit a letter to Rev. William Somerville, one of our Missionaries in the Colonies, expressive of the sympathy of Synod in his present afflictive circumstances.

Rev. Messrs. Graham and Houston were instructed to address a letter to Dr. Kalley, expressive of the sympathy of the Synod in the case of the converts in Madeira, and particularly that of Maria Joquina; and another to the Moderator of the Church of the Waldenses, expressive of our sympathy in the sufferings of that people.

Synod enjoined, that Ministers and Elders of our Church should take an early opportunity of bringing before their Congregations the duty of contributing, as God has enabled them, to the Bi-centenary Fund, the object of which is, to originate a Mission to some part of the heathen world; and that two special days be fixed, in each year, on which to take up collections for missionary purposes in general. The first payment for the Bi-centenary Fund to be forthcoming at next meeting of Synod.

An application from the Society of Covenanters in Dublin, for a supply of sermon during the ensuing year, was referred to the Southern Presbytery and the Missionary Board.

In the case of Manchester, Synod agreed that a document, signed by the Moderator and Clerk, be furnished to Mr. Johnson, recommending the case of the Congregation in that place to the attention of our Church, and to the favourable notice of the friends of religion in general.

A paper from a few members of our Church in the vicinity of Newry, was laid on the table of Synod, and read.

It stated that a favourable opening, for the advancement of our cause, had recently been made in that place; that a substantial and comfortable House of Worship had been purchased, for the sum of £125, which had been paid; and requested the Synod to accept of it as their property, on becoming accountable for the amount of purchase; and that a regular supply of preaching might be granted in that place, during the ensuing year.

The Court heard, with satisfaction, the favourable report of the prospects presented in the town and vicinity of Newry, and referred the supplying of that place with sermon to the Southern Presbytery with a request that they would give it all the attention in their power. The application for the acceptance of the House of Worship, on the part of Synod, was held *in retentis* till the next meeting.

Friday, 7 o'clock, A. M.

The Synod met, and was constituted.

Some arrangements were made for supplying the Belfast Congregation with sermon during the ensuing year, and the remaining part of the Session was occupied with the Draught of the Act of Covenant-Renovation.

Mr. Russell was appointed to conduct the devotional exercises, at 10 o'clock, when the Court adjourned.

Friday, 10 o'clock, A. M.

The Synod met, and Mr. Russell having conducted the devotional exercises, the business of the Court was resumed.

Messrs. Wm. M'Caw, James Adams, James Reid Lawson, and Robert Wallace, Students of Theology, appeared for general examination, being recommended by their respective Presbyteries.

Their Class Tickets and Certificates were read, and being satisfactory, the Court proceeded with their examination, which when finished was sustained, and the young men were recommended to the care of their respective Presbyteries, to be taken under judicial trials for license.

The consideration of the Draught of Covenant was then resumed, and engaged the attention of Synod till the hour for adjournment. Adjourned till half-past 4 o'clock.

Friday, half-past 4 o'clock, P. M.

The Synod met, and was constituted.

The subject of Covenant-Renovation, in general, was spoken to, at considerable length, by the members of Synod, taken in connexion with what appeared to be the duty of our Church at the present time. At the close of the statements, which were made on the subject, it was moved and agreed to,—That Synod having had, for a considerable period, the important subject of Covenant-Renovation under their consideration; and having had before them, a Draught of an Act of Covenant-Renovation, on which reports from Sessions and Congregations have been received and considered; and being most anxious to enter upon the duty in a scriptural and profitable manner, do re-commit the Draught to a Synodical Committee of Covenant-Renovation, who shall have power to make such alterations, as to matter and form of renewing the Covenants, as may seem to them desirable; to be submitted to Synod at its next Annual Meeting. The following were appointed members of the Committee;—Rev. Dr. Stavelly, with Rev. Messrs. Cameron, T. Carlile, Kennedy, Russell, Simms and Stott; Mr. Simms, Convener.

Mr. M'Carroll, Licentiate, was appointed to labour in the bounds of the Northern Presbytery, with the exception of some days he might be required in the Southern Presbytery.

At 10 o'clock, p. m. the Synod was adjourned with prayer by the Moderator, till the next Annual Meeting.

(Signed) JOHN W. GRAHAM, *Synod Clerk.*

OBITUARY OF THE LATE ROBERT MAGEE.

The subject of this Notice was son of James and Jane Magee. He departed this life, September 24th, 1844, near Harmony, Butler Co. Pa.—aged 44 years and 20 days. He was early in life, taken notice of for his singular deportment and sobriety. Making

a profession of his faith, in connection with the Reformed Presbyterian Church, he became an ornament to religion, adorning his profession by a walk and conversation becoming the Gospel. In every relation of life his conduct was exemplary. As a son, he was humble and obedient—as a brother, meek, affectionate and a ready counsellor—as a husband, kind, tender and affectionate—as a father, he endeavoured to train up his children for God, mingling in his parental rule, indulgence with fidelity. He was hospitable and public spirited, endeavoring, as a faithful steward, to promote the good of the Church—especially of the congregation in which he was a member. In the trying period of 1833, he manifested his stedfastness in Reformation principles; for when his minister, with whom he had been very intimate, abandoned his profession, he stood firmly on the original ground, choosing rather to suffer affliction with the people of God in maintaining the Testimony of Jesus, than to follow those who made shipwreck of the faith for the sake of worldly emoluments.

Soon after the New-light division, he was chosen and ordained a Ruling Elder in Union congregation, which office he filled, honorably to himself and advantageously to the Church, till his death. His deportment was humble, unassuming and decorous towards all, particularly his brethren in the Eldership, and in church judicatories. His standing in society was high, great respect being paid him by men of different classes. He did not move in the circle of the wealthy; but was blessed with abundance; nor was he desirous to rank with the great, but to appear “an Israelite indeed, in whom there is no guile.” A true Reformed Presbyterian, he coveted no civil office. Moral worth, strict honesty, unbending integrity, strict regard to every trust, fulfilment of promise in the most minute matters, discretion in managing all his affairs, a meek and quiet spirit keeping him unruffled amidst life’s perplexities, a christian philanthropy influencing to look not on one’s own things, but on the things of others—these gave distinction to his character, and have left behind him a remembrance that will not soon pass away.

A lover of Zion, he delighted in telling of her high towers and her palaces, in taking sweet counsel in going up to the house of God in company, and in seeing her youths grow up as olive plants. He attended the sacrament of the Lord’s supper at Union, on the first sabbath of September, in usual health; but soon after, the messenger of death appeared to him. His disease was liver complaint. During his illness, which was twenty-one days, he bore his sufferings with patience and resignation, without murmuring, believing that afflictions come from the hand of a kind and gracious Father as blessings to his own children. His only hope of salvation was in the unmerited mercy of God through the righteousness of Christ.

Shortly before his departure he called his children, tendered them his dying admonition, and committed them to God. Soon after, he called two of his brothers and mentioned the arrangements of his Will. They saying “To-morrow will do,” he replied, “I have no promise of to-morrow.” The business was attended to, in his us-

ual calm and correct manner, and shortly after he fell asleep in Jesus. His death was unexpected, even to the physician who was present. But such was the will of God. He is gone, and has left to mourn his loss, aged parents, brothers and sisters—twelve in all, a widow and eight children, the church and his neighbours. But they mourn not as those who have no hope.

His remains lie near Union meeting house, where his mourning friends may drop their tears at the grave of a great, because good, man indeed. Blessed are the dead that die in the Lord, &c.

INSTALLATION.—On Thursday evening, 5th Dec., 1844, a Commission of the New York Presbytery, installed the Rev. S. O. WYLLIE, in the pastoral charge of the 2nd Reformed Presbyterian congregation, Philadelphia. Rev. JAMES CHRYSSTIE preached the sermon, proposed the questions, and presided in the act of installation with prayer in the name of the Head of the Church. Rev. J. M. WILLSON gave the charge to the pastor, and Mr. CHRYSSTIE to the people. The benediction was pronounced at the close of the services by the Pastor.

The subject of discourse was Isaiah vi, 8, last clause; "Then I said here am I, send me." The doctrine deduced and illustrated was, that the Lord Jesus Christ furnishes his ministers with suitable qualifications and authority for their work. First, He imparts to them the necessary furniture,—second, commissions them, and third, gives them a readiness to undertake the work. Under the first of these general topics were specified, the knowledge of Christ—sense of the guilt, pollution, and prevalence of sin—and an experimental acquaintance with the grace and merit of Christ, as essential qualifications of the ministry of reconciliation. The commission was presented as including, a special authority to minister in divine things—an assurance of support—and a secure expectation of final approbation and reward to the faithful. And lastly, the ministry have a readiness for the work, having 1st, an esteem of it as most excellent—2d, a deep sense of their obligation to answer the call to it—and 3d, a firm purpose to perform the duties of the ministerial office. The discourse was closed with a brief exhortation to consider the gravity and importance of the office, and of the responsibility resting upon those to whom the ministry are sent.

NOTICES OF BOOKS.

The Divine commendation of Abraham; or Parental Duties; and the blessings resulting from their faithful performance. By the Rev. THOMAS HOUSTON, Pastor of the Reformed Presbyterian congregation, Knockbracken, Ireland.

Seldom have we read a book with more entire satisfaction than this. The subject is one of vital interest and great importance, and lies at the foundation of domestic piety, of good order, of ecclesiastical purity and faithfulness, and of national peace and prosperity.

Let the domestic constitution become deranged, and its duties neglected, and, like the worm at the root of Jonah's gourd, the withering and deadly effects will be felt throughout every department of society. The evils at present so alarmingly prevalent—ignorance, infidelity, vice, error, the spirit of discontent and turbulence, the neglect and desecration of the sabbath, &c. &c., may be traced, in great measure, to the defective and pernicious training received by the young. Here, then, reformation must begin; and every effort to turn the heart of the fathers to their children, and the heart of the children to their fathers should be hailed and vigorously seconded. The effort of Mr. Houston to accomplish this, is very able and exceedingly well directed. His work consists of four chapters—*The Nature of parental duties*—*the Mode of performing them*—*the Blessings consequent upon parental fidelity*—and *the Motives and encouragements to the diligent and faithful discharge of parental duties*.

To the list of recent publications by R. Carter, noticed and commended in our last No., we add the following:

1. Connection of Sacred and Profane History, being a Review of the principal events in the world, as they bear upon the state of Religion, from the close of the old Testament History, till the establishment of Christianity—by D. Davidson, in three volumes.

To the generality of readers this work, we think, will be found more interesting, intelligible and profitable than any of similar kind that have preceded it. It contains the substance of larger works, judiciously arranged and clearly exhibited in good Historic style. The author deserves all commendation for his immediate reference to the hand of Divine Providence of the events narrated in his pages, and for the manner in which he shews their bearing upon the Church of Christ. The want of these two important characteristics in most Histories is greatly to be regretted, which renders the work of Mr. Davidson the more desirable. He has in these respects set an example worthy of encouragement and imitation.—We recommend this work to all our readers, and advise them to procure and very carefully read it. Regret, by any doing so, is more than we anticipate.

2. Christian Fragments; or Remarks on the Nature, Precepts, and Comforts of Religion By John Burns, M. D. F. R. S., Regius Professor of Surgery in the University of Glasgow, &c. &c.

Dr. Burns is an Episcopalian, and has chosen as the subjects of three of his Fragments, parts of the service of his church, to which we and most of our readers do not give our approbation. These, however, are but three out of fifty-six topics of religious meditation, and with most of the author's remarks, which are all practical, even here our readers will agree. The work was written at two different times, when the Doctor was under deep affliction, and evinces a highly evangelical and pious frame of mind, exemplifying what it is to be "rightly exercised" by such Divine dispensations. Our interest in the perusal of the volume was increased by the consideration that the author belongs to the *medical* profession. Such works, from others than ministers of the Gospel, are so rare, that one, so excellent as this, from another source is truly refreshing.

3. *My School Boy Days*—

An interesting volume for youth; abounding in lively incidents so narrated, as suitably to impress the mind and influence the heart. Adult readers will be apt, sometimes, to forget that they have passed beyond their "school boy days," or to wish that these could be recalled, so natural and forcible are the reminiscences.

4. *John Huss*—

A brief, interesting and authentic memoir of this early Reformer and Martyr, in which the persecuting spirit of Popery and the sustaining influence of true religion are presented in the mirror of historic truth.

 ITEMS OF INTELLIGENCE.

Case of Rev. C. C. Torrey.—This minister was recently convicted in Baltimore of the alleged crime of aiding in their escape from bondage three negroes belonging to one Heckroste.

The Baltimore Correspondent of the Journal of Commerce says. Mr. Reverdy Johnson, his counsel, worked hard for his client, but could do little, with the law and evidence as they are, to save him. He appealed to the sensibilities of the jury, inviting their attention to the suffering wife of Torrey, who stood by him with the faithful constancy of woman, in the hour of his extremity; and he alluded to what he called his distinguished eminence as a preacher, in the noble, patriotic, slavery-hating State of Massachusetts. He squinted awfully at slavery; discriminated between its legal and moral existence: hinted that he felt more on the subject than it would be proper for him, as a citizen of Maryland, to express; that it has in itself the fearful elements of civil strife, and always had a tendency to involve us in difficulties. "As a mere subject of political economy," said Mr. J. "as a matter of dollars and cents, Maryland would be infinitely richer, if the whole system of slavery could be brought rightfully to an end." He warned the jurors to keep their minds clear from personal prejudice, of which they were in particular danger, on account of the agitation of the subject of slavery at the North, and our sensitive feelings in connection therewith.—"You are not to be blind," said he to the jury, "to the condition of the country; you are not to be deaf to the dangers by which we are surrounded; and I am sure that upon this question of domestic slavery, sooner or later, is to be fought that battle which is to determine whether this Union is to exist or not. * * * Notwithstanding all we may say of it, from the time of our first union, the principle had been universally admitted, that property in man had no existence, except in the laws of men.

Free Church of Scotland.—An abstract of the public accounts of the Free Church of Scotland, from May 18, 1843, to March, 1844, just published, shows that the amounts collected were, for the sustentation fund, £62,461 2s 3d; building fund, £227,836 19s 10d; congregational funds, £41,540 11s 10d; accommodation of the Assembly, £2,893 1s 5d; parish schools, £52,000; total, £418,719 14s 3d.

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THE WAR WITH THE DRAGON

[Continued from page 251.]

9. The dragon wars against the woman and her seed, by promoting schisms and divisions in the Church. His flood breaks the bonds of ecclesiastical organization ; it destroys the attractive principles uniting the parts of the visible body in one. His motto is "divide and make a prey." Zion's charter, on the ground of which she is divinely organized, contemplates her unity. "There are threescore queens, and fourscore concubines, and virgins without number, my dove, my undefiled is *but one*." The militant church should be one in heart, mind, judgment, profession, practice, visible organization and fellowship. Such, we are assured she will be—"when the Lord shall bring again Zion," and, "we all come into the unity of the faith." Till then, the church must expect to be rent and divided by the flood of the dragon.

Schisms were almost unknown under the Old Testament dispensation. One instance only of a complete, sinful and scandalous rupture in the church, which fully broke her visible fellowship—that headed by Jeroboam, who made Israel to sin. Rehoboam and the dominant party with him, were doubtless in fault—their conduct cannot be justified. A question of practical importance arises here. Did the course of Rehoboam and his new court justify Jeroboam and the separating party, in rending the kingdom, and setting up a separate civil government, and a separate ecclesiastical organization and worship? The corruptions of the altars, and the calves at Dan and Bethel, so intimately connected with the consummation of the schism here, as of all schisms, do not necessarily interfere with the question. Apart from all the appendages, and with all its pleas, and all the provocations thereto, the separation was a sinful schism, condemned in the Bible and by all good men: And yet this instance, in almost every feature, answers, as face to face in the mirror, to the schisms of modern times, in so far as the separatists are concerned. The revolters did not use all the means for the re-

dress of grievances, the case and their duty required. They acted with precipitancy and indiscretion; and evidenced ambition and insubordination, which involved them in schism and rebellion. This sinful revolt engendered strife, and was perpetuated by the Jews and Samaritans with the bitterest invective and prejudice till the coming of Christ. The Pharisees, Sadducees, Essenees, &c., though they differed in several points of doctrine, yet they still remained in the same ecclesiastical fellowship, while all with vehemence opposed the common enemy—the schismatical Samaritan sect.

When Anti-christ rose, separation and excommunication became the duty of all true Christians. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. xviii, 4. "But the court which is without the temple cast 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. The saints were no longer to plead with the apostate, heathenish, out-cast church of Rome, as their mother; but to denounce her as a harlot—they were no longer required to seek her reformation, but her destruction—they were required to give her over to Satan, while they called upon God's people to come out of her as a means of escaping ruin—they were to war against her as an open, inveterate, hostile enemy in league with the beast of seven heads and ten horns—as constituting a component part of the complex system of iniquity—as not to be measured by the reed of the sanctuary, but cast out of the pale of the visible church. This excommunication placed the society of Rome in a relation to the true church different from that in which one branch of the true church of Christ stands to another; and the individual christian in a relation to her different from that in which he stands to any branch of the visible church in which he may be born, or in which he may have visible fellowship. And in this respect the relations being different, the duties founded thereon are different likewise. The refusal of admeasurement to the Society of Rome places her in the same relation to the true christian, and to the true church, as the pagans from whom the early christians were commanded to come out, 2 Cor. vi, 17, 18. The witnesses are bound to seek the extirpation of Paganism and Popery, and to deny the validity of their ordinances, organizations, constitutions, and administrations, as never to be reformed. The christian is bound to plead with his mother, the true church, but never with the "*non-churched*" society of Rome. Luther was for a time in error respecting his relation to the popish church, and his duty to her. He was unwilling to be divorced from her, though he denounced the Pope as Anti-christ, and denied his authority. He again and again appealed to her general councils, as possessing lawful authority over him. He at length discovered his error, and obeyed the call, "came out of her," and refused to her a place in the inner courts: and the right of the application of the reed of the sanctuary. Till the rise of the man of sin, and the final apostacy of the nominal church, and her rejection as heathenish and out cast, the saints were bound to plead

with her as their mother, and seek her reform; but afterwards they were required to abandon this course, come out and be organically separate. This separation can never, by succeeding separatists during the whole period of the apostacy of 1260 years, be plead as an example for withdrawing and setting up new ecclesiastical fellowships; unless they assume the position, that by their coming out they "cast out" and refuse to measure the church from which they separated as a part of the inner court—the true church of Christ. And farther:—separatists assuming to be the two witnesses of the sackcloth period, take for granted that previous to their separation, the society from which they withdrew was the only true witnessing church of the prophetic period, and that by separation they bear away with them the testimony, the identity &c.; and therefore, the party left are no longer the church they were before the secession. This opposes two important facts irreconcilable with separating from the two witnesses without the sin of schism.—First;—the promise secures the witnesses from apostacy till they finish their testimony. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days clothed in sackcloth," Rev. xi, 3. Second:—this promise has been literally fulfilled to them for a period of about 1240 years, during which time they have been preserved from apostacy, and from them the witnesses have never seceded, and thereby saved the testimony. And if their identity has been preserved unbroken from secession, separation, or declination for 1240 years by God's faithfulness to his promise, will that promise not be good security for their continuance in wearing the sackcloth and finishing the testimony in the close of the period? Many factions have been made from the witnesses since the days of the early Waldenses, and not one of them has ever succeeded in sustaining its distinct organization and identity,—God has drawn out upon them all the line of confusion.

The spirit of prophecy revealing to the saints the evils that would exist in the true church during the apostacy, warns the faithful of schisms and divisions. With the Lamb, on the mount Zion, stand the 144,000, Rev. xiv, 1, identifying with the measured of the inner court of the temple, Rev, xi, 1.—the whole visible church, distinct from the unmeasured apostacy. Now, apart from these, some of Christ's people are, during the period of the war found in Babylon; and as implicated in schism, they are mercifully called to come out, Rev. xviii, 4. And farther; distinct from the measured with the Lamb on the mount, yet included in the number, prophecy recognizes, during the period of the war with the dragon, two witnesses *with the Lamb in the battle field*, and who prophecy in sackcloth, who will be slain at the end of the war, lie dead three days and a half in the street of the great city, and eventually overcome by the blood of the Lamb and by the word of their testimony. With the close of the war and the subsidence of the flood, divisions in the church soon come to an end forever.

Since the reformation, Satan's steady aim has been to drive the church to extremes. Taking advantage of the spirit which anima-

ted the reformers in coming out from Babylon, he has to a lamentable extent separated them from one another. In contending against the common enemy, they have been borne away by the current of popular feeling to overlook the importance of the unity of the church, and to neglect the means of preserving it. Soon the spirit of faction broke out among the reformers of the sixteenth century, which has raged with wild and alarming fury till the present day; and still the flood seems destined to swell with higher and more destructive waves. In striving to avoid the pernicious rock Scylla, they have borne the vessel into the dangerous whirlpool of Charybdis. John Calvin, surpassing all his contemporaries in the grandeur of his conceptions, and possessing a mind capacious and accurate, embracing the present and future interests of the church, projected a plan for the scriptural and permanent union of all the churches of the reformation, and for concentrating the strength of all protestant nations against the common enemy. Few laboured in this cause with the enlightened zeal of the Scottish Commissioners to the Westminster Assembly. The Church of Scotland exceeded all the Protestant churches in laudable and persevering efforts to bring the several churches into one ecclesiastical organization, and to a uniformity in doctrine, worship, discipline and government upon a covenanted basis. The deeds and days of her solemn league and covenant will not soon be forgotten by the enlightened friends of a covenanted cause—the true sons of a venerable covenanted ancestry. And when those giants—the valiant of Israel, in the use of scriptural means and under the influence of the best motives, failed to stem the torrent of the dragon's flood, dividing the church, what can we expect from the unscriptural means so often since used, and with motives apparently not the purest? Indeed, we have little to hope from the babel building of the present day for uniting churches, but the confusion of tongues, and the wider dispersion of the misguided builders. The work of confusion and disunion is going on—the flood rages—the churches already torn into almost innumerable divisions, are dividing and subdividing, and schisms and divisions form the most prominent features of the signs of the present times.

J. B. J.

REVIEW OF G. SMITH'S CONSTITUTIONAL ARGUMENT ON
SLAVERY.

Mr. Editor.—With the family quarrels that distract the ranks of abolitionists, I have no disposition to meddle. But, true it is, that the Garrison party so much blamed by their brethren, has in one point far the advantage. They maintain that the constitution of the United States is a pro-slavery instrument. Had this self-evident fact, been acknowledged and acted on, in the beginning of the anti-slavery campaign, much more would have been done towards making slavery ring its departing knell. It is matter of regret, that

many of the liberty party, both by lecturers and the press, have come out and declared that the constitution of the United States is an anti-slavery instrument. Among these G. Smith stands prominent. He has wielded his pen and employed the weight of his character in defending what is indefensible, and given currency to opinions hostile to the Bible, and the plain meaning and acceptation of language. Mr. S. asks, "why should we regard the federal constitution as pro-slavery? Is it because it did not specifically provide for the overthrow of slavery in the United States?" His argument is, "Neither did it provide for the correction of other vices, such as gambling and drunkenness." These are comparatively of a local and personal nature. If the constitution were what it ought to be, provision would have been made for the suppression of all vice. But slavery is a national evil. The compromise made between liberty and slavery in the formation and adoption of the constitution, made slavery a national sin. It is no wonder that the constitution makes no provision for the suppression of lesser evils when it guarantees slavery, among the greatest of all evils. But it is said that so far from this, the very name of slave or slavery does not pollute its pages; therefore it is an anti-slavery instrument. By the same reasoning, the word Trinity is not found in the Bible, therefore the Bible is an anti-trinitarian instrument. Though the word Trinity be not in the Bible, that the doctrine is there cannot be successfully denied. Though the word slavery be not in the constitution, the doctrine is there; so plain, that none can deny it successfully. Again it is asked, "Is it because that it (the constitution) guarantees slavery?" Often, says Mr. Smith, have I read of these guarantees, but I have never seen them in the constitution. Surely, this is among the strange things of our day. G. Smith cannot find a single line in the constitution in favour of Slavery! We cannot for a moment suppose that he never read it; no. But notwithstanding, let it not be supposed that such a thing is not there, though in the present case it cannot be found. Under the very first article, the constitution not only guarantees slavery, but offers a premium for it in what is usually called the three-fifths principle. To use the language of Mr. Jay, by that instrument (the constitution) a larger proportional representation in Congress, and a larger vote in the election of the executive was accorded to the slave-holding, than to the other States; twenty-five members from the slave holding states, are in Congress above the fair representation of the free inhabitants, in direct violation of the fundamental principles of a true republican form of government. This guarantee, this violation of first principle, this premium for iniquity, is so plainly taught under the very first article of the constitution, that he that runs may read. Yet we are told that in it slavery cannot be found. Again, the constitution gave a plenary indulgence to carry on the slave trade for about twenty years—a license to plunder, steal, and drag the unoffending African from his native vales; either to die by suffocation in the middle passage; or drag out his miserable existence under the lash of his taskmaster: yet not a line guaranteeing slavery can be found in the constitution!

The illustration employed in obscuring the truth of this article is entirely sophistical. "I enter partnership with a drunkard, but I stipulate with him, that after six months he must drink no more liquors." This is a private local matter, and fails in application; but even this cannot be called a temperance agreement, because it gives license to drink. A fair illustration would be, I enter into partnership with the specific agreement, that after six months, my partner will cease stealing, kidnapping, &c., but during six months, he may steal children from their parents, wives from their husbands, and sell them to the slave dealer. Could such an agreement be an anti-slavery agreement? Nay, the Divine command is cease from doing evil; cease now, no indulgence can be given to sin, unless you adopt Popery. All that enter into written agreements to sin are doubly guilty: it is a large draft on the credulity of the public; to tell them in the face of this license to sin, that the constitution of the United States is an anti-slavery instrument.

Again, the constitution makes provision to quell insurrections, and domestic violence. It may be freely granted that this may refer to the quelling of others, besides slaves; but its general application is to enable the slaveholder to retain by force his slaves in duration vile. Hence we hear so much by southern men, about their domestic institutions; to secure them from the dangers to which they must necessarily be exposed, &c. &c. The constitution binds freemen to suppress the slaves from asserting their liberty, from seeking to obtain what God has endowed them with, "life, and liberty, and the pursuit of happiness"—and after all we are told that the constitution is an anti-slavery instrument! Tell it not in Gath.

Again, under the fourth article, provision is made for surrendering the escaped slave, "No person held to service or labour, in one State escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due." This article seems somewhat difficult, even in the hand of Mr. Smith, to be moulded into an anti-slavery article. The old sophism is here brought forth, that the slave is a chattel and not a person, and consequently this section relates to apprentices, and not to slaves. It is painful to see such evasion. The constitution under the first article, calls them persons; "three fifths of all other persons." The objector well knows this; slaveholders call them men—hence in their advertisements; "Ran away on such a night, my man—a Blacksmith by trade, &c." A plain reader would at once conclude, that this Blacksmith must be a man. No person unprejudiced could easily mistake the meaning of this article, apart from its uniform application, in remanding back the runaway slave to bondage. Another common evasion of this plain section is, that granting it means remanding back the slave, it is contrary to the law of God, and consequently is null and void. This shows the difficulty of wresting the plain meaning of language, in shielding from the charge of inconsistency. A man swears in his oath of office to preserve and protect the constitution of the Uni-

ted States, just as it is, without exception, in the plain acceptance of language, and yet its slavery and infidel parts are null and void ! It may be admitted that in *foro conscientiae*, it is so. But it is popery undisguised to swear to an instrument with mental reservation. Belarmine never required more than this : it is a deception, it is dishonest both in the sight of God and man. But popish dogmas are becoming quite common. Another evasion. That we should understand the constitution, as they who adopted it understood it. It is not easy to understand what the evader here means. Mr. Smith admits, that among the framers of the constitution there was a part that intended it should carry the pro-slavery meaning ; and the rest were at least willing to seem to intend it. If this means any thing, the evader is on both sides ; a very convenient position truly ; and it has one advantage, he is sometimes right. It is painful to reflect on such trifling. It is no matter what the private views of even the adopters were ; it is nothing to us ; the point is, what is the plain meaning of the instrument adopted—it is this, the officer swears to preserve and maintain, and not the private views of individuals. Those who apply this panacea to relieve their conscience from the charge of swearing to support slavery, could live comfortably at Rome ; swear to all the mummeries of the old mother, for there are some things right, even in the decrees of Trent ; while most of them are alike opposed to the Bible and common sense. Finally. It is asked how have these pro-slavery parts of the constitution been understood, and applied in our courts of law ? This certainly is a fair test. It is by its application that we obtain the correct meaning of any law either in church or state.

Every one knows, or may know, that in all our courts from the highest to the lowest, these parts of the constitution relative to slavery, with scarcely an exception, have been applied for the supporting of slavery, in guaranteeing to the slaveholder his constitutional rights, obtained in the compromise : this has been the uniform practice north and south. But Mr. Smith in this remarkable pamphlet, tells us, " true, but all our courts, all our judges, all our jurists, all our Senators and even Clergymen, are involved in the public sentiments of the country, bewitched by slavery." This is the boldest sweep I ever read in defence of the United States' constitution.—Charge all our judges and jurists and senators with being governed by the fluctuating sentiments of public opinion in the discharge of the great trust committed to them—administering justice, at least where slavery is concerned, not by the laws they had solemnly sworn to support, but by public sentiment ; in other words, they and all their predecessors for near half a century have on this point violated the constitution ! This is not a great compliment to our Marshals, our Spencers, Kents, Jays, M'Leans, and others of similar character—men of the first integrity, extensive legal knowledge and some of them (if biography be correct) of true piety—that they have violated the constitution, and of course their oaths to maintain it. Would it not be somewhat difficult to draw the line between this charge, and perjury ? Few men of sense it is hoped will believe this charge, even against the present

courts. These arguments shew the impossibility of defending the constitution from the charge of slavery.

The pamphlet under review has been instrumental in leading others to sin. It is thought by those who want an apology, that it affords an indemnity against the charge of supporting slavery, by swearing to the constitution. It is eagerly applied as a plaster to ease the conscience. But to those who will take time to reflect and examine, it is harmless as old Priam's spear. But the greatest evil is that it necessarily operates against the slave: towards him, it is evil, and that continually—it exasperates the slaveholder, because it is an arrogant denial of the plainest fact, and it grieves the best friends of the slave. From the present state of things, I can see but dull prospects for the slave. The political course of all parties, shews that they are all mad on their idols. Wisdom, common sense, and the law of God, call on them to purge the constitution from slavery and infidelity; then would slavery necessarily disappear; then might impending judgments be averted. But my only hope for the emancipation of the slave is, that God still reigns, and when he comes to be avenged on such a nation as this, infidel constitutions, wicked laws, and their abettors, will be like the briars and the thorns before him in the day of battle.

J. F.

CHRISTIAN ZEAL.

The word zeal, literally signifies ardour, or warmth. As ardour may be felt in any cause, bad as well as good, zeal may be a good or bad thing therefore, according to the character of the object, in the promotion of which it is felt. Therefore, the apostle says, "It is good to be zealously effected in a good thing." Paul was exceedingly zealous for the religion of the Pharisees, while he remained a Jew, and impelled by this affection, he persecuted the disciples of Christ unto prison, and unto death; and breathing out threatenings and slaughter against all who called upon this name, he pursued them even to foreign countries. But, though he was conscientious in the exercise of his zeal; yet it was an ignorant zeal, and being directed against the cause of God and his Son, was a wicked fighting against God. The Jews, in the days of the apostles, were actuated by a zeal for God, but it was not according to knowledge. Our blessed Lord, as he exhibited the perfection of every virtue, so also his zeal, in particular, was very manifest. When he observed the temple of God converted into a house of merchandize; yea, into a den of thieves, He was transported with an unwonted warmth of feeling, and laying aside his usual gentleness, he made a whip of small cords, and drove out the buyers and sellers from the sacred edifice, and overthrew the tables of the money changers, and of those who sold doves, and said, "it is written, my house shall be called a house of prayer for all nations, but ye have made it a den of thieves; and He would not suffer that any man should carry

so much as a vessel through the temple." This manifestation of burning zeal brought fresh to the minds of his disciples, that declaration of Scripture, "The zeal of thine house hath eaten me up." But although his zeal was, on this occasion, vehement, it was pure: it was not disproportioned to the object which called it forth, nor had it any mixture of selfish passion; which too often mingles with, and vitiates, in a certain degree, the best zeal of man. Zeal is easily counterfeited, and that which is spurious, often gains the applause of men, because the true motives from which it proceeds are not perceived. All religious persecution proceeds from a misguided zeal—In this there is commonly a double deception. The cause for which this zeal is felt is not, indeed, the cause of God, but some human invention or institution; and the zeal itself is unauthorized, even if the cause were ever so good, when it induces men to usurp the authority over conscience, which is the prerogative of God. A zeal for God's glory, and a zeal for his truth and the purity of his worship and sacred institutions, is laudable and virtuous. Indeed, the love of God cannot exist in vigour, without producing such a zeal. No one can sincerely love another without feeling concerned for his honour and interest. In proportion, then, as our love to Christ is lively, will our zeal for the honour of his cause, his name, and his truth, be warm.

God sometimes makes use of blind and selfish zeal to accomplish his own purposes of vengeance against a sinning people. This was remarkably the fact in the case of Jehu. He was a proud and cruel man, but as Israel had transgressed the law of God so enormously, that condign punishment could no longer be delayed, the Lord directed that Jehu should be anointed king. And he, actuated by his own ambitious and vindictive spirit, showed no mercy to the idolatrous kings and false prophets. And, proud of his own acts, he cried out, "Come see my zeal for the Lord of Hosts." But after destroying the priests of Baal, Jehu became himself an idolator, and provoked the wrath of the Almighty so that his family were in a short time ejected from the throne of Israel. On which occasion, "The Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, who made Israel to sin."

We have an instance of well-meaning but blind zeal in the two brothers, James and John, who requested their master to call down fire against the Samaritans, who refused to receive them, as did Elisha. On which occasion, our Lord gave them that gentle, but at the same time severe rebuke, "Ye know not what manner of spirit ye are of." Many seem to think that where there is a burning zeal there must be sincerity; but the cases which we have adduced will show that a spurious zeal may be as fiery as that which is genuine. And often it burns with a fiercer flame, because it enlists human passions on the side of a false religion; and these being

gross and violent, make a much greater blaze than the pure flame of holy zeal, although this be lit up from the fire on God's altar.—The love of God, which feeds and nourishes this zeal, however intense, is a gentle affection.

There is, however, in pure zeal, a strong feeling of holy indignation against every thing which tends to the dishonour of Jehovah. As Christ himself looked around with anger on the Jews, on account of the hardness of their hearts; so real Christians may be angry and yet not sin. They may feel and ought to feel, a holy indignation against every thing which tends to subvert the truth, or pervert the glorious gospel of Jesus Christ, and every thing which corrupts the purity of God's worship, or relaxes the obligation to Christian holiness. Christian zeal, therefore, leads us to contend earnestly for the faith once delivered to the saints; but not with carnal weapons, but spiritual, even with the sword of the Spirit, which is the word of God. Genuine zeal does not aim at the destruction of persons, or at inflicting any wound on the character and feeling of errorists; but at the destruction of their errors.—“Love worketh no ill to his neighbour.” Christian zeal will not enter into useless logomachies, nor strive about things of no profit, but to the subverting of the hearers; but will endeavor to instruct opposers with meekness. A holy zeal will set itself with unflinching fortitude against the torrents of iniquity which often threaten to inundate the land, not by concentrating all energies and efforts against some one vice, while all others, though equally evil, are overlooked; the first should be done, but the latter should not be left undone.—True zeal will not suffer sin to pass without rebuke, though kings should be the offenders. See how it wrought in Elijah, when he met Ahab. And see another example in him who came in the power and spirit of Elias; for having the opportunity, he did not spare a haughty monarch, who was living in incestuous adultery, but rebuked him for this, and for many other evil deeds, although it cost him, first, the loss of his liberty, and finally, his head. Paul also furnishes a noble example of inextinguishable zeal in propagating and defending the gospel, which led him to incessant labours, in attempts to bring both Jews and Gentiles to the knowledge of the truth. This apostle manifested an extraordinary zeal for his own countrymen, the Jewish nation; insomuch that he was led to express his feelings in the following strong terms—“I have great heaviness and continual sorrow in my heart, for I could wish that myself were accused from Christ for my brethren, my kinsmen according to the flesh.” Christian zeal is according to knowledge—is pure and disinterested—aims at the salvation, not the destruction of man—burns not with strange fire, but with that kindled from God's altar. Seeks the glory of God, and is ardent in defence of his truth, of holiness, and the purity of divine worship.—[DR. ALEXANDER.]

A LETTER FROM DR. CHEEVER:

TURIN, OCT. 1st, 1844.

This is certainly one of the most beautiful cities, and one of the loveliest regions in all Italy. The magnificent chain of the Alps encircles the plain to the north and west, piled into the heavens, and here and there glittering with snowy summits. The vast, rich plains in the midst of which Turin is situated, remind me of the splendid Vega of Grenada, in the south of Spain. The city is like a gem set in a sea of verdure. It is grandly built, the streets crossing at right angles, comparatively neat, with noble palaces. I arrived here yesterday morning, having enjoyed the beautiful scene of the rising sun upon the glittering range of snowy mountains, revealed in all their grandeur. The effect, in some respects, was almost equal to that produced by the sunrise from the summit of the Rigi.

There are plenty of churches here, and some of them are beautiful. Last evening the church of La Croix was crowded to suffocation, to witness a splendid illumination of the altar, and to listen to an accompanying service, which I took to be a mass and requiem for the dead. I should think there were at least 600 wax tapers glittering around and behind the altar, and the effect was very imposing. It was one of those spectacles, by which the hold of the Roman Catholic religion is maintained upon the senses of those over whose hearts and minds it would otherwise speedily lose its influence. I think the number and attentiveness of the worshippers in the churches daily, are greater than they were a few years ago.— And the number of priests that I have encountered, both here and in Milan, is almost incredible. Standing in the great Cathedral of Milan, and admiring its beauty and grandeur, and witnessing the crowds of worshippers continually going in and out, one is forcibly impressed with the conviction that nothing but the omnipotent power and grace of God can overturn this gorgeous system of the Man of Sin. Indeed, the hold which such a splendid temple maintains upon the common mind, is almost as great as that which the temple of Jerusalem possessed upon the Jews; and perhaps, as in the case of the Jews themselves, nothing but the destruction of the temple will serve to release the people from the bondage of its worship. What could a reformer do, thought I to myself, if he should stand up here and proclaim the true gospel of the grace of God? A single high mass, with its gorgeous ceremonies, would be sufficient to erase the most powerful sermon from the heart and conscience. But no! another voice answers, if the grace of God accompany the sermon, even a weak preacher of Christ and him crucified could overturn the altar, the mass, and the ceremonials together from their throne in the minds of the people.

This, then, is our only hope for Italy—the grace of God through our Lord Jesus Christ. It is in vain, otherwise, that we labor for the redemption of this kingdom; and all that we can now do is but preparatory work in waiting for the time when it shall please God

to pour out his Spirit. The work of the American Society in behalf of Italy, so far as it can work at all, must be very cautious, and confined ; but if it is instrumental in preparing a few books, such as Italy now needs, and in putting them in the way to be disseminated through the country, this will be part of the highway that must be thrown up for the advancement of the gospel. This will be to cast out some of the stones that now lie in our path, in the ignorance and superstition of the people.

You are aware of the Cyclical Letter of the Pope against the American Italian Society, and the Bible Society together. It is a high honour which his Holiness confers upon the infant association in behalf of Italy, in placing it beside the Bible Society, to level his anathemas against it. The formation of the Italian Society has evidently produced great surprise and fear in the minds of the Romish ecclesiastical authorities, I have heard the Society often spoken of here, in this region, and I am informed from such a source that I cannot doubt the correctness of the information, that the Constitution of the Italian Society was seen lying on the table of the Pope, with the names of its officers before him. The imagination of his Holiness has conjured up a great monster out of that Constitution, and what I fear at present is that a great impulse has been given to the vigilance of the priests and their police, so that for some time it will be tenfold more difficult and dangerous to smuggle light into Italy, than it has been before.

In my way, by the wonderful pass of the Splugen, into Italy, I travelled on the borders of the Swiss canton of Ticino, where the government being liberal, though the religion is Romish, there is much greater freedom of thought and of the press, than in Italy itself, on which it immediately lies neighboring. At Lugano, for example, one of the three chief towns of the canton, there are no less than three newspapers published, advocating democratic principles, and it is said, not unfrequently attacking the government of Austria and Sardinia. There are here, also, several printing establishments which send forth cheap editions of works prohibited in Italy. Here, then, is a most important channel through which useful books may be introduced among the Italians, to remove their prejudices, enlighten their minds, and instruct them in the principles of the gospel of Christ. Since I have come to Turin, I have been told of a work strictly prohibited by the Sardinian government, for the exclusion of which from the kingdom orders were given for the greatest vigilance at all the outposts, but of which a copy has just been found, in the very heart of the country. The king was very much enraged to find that all the watchfulness of his police had thus been successfully eluded ; and though this is but a small matter, I mention it to show with what facility prohibited books can still, even amidst all the precautions of tyranny and superstition, be thrown into the private abodes of the people. The king and the priests seem to regard the Scriptures, and the works which possess in the greatest degree, their light and purity, as Pharaoh and his magicians regarded the frogs of Egypt, which came up into their chambers.

Owing, doubtless, in part, to the discovery of such works among the inhabitants of his kingdom, and also to the anxiety inspired by the existence of a Society abroad in behalf of Italy, to enlighten it, new measures have been taken to secure the Sardinian dominions against the incursions of the light. A circular has been issued, of the 18th of August, in reference to copies of the Scriptures and other books, under the authority of which even the English Bibles of English gentlemen and families, travelling through Sardinia, have been seized and taken from them. If the British government will submit to the imposition of such insults upon its subjects, it would perhaps be no more than may be expected from a government which basely refuses to protect the English missionaries and their benevolent labors in the South Sea Islands. But it is an outrage and an insult to which no free and Christian government should for a moment permit its citizens to be liable. Just think of it! A private Christian forbidden to take with him his own copy of the Scriptures, in his own language, for his own use; or farther still, suffering the seizure of the "bread of life" from himself and his children, by the sovereign of a petty state, despotic and priest-ridden! Now this is but an example of the insolent and triumphant manner in which Romanism, like the great red dragon, is rearing itself just now, rampant over the world. Here is Giant Grim, coming out of his cave, and not merely biting his nails, but roaring and biting the Pilgrims.

An English gentleman with his daughter, entering Sardinia, have lately had their Bibles taken from them, or rather, his own, under reference to the same circular letter of which I have spoken. It was not, however, without great noise and resistance that he suffered it to be seized, and at length, when all his remonstrances were of no avail, he compelled the officer to give him a receipt for his Bible on the spot, and to promise that it should be restored to him. The following is a copy of the receipt:

"The 18th of September, have been retained at the Dogany of St. Remy, a Bible and a Prayer Book, in the English language. NEANI VEDIT.
Circular of the Directory of Turin, 18th August, 1844."

St. Remy is the village just on the other side of Grand St. Bernard, where all travellers are stopped and searched for contraband articles. On returning to Geneva, this gentleman found that his resolute remonstrances, and his receipt had had some effect, for his Bible had been safely transmitted to his place of residence. He was not suffered to keep it in Sardinia, but it was taken charge of, put under arrest, and conveyed beyond the limits of the country as a prisoner, a dangerous enemy, and then set at liberty! Now, you may take this in America as a fit comment on the assertion of the priests there, that the Romish Church does not prevent the people from reading the Scriptures. I passed this same village of St. Remy myself, in crossing the Grand St. Bernard, a few weeks ago, and my little knapsack was thoroughly examined, but neither my guide-book, which the officer took to be a book of prayer, nor a pocket edition of the Epistle to the Romans, which I had with me, were taken from me, and I suppose this freedom was because the new circular had not then been issued.

It is difficult to say to what extremes the new spirit of intolerance and bigotry in the Romish Church may go, or what evils God may yet permit it to accomplish. I have many things to tell you, but must stop now. It is a gloomy, lurid fire, that is lighting up the horizon in many directions, and the signs are portentous of a fearful storm. God grant that we may be found watching !

THE JEWS A MOST WONDERFUL PEOPLE.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, reproving our dulness of understanding and our blindness of heart ? What if these things are marvels ? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people ? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders ? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea ; the angels' food ; the rock that followed them, the garments which waxed not old, and the feet that swelled not ; the opening of the earth ; the fire from heaven ; the parting of the waters of Jordan ; the walls of Jericho ; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one 'as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable ?' (Hebrews xi, 12.) What more mysterious than the way by which they were led out of Egypt on the exact day foretold four hundred and thirty years before ? (Exodus xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years ? (Jer. xxv. 11, 12 ; xxix. 10 ; compared with Ezra i., ii.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy ? Once the wonder of the world—now not one stone left upon another ; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people ? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now 'an astonishment, a proverb, and a byword among all nations,' (Deut. xxvii. 37,) whither the Lord has led them ; once the freest of all nations, so that their boast was, that they were never in bondage to any man, (John viii, 33), yet brought successively under the yoke of Chaldeans, Medes,

Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people ! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly ; though stricken sorely, yet not annihilated ; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the apostles. And though subjected to whip and scourge, and scorn and contumely, their enemies, and they who have been themselves abased ; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. ‘ Blessed is he that blesseth thee, and cursed is he that curseth thee.’ (Numb. xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xlv. 28.) Hath he smitten him, as he smote those that smote him ? Or is he slain according to the slaughter of them that are slain by him ? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know ; they are marvellous in our eyes : but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their open eyes, and heard with their ears, and unto whom their fathers have told it, This hath God wrought.

STATE OF RELIGION IN FRANCE.

Rev. Dr. Monod, writing to the *Scottish Guardian*, says :—Jesuitism is gaining ground gradually, and under its baneful influence the apostate Church of Rome is resorting to all the superstitions, idolatrous practices, and dark lies of the middle age. With great pomp our blessed Lord’s *coat without seam* has been exhibited a short time ago at *Argentueil* near Paris ; and the *coat without seam* is also at this very moment the object of the idolatrous worship of hundreds of thousands of deluded souls in Germany ! You have no idea of the number of foolish miracles proclaimed in this country. Among the rest there is a letter, professing to be addressed by Jesus Christ to all faithful ladies and gentlemen, promising remission of sins to all who read it devoutly, and carry it about in their pockets ; and denouncing damnation to those who do not believe in it. People are cured of diseases by the Holy Virgin, and a woman has been heard exclaiming, in the presence of the *holy coat*, “ Holy Virgin, pray for us ! Holy Joseph, pray for us ! HOLY COAT, pray for us ! ” At Geneva, a M. Guillard, belonging to the order of the *Freres Ignorantins*, has been converted to the

gospel. A few days after, he was carried off, and he has not since been even heard of! But enough of this. I will conclude with something better.

Angers is one of our towns where the Roman heresy seemed most deeply rooted. A faithful minister of Christ, Mr. Puaux, went there a few weeks ago, and announced public lectures against popery. He gave a series of most able and forcible lectures on the following points:—The Church of Rome has neither authority nor unity; the pre-eminence of Peter is contradicted by the Bible; his episcopacy at Rome is a fable; apostolic succession is a chain fifty times broken; the Church of Rome is a heretical Church.—The place was constantly crowded to excess, and a deep agitation has been created in the town. M. Puaux has left it with the blessings of thousands and the cursing of the priests. He intends going back to Angers shortly, and good hope is entertained that a numerous evangelical Church will soon be collected in that place. In *Vallais*, where you are aware a revolution in favour of pure Popery has just taken place, the new constitution prohibits Protestant worship, *even in private!* This is Rome, and may serve as a lesson and a warning to the good people who persuade themselves that she is altered for the better. Our legally established churches in France go on as they did, divided between the gospel and rationalism. The two parties are, humanly speaking, of the same thought; but the final victory must belong to those with whom is the Spirit of God. Meanwhile the contest is warm, and is carried on on both sides with zeal, as far at least as zeal is consistent with unbelief.

THE FIRST COVENANT OF SCOTLAND.

(Subscribed at Edinburgh, on the 3d of December, 1657.)

We, perceiving how Satan, in his members, the Anti-christs of our time, cruelly doth rage, seeking to downthrow and destroy the evangel of Christ and his congregation, ought according to our bounden duty, to strive in our Master's cause, even unto the death, being certain of the victory in him: the which, our duty being well considered, we do promise before the Majesty of God and his congregation, That we by his grace, shall with all diligence continually employ our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God and his congregation; and shall labor at our possibility to have faithful ministers, purely and truly to minister Christ's evangel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers, and warring of our lives against Satan and all wicked power that does intend tyranny and trouble against the foresaid congregation. Unto the which holy

word and congregation we do join us ; and also do renounce and forsake the congregation of Satan, with all the superstitions, abominations and idolatry thereof ; And moreover, shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his congregation, by our subscription at these presents. At Edinburgh, the 3d day of December, 1557 years. God called to witness.

THE FRIAR AND THE NIGHT WHISPER.

While Mr. Welch was minister in one of the *French villages*, one evening, a Popish friar, travelling through the country, because he could find no lodging in the whole village, addressed himself to Mr. Welch's house, and begged the favour of a lodging for that night. The servants informed Mr. Welch, who readily consented ; but as he had supped, and family worship was over, he did not see the friar, but retired to his room. After the friar had supped, the servant showed him to his chamber, between which and Mr. Welch's there was but a thin deal partition. After the friar's first sleep, he was surprised with hearing a constant whispering kind of noise, at which he was exceedingly frightened.

The next morning, as he walked into the fields, a countryman met him, and, because of his habit, saluted him, asking him "where he had lodged that night ?" The friar answered, "with the *Hugonot* minister." The countryman asked what entertainment he met with. The friar answered, "very bad ; for," said he, "I always imagined there were devils haunting these ministers' houses, and I am persuaded there was one with me this night ; for I heard a continual whisper all the night, which I believe was nothing else than the minister and the devil conversing together." The countryman told him he was much mistaken, and that it was only the minister at his night prayers. "O," says the friar, "does the minister pray any ?" "Yes," said the countryman, "more than any man in *France* ;" and if you stay another night with him, you may be satisfied. The friar returned to Mr. Welch's house, and, feigning indisposition, begged another night's lodging, which was granted him.

After a while, Mr. Welch came down, assembled the family, and according to custom, first sung a psalm, then read a portion of the Scriptures, which he briefly expounded, and then prayed in his usual fervent manner ; to all which the friar was an astonished witness. At dinner the friar was very civilly entertained, Mr. Welch thinking best to forbear all questions and disputes for the present. In the evening, Mr. Welch had family worship, as in the morning, which occasioned still more wonder in the friar. After supper they all retired, the friar longing to know what this night-whisper was. He laid awake till Mr. Welch's usual time of night for rising to pray ; when, hearing the same whispering noise, he crept softly to Mr. Welch's door, and there heard not only the sound, but the words distinctly, and such communications between God and man

as he knew not had been in the world. Upon this the friar waited for Mr. Welch to come out of his chamber; when he told him, that he had lived in darkness and ignorance till this time, but was now resolved to give himself up entirely to Mr. Welch's teaching and declared himself a Protestant. Mr. Welch, congratulated him upon his better understanding, and exceedingly encouraged him; and it is said that he lived and died a true Protestant. "This account I had," says his biographer, "from a very pious minister who was bred in Mr. Welch's house in France."

MASSACHUSETTS AND SOUTH CAROLINA.

There has arisen a case of extreme interest between these two States. The Legislature of South Carolina enacted a few years ago, a law prohibiting the visit of any colored seamen to the ports of the State. Under this law several free colored citizens of the State of Massachusetts, who came out as sailors, and charged with no crime, have been imprisoned or sold into slavery; and the Legislature desirous to test the constitutionality of the law, appointed Hon. Samuel Hoar, one of the most distinguished men and ripest lawyers in the State, a special agent, to proceed to South Carolina, in order to bring a suit in the Supreme Court. A correspondence had before taken place between the Executives of the two States, but to no purpose. Mr. Hoar, the next day after his arrival in Charleston, communicated to the Governor of South Carolina, the object of his agency, viz:—to collect accurate information respecting the number and names of the citizens of Massachusetts, who may have been or shall be, imprisoned under the law above referred to, and to bring suits, in behalf of such citizens, at the expense of Massachusetts, in the Supreme Court of the United States, for the purpose of having the legality of such imprisonment tried and decided. The Governor laid the letter of Mr. Hoar before the Legislature, which passed a series of resolutions, not only unworthy of the dignity of such a body, but breathing a spirit of denunciation and wrath. The following is a copy:

Resolved, That the right to exclude from their territories seditious persons or others, whose presence may be dangerous to their peace, is essential to every independent State.

Resolved, That free Negroes and persons of color are not citizens of the United States within the meaning of the constitution, which confers upon the citizens of one State the privileges and immunities of citizens in the several States.

Resolved, That the emissary sent by the State of Massachusetts to the State of South Carolina, with the avowed purpose of interfering with her institutions and disturbing her peace, is to be regarded in the character he has assumed and to be treated accordingly.

Resolved, That his Excellency the Governor, be requested to expel from our Territory the said Agent after due notice to depart, and that the Legislature will sustain the Executive Authority in any measures it may adopt for the purpose aforesaid.

Mr. H. was frequently informed, sometimes by friends and sometimes by others, that he could not remain, and was advised, urged, and threatened, to induce him to leave. He still answered in substance that he had been sent there on lawful business by the Government of Massachusetts, and that he could not leave until he had at least attempted to perform that business. Meanwhile there was ground to suppose that a mob would attempt his life. And, indeed, he was saved from violence only by a number of influential persons, among whom were some personal friends, coming to him and in measure compelling him to go on board the steamboat for the North, and by the presence of his daughter who accompanied him. Mr. H. thus expelled from the State, returned home, and has since communicated to the Governor of his State, a statement of his proceedings, treatment and expulsion. The Governor has sent a special message on the subject to the Legislature of Massachusetts, with Mr. Hoar's statement, the above resolutions of the South Carolina Legislature, &c. There are grave questions arising from this transaction, not only relating to freedom, the rights of the North and colored men, but to the relation of the different States to each other. We will await, with interest, the result.

SUSPENSION OF BISHOP ONDERDONK OF NEW YORK.

After a protracted trial on various charges of UNCHASTITY, the Rt. Rev. B. T. Onderdonk, bishop of the Protestant Episcopal Church in the diocese of New York, has been suspended from the office of Bishop and the functions of the sacred ministry. Able *legal* counsel were employed on both sides; Seventeen Bishops constituted the Court, and after the counsel were heard, the judgment was given of GUILTY on most of the specifications brought against him, by the following vote :

Guilty—Bishops Chase of Ill., Brownell of Conn., Hopkins of Vt., Smith of Ky., McIlvaine of O., Polk of La., Lee of Del., Johns of Va., Eastburn of Mass., Henshaw of R. I., Freeman of Ark., 11. And the three presenting Bishops, Meade of Va., Otey of Tenn., and Elliot of Geo., 14.

Not Guilty—Ives of N. C., Doane of N. J., Kemper, Missionary Bishop, De Lancey of Western N. Y., Whittingham of Md., and Gadsden of S. C., 6.

After this result was announced, Bishop Onderdonk submitted a paper, protesting his innocence of intention, but submitting to the decision of the court. The court then proceeded to pass sentence.

After a number of ballots, the vote stood :

For "suspension from all the offices of the Christian Ministry." 9
For deposition, a higher grade of punishment, - - - 8

The following Bishops voted for deposition : Chase, Hopkins, Smith, McIlvaine, Polk, Lee, Johns, Freeman.

The words of the direct act of suspension, after rehearsal of proceedings, &c, are as follows :

It is hereby *ordered* and *declared*, that the sentence of this Court upon the respondent, is the SUSPENSION from the office of a Bishop

in the Church of God, and from the functions of the Sacred Ministry; and this Court do hereby solemnly pronounce and *declare*, that the Right Rev'd. Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and Ministerial functions; and do order that the notice of this sentence, required by said Canon, be communicated by the presiding Bishop, under his hand and seal, to the Ecclesiastical Authority of every Diocese of this Church.

Given under my hand and seal, this the 3d day of January, A. D. 1845.

[Seal.]

PHIL' E CHASE, Sen'r. Bishop,
and President of the Court.

It is a striking co-incidence that the two brothers, H. U. Onderdonk, of Pennsylvania, whose *suspension* we published lately, and B. T. Onderdonk of New York, should, within a few weeks of each other, be thus hurled, for foul conduct, from the most conspicuous position in the most important Episcopal Sees in the United States. High church Episcopalians maintain the dogma, that "there can be no church without a Bishop." Verily, we think, a church "without a Bishop" (diocesan) may be in as good condition, at least, as one over which preside *such* Bishops as these.

OBITUARY NOTICE OF ANDREW GORMLY.

The deceased was born in the county Tyrone, Ireland, in the year 1777. In 1799 he came to this country, and settled in Pittsburgh, where he resided till his death, which took place Sept. 18th, 1844. Shortly after he settled in Pittsburgh, he connected himself with the Reformed Presbyterian congregation, of which Rev. John Black was pastor. His preference of this branch of the church was evidently the result of an acquaintance with, and attachment to its principles. To these he consistently and faithfully adhered while he lived. During the difficulties of 1833 he was actively employed in maintaining the cause of truth against those who were abandoning it. Few men seemed to have a clearer perception of the inconsistency between the principles of Covenanters and the course pursued by the Newlights. In standing fast, he had not only to part with the pastor under whose ministry he had long sat, but also to be ecclesiastically separated from near relatives. He was one of the few, who sought from Pittsburgh Presbytery, immediately after the defection of 1833, supplies of preaching. Though the prospect was gloomy, the little band was not discouraged. He lived to see his expectations more than realized. Though the beginning was small, the latter end has increased. His disease was apoplexy.—In the month of June there was discernable a slight paralysis of the tongue. This increased slowly until three days before his death, when he was violently seized and suddenly prostrated. He has left an afflicted wife and two children, (both married) with the consideration, based on satisfactory evidence, that death to him was gain, to comfort them under their bereavement.

