

# REFORMED PRESBYTERIAN.

### EDITED BY

REV. M. RONEY, A. M.

PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION,

VOL. IX.

BEWEUEGE.

NEWBURGH. N. V.

PRINTED BY J. D. SPALDING.

<sup>&</sup>quot;Ye should earnestly contend for the faith which was once delivered unto the saints."-[Jude.

<sup>&</sup>quot;Bind up the testimony, seal the law among my disciples."-[Isaiah.

## INDEX.

To

## VOLUMB IZ.

					PAG	E.
ALLEGED Erastianism of the Confession	on of	Faith,			16	, 49
Address on Covenanting,						112
Atrocities in Syria, frightful			-			137
Asia, the Seven Churches of ,				2		138
Address on a Scriptural Education, .		G 50		133		145
Acheson, Andrew, Obituary of .			13			166
Alleged Inconsistencies of Covenanters,	&c.			· 1	93.	271
Authorized Metrical Version of the Psalm			•		,	207
Address of Committee on Foreign Missi			20	•	91	210
Acknowledgment,	os,		•		•	261
BOARD of Domestic Missions,				•	199	283
Book of Discipline, the Second,		•	•	100	102,	217
CHURCH of England, the	•			•		22
Christian Courage,		•	3.5	•		47
Convention of Reformed Churches, the	•	•		. ,	10	161
Covenanters, Inquiry into alleged inconsi	ietono		•			271
Conviction of Sin,	isumic	169 01			.00,	202
Canticle of the Covenanters,		•	•			
Committee on For. Missions, Resolutions				•		205
Calcutta, Great Excitement in,	01,	•	•			209
	•	•		•		215
Commission of Synod, the,		•			600	227
Causes of Fasting and Thanksgiving,				•		229
Carnaghan, William, Obituary of, .	į.				•	237
Covenant, Draught of a,			10			241
DEAD, Doctrine of the Resurrection of	&c.		10	, 34,	57,	121
Devotional Spirit, a	•	•		•	31,	135
Daily reading of the Bible,						44
Distinctive Principles, importance of ou	r,			•		169
Draught of a Covenant,			.1.		SE	241
ERASTIANISM of Con. of Faith, Inqu	iry in	to the	Alle	ged,	16	, 49
Education, Scriptural, Address on, .		•				145
FREE Church of Scotland, the, .	•			•		120
Fires,			•			140
Fisher, Rev. John, Obituary, of, .						185
GOSPEL Ministry, Paul's instructions to	the,					, 25
Great Britain,				72, 2	239,	262
Germany, the Ronge movement in,	•					163
God, Trust in,	*6					178
German Catholic Church, the,	•		]	187, 2	14,	238
Graham, Samuel, Obituary of, .	:				37	280
HEADSHIP of the Messiah, the .				222, 2	252,	265
INQUISITOR, an, served rightly, almost						20
Items of Intelligence, 24, 46, 71, 120, 14	12, 167	7, 192,	215.	238. 5	262.	284
Instructive Testimony,						39
Indian's resolution and rebuke, .						42
Inquiry into Alleged Erastianism of Con	of F	aith-	•		16	. 49
Indians, the Choctaw, : .	• • •	,		e .		47
Invalidity of Popish ordinances, .		250	•	20		157
Importance of our Distinctive principles,	•	_ **		50		169
- Postanto of our Plantonic Pillicipies,		•				-00

## INDEX.

Irish and Scottish Synods, .							19
Instrumental Music in Christian Worship	,					197,	27
Infidelity a temporal curse, .						C. W	218
Illinois Presbytery, Resolutions of, .							23:
JOYS of Prayer, the,							4
Jesuits, the						165,	26
KENNEDY, Joshua, ordination of,						-	23
Kirkpatrick, Nathaniel, Obituary of,							237
LETTER to a young niece, .							4
Lovest thou me,							67
Letter from Rev. H. Stevenson,					:		191
McLEOD, Dr. and the Testimony of the	R.	P.	Chi	urci	2,		64
Minutes of Synod,							73
Missionary Fund,							233
Messiah, the Headship of,					222	, 252,	265
Morton, J. W. Ordination of,							260
McCaughan, Alexander Obituary of,		٠.		٠.			282
NOTICES of Books,	•						70
Notices of the Covenanters, : .			0.000		.0.0		180
OBITUARY of John Renfrew, Sen.,						12.11	45
" Andrew Acheson, .							166
" Rev. John Fisher,							185
" Nathaniel Kirkpatrick,						:	337
" William Carnaghan,	760						237
" Samuel Graham, .						12	280
" Alexander McCaughan,			100				282
Ottoman Empire, the,					_		68
Obligation to exercise pecuniary liberality	&c			۲.	· **		173
Ordinations,						235,	
PAUL'S Instructions to the Gospel Minist	rv.						25
Popish ordinances, the invalidity of,					:		157
Psalms, the authorized metrical version of							207
RESURRECTION of the Dead &c., .				1	0. 3	4, 57,	121
Renfrew, John, obituary of,				1000			45
Ronge, movement in Germany, the,						118,	
Rules for Removing and Avoiding Schism,							127
SLEEPING in Jesus,							23
State and Prospects of the Holy Land, .		-				2	23
Slavery,	2		1	42.	144	, 240,	264
Statement of Seminary's Treasurer, .	8.		- 5				114
Schism Explained,		T. (1)	_		_		115
Seven Churches of Asia, the .				•			138
Smyrna, Conflagration at, . :		•		•			167
Second Book of Discipline, the,			•	727	•		217
Sandwich Islands, the,	200	•		•	200	•	239
Switzerland,	٠.	20.	•	- E	•		263
Trust in God,		30		8		15	178
Worcester Asylum, Religion in the, .			•	3	•		47
Waldenses, the,		•	:			•	48
Willson, Rev. S. M. Installation of, .	•		•		•	200	216
What is Friendship.		•		•			279

## REFORMED PRESBYTERIAN.

Vol. IX.

MARCH, 1845.

No. I.

## PAUL'S INSTRUCTIONS TO THE GOSPEL MINISTRY, &C.

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 original design of this epistle was to furnish the youthful evangelist Timothy, with an outline of the character and qualifications of a minister of Christ. The apostle says in the preceding chapter, "these things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God." In connexion with this, the apostle also states the character and qualifications of other church officers. But though originally written to Timothy, as a part of the sacred scriptures, it was also designed by the Spirit of God for the use of the ministers, and church of God in all future ages.

The plan that I propose for the illustration of the text is, First, to consider the instructions given to Timothy: and Second, the hap-

py results of giving heed to these.

The instructions consist of three parts. Take heed unto thyself—and unto the doctrine—continue in them.

I. Take heed to thyself.

1. A minister of religion should take heed to his motives, in entering into, and in the subsequent exercise of his ministry.—
"This is a true saying, if a man desire the office of a bishop, he desireth a good work." The office and the work are good, but a man, to act safely, must take heed to the principles on which he acts in accepting them—he must see that he is influenced by motives that will stand the scrutiny of him that searcheth and tries the reins of the children of men. This is a consideration of the utmost moment; a consideration that may not be neglected by any one who undertakes a work so tremendously important in its consequences,

<sup>→</sup> A Sermon preached before the New York Presbytery, by the Rev. David Scott, at the Ordination of Messrs. J. W. Shaw and J. M. Beattie.

as well as sublime in its character. As itregards a minister himself, purity of motive is indispensably necessary to safety; because it is essential to the morality of his conduct. A course of action may be followed by desirable results; but if it was not the design of the agent to obtain these—or if his motives in seeking them were improper, then, on the first supposition he would not be entitled to any credit for what he did, because he did not design it: on the second, he would be chargeable with immorality, because, the morality of an action is connected with the motives from which it proceeds, and cannot be changed by the effects which follow, and which formed no element in his aims and motives.

The call to the gospel ministry is both external and internal.—
The external call is made by the church which calls to the ministry properly qualified persons, according to the order appointed in the scriptures. This being outward and visible, is obvious to human scrutiny, and is therefore susceptible of the most satisfactory evidence. Without this call no man may assume the christian ministry; whoever attempts to enter it in any other way, runs unsent and uncommissioned. The internal call consists in a man's devoting himself to the service of God in the holy ministry, according to the order prescribed in the word of God—and from proper motives; and as such motives are produced in a man's mind only by the enlightening and sanctifying power of the Holy Spirit, such a call is said to be 'the call of God.'

In the absence of proper motives and aims, there cannot be this call of God. These may be embraced in two things-the glory of God-and the salvation of sinners. And such as have these, have a Divine commission-the call of God to preach the gospel. The immediate end of the gospel is the salvation of sinners. For "it is the power of God unto salvation to every one that believeth." " faith cometh by hearing, and hearing by the word of God." ultimate end of the gospel is the manifestation of God's glory by the The attainment of these Divinely appointed salvation of sinners. ends of the gospel, is the motive which should induce a man to seek the office and work of a bishop. No inferior motives can vindicate him for accepting, or continuing in the exercise of the gospel ministry. These should be the first and the last, the beginning and the end of a minister's motives and aims in his calling: so that he may with a pure conscience be able to say-" We do all things dearly beloved, for your edifying, (2 Cor. xii. 19)-But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption: that according as it is written, he that glorieth, let him glory in the Lord." (1 Cor. i, 30, 31.) "If a man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen," (1 Pet. iv, 11.] It is all-important for a minister of religion to ponder with deep and earnest solicitude the admonition of the text-Take heed to thyself, in respect of his motives and aims. For, in this matter, all important as it is, he may be mistaken.

Perhaps there is nothing in which the corruption of our nature may so easily conceal itself under the pretence of holiness, as our motives: and it is all the more dangerous and deceptive that the line of action is in itself good. Thus, the very excellence of the gospel and its ministry, may, in consequence of indwelling corruption, be used as the means of lulling a minister into fatal thoughtlessness, as to his motives in undertaking the awful responsibilities of his office!—The mere grandeur of the ambassage of Heaven's mercy to fallen men, may so occupy his attention, that he may very much overlook the ends which it has in view, and the motives by

which he should be influenced in undertaking the office.

The gospel ministry is in itself a highly respectable office. Of this idea no man, not even an infidel, can entirely rid himself; and no good man wishes to do it. But this acknowledged respectability may become a snare to a minister. The ambassador of earthly kings is honored among men, and such service is highly covetedhow much more to be an ambassador of the King of kings !-- Not to deal with men's earthly and temporal interests, but with those that are spiritual and eternal. Not to represent an earthly Sovereign, but as an ambassador of Christ to beseech sinners to be reconciled to God! But, a minister may be more taken up with honor of his ministry than with the honor of his Master; more gratified with the respectability which it confers, than anxious to win souls to Christ. He may think more of the standing obtained in society through the means of his office, than the ends for which it was instituted! The man and the minister may be in the foreground of his thoughts, while Christ and perishing sinners may be thrust into a

corner, or entirely forgotten!

Further, the love of literary employment may enter as a large element, into the principles which influence a minister of the gospel. Some men love study for its own sake, and the mental pleasure which it affords. If such a man is not deeply imbued with the power of religion-if he is not impelled by the higher and holier motives of winning souls to the praise and glory of God, he is in imminent danger of settling down on the low and comparatively unworthy platform of mere literary gratification. In the absence of a regard to God's glory and man's spiritual destitution, the circumstances in which a minister is placed, surround him with temptations to indulge in mere literary pursuits. The history of the Church furnishes instances enough of men that have sought the sacred office that they might have time for mere literary employments -of men who endured severe literary toil in departments of study, far removed indeed, from the duties and the occupations of the christian ministry. A toil, which if it had been directed in the proper channel, and urged on by proper motives, might have ranked the labourer high among those " who shall shine as the brightness of the firmament, and as the stars for ever and ever." But, who with all his literary ambition, has not been ambitious to serve God in the gospel of his Son, and thereby turn many to righteousness !-Verily, such shall have their reward !

Again, the love of the world may not be without its influence in the choice of the ministry of reconciliation. It may be considered only in the light of a profession, by doing the assigned duties of which a man may earn an honorable support. Such are like the persons of old who sought to be put into the priest's office, for a piece of bread. Such a motive is most unworthy and debasing.— Worldly-mindedness is a sin often reproved in scripture, and is exceedingly condemnable in a minister of the gospel; and all the more so, if it is allowed to mingle itself with his motives in serving the Lord Christ. Repeatedly, Paul in writing to Timothy and Titus, describes a bishop, as one "not greedy of filthy lucre."-Such love of the world is most unseemly; and the very unseemliness of it, to say nothing of the jeopardy into which a man brings his own soul, if observed by a people, would be enough to vitiate his usefulness among them in the pastoral office. That a minister of the gospel should be supported in his ministry, is as distinctly stated in scripture as a Divine command can make it. " Even so hath the Lord ordained that they who preach the gospel, should live of the gospel." (1 Cor. ix, 14) Christ hath thus provided for the support of the gospel ministry. But let the minister of the gospel always bear in mind, that this is not the end of his ministrythat, it is only the means of supporting him in it. Whenever it is made the end, or occupies a prominent place in his motives, it is unequivocally sinful. For while a minister needs, and is entitled to pecuniary support, as the apostle saith " if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things;" yet, to be influenced to undertake the office from a regard to its emoluments, is unworthy of the christian character, and degrading to the ministry of reconciliation.

It is important to bear in mind that the evil referred to, does not consist simply in the amount of the reward; but in the disposition and state of mind in which the reward is viewed. A greater temptation indeed may be held out to a worldly-minded man in circumstances where the ministry is well paid; but the evil consists in seeking the office for the sake of its emoluments. The existence of the evil is as compatible with the most stinted pittance, wrong from a niggardly people, as with the most liberal and generous support. The evil against which I would guard, is in the mind—in the motives and principles of action. And so far, the apostolical advice is to be applied by the christian minister—Take heed to thyself.— Every minister should be able to say with the apostle "I conferred

not with flesh and blood .- I seek not yours but you."

2. A minister of religion should take heed to his qualifications for the work of ministry. Paul dwells with great minuteness on the varioustopics of ministerial qualification in his epistles to Timothy and Titus, and no doubt for the purpose of furnishing, as well to ministers of the gospel, and candidates for the office in all succeeding ages, as to these evangelists themselves, what qualifications are required of them as Stewards of the mysteries of Christ!

Men should themselves be well instructed before they can be safely entrusted with the instruction of others. An ignorant minis-

try is a scandal to the church, and pernicious to the interests, as well of the community at large, as of her own members. I do not say the respectability, but the usefulness of the christian ministry. demands that ministers of the gospel should possess a general good education-have their minds well trained and disciplined with literature, and have accumulated a large stock in the various departments of knowledge that are required in a liberal education. education of ministers should at least be equal, if not superior to that of any other class of men in the community : otherwise their labours may not prove successful with the intelligent part of society. A superficial education lessens not only a man's usefulness, but it has a direct tendency to make him "a novice"-to fill him with pride and self-sufficiency. It requires all the education that can be obtained, and that sanctified too, by the blessing of the Holy Spirit, as well to keep men from thinking too highly of their own capacities, as to make them useful ministers of Christ. The more highly cultivated a man's own mind is, he will be enabled with the greater ease to communicate to others his views on any given subject .-Simplicity of both thought and expression, which is a primary qualification for aptitude in teaching, is very much the result of high cultivation of mind. "It takes" said an eminently pious and successful labourer in the gospel, "all a minister's learning to make things plain enough to the people."

But above all, a minister of the gospel should "take heed" to make great attainments in the acquisition of Divine truth-that he be well instructed in the law and the testimony-like Apollos, mighty in the scriptures. The word of God is the mine from which he is to dig the treasures of heavenly wisdom, and with which the minds of his fellow men are to be enriched through the medium of his teaching. It is the repository from which he is to draw forth the promised blessings and consolations of true religion for the encouragement of the people of God. And, the armoury from which he is to bring out the spiritual weapons by which believers are to resist the Devil-to war a successful warfare with principalities and powers, and spiritual wickedness in high places; and thus become strong in the Lord and in the power of his might. His mind should be deeply imbued with the principles, and his memory well stored with the truths and facts of scripture, that thereby he may study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Such attainments are made only by long continued assiduity in the study of the Holy Scriptures, accompanied with devout meditation and prayer.

There is no acquisition in the knowledge of Divine things, that will warrant a minister, while he retains health and vigour, to suspend close and continued study: on the contrary, his usefulness is intimately connected with well formed habits of severe application. In the context, Paul says to Timothy, "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee by prophecy and the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them." All this at-

tention, study, and meditation was designed to fit him for greater usefulness in his ministry: for the apostle adds, "that thy profiting

may appear to all."

In this connection I would further add, that prayer is an indispensable means of successful study. It is to be feared that much hard labour, even to weariness of the flesh, is lost through the neglect of this. Mere study, however vigorous and otherwise well directed, if it has not the accompaniment of prayer, wants the secret spring that is necessary to its efficiency and power. For, the more that the studies of a christian minister are mingled with prayers and supplications, the better will he be qualified for his work; and the more successful will his studies and his ministry become .--The maxim of Luther, "Bene precasse, bene studuisse" (to pray well is to study well) is one drawn from experience-the experience of a highly gifted, and exceedingly blessed ministry. And, blessed because remarkably prayerful as well as diligent! Aptness to teach is the great qualification of a christian minister. But the unction of the Holy Spirit, poured out on the soul in answer to earnest wrestling with God, in prayerful meditation and study, gives this aptness to teach. And when obtained, gives to the preaching of the gospel, not the tinsel eloquence of man, but the power of the Holy Spirit. It is then the preacher speaks from the fulness of his own heart, to the hearts of those who hear him-pours forth the truth of the life-giving gospel of the grace of God, from the gushing fountain of his own soul, " not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power."

3. A minister of religion should take heed to diligence in his calling. He ought to be in good earnest, and throw his whole soul into the work: for a slothful and lukewarm ministry can never be profitable to either minister or people. Sloth will destroy the energies of a man's own mind, and disqualify him for usefulness in the ministry; and the result must be, "like priest, like people"—a people over whom spiritual deadness reigns, and no angel of mercy descends to stir up the stagnant pool of their lukewarm affections,

For the attainment of a healthy spiritual activity among a christian people, a diligent and fervent ministry is required-such as Paul enjoins upon Timothy, "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." He that would take heed to his ministry, must thus spend and be spent in the service of Christ. A deep and all pervading sense of the value of immortal souls, and still more, of the glory of God in their salvation only can stir up a minister of the gospel to this required zeal and diligence in beseeching sinners to be reconciled to God .-Who is sufficient for these things? Shall be be more taken up with his own ease or pleasure than with the gathering in of the travail of the Redeemer's soul ? Let this be far from the minister of Christ : for he is called to be diligent in his work-to labour, that Christ may be formed in men-the hope of glory! O, that we who are ministers had more of "the same mind" that was in our heavenly

Master, who came "to seek and to save that which was lost"—who came into our lost and outcast world, that he might save sinuers! Such love alone, can cheer and animate us to be instant in season and out of season. The command addressed to every one of us, is take heed to the ministry which thou hast received in the Lord, that

thou fulfil it.

4. A minister of the gospel should take heed to the cultivation of grace in his own soul. He is by nature a sinner, and like every other sinner, needs to become a subject of Divine grace—needs to be justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God." And, he needs grace specially for the work of the ministry. An earthly-minded and carnal ministry is a solecism in religion, that is equally dangerous as it is criminal—a plague-spot in the heart of the Church; from which the foul lepro-

sy of sin spreads itself throughout the flock !

Without grace the work of the ministry must become carnalized in a man's hand. The very fact that he is called by his office to deal continually with Divine things must have a hardening effect upon his mind, if he is unsanctified. And unless the lamp of his own graces is kept well trimmed and brilliant, (though a christian,) he is in danger of becoming formal and perfunctory in his ministry.-A carnal world pressing upon him from without; and the regularly returning calls of official services, if there is not great watchfulness and endeavors after personal growth in grace, must have an unhappy effect upon his own mind. He is in danger of being satisfied with a mere functional routine of duty, much to the neglect of that spirituality which should pervade his own mind; and the attainment of which in the minds of others should be the great business of his ministry! The following quotation well expresses our ideas on this point, " Perhaps we can call to mind a time, when our views and aims were fixed upon a standard of almost unearthly elevation, and contrasting these with our present state, we are startled at the painful change. And besides intimacy with the world, other causes have operated in producing this deterioration in the spirituality of our minds. The study of truth in its dogmatical more than its devotional form, has robbed it of its freshness and power, daily, hourly occupation in the routine of ministerial labour has engendered formality and coldness; continual employment in the most solemn duties of our office - such as dealing with souls in private about their immortal welfare, or guiding the meditations and devotion of God's assembled people, or handling the sacramental symbols, the water of baptism, the bread and wine of the Supper-this gone about with so little prayer, and mixed with so little faith, has tended grieyously to divest us of that profound reverence and godly fear which ever ought to possess and pervade us. How truly and with what emphasis we may say, 'we are carnal, sold under sin.' The world has not been crucified to us, nor we unto the world, the flesh with its members has not been mortified. What a sad effect all this has had, not only upon our peace of soul, on our growth in grace, but

upon the success of our ministry." To avoid such consequences a minister must take heed to his own personal religion-to the growth of grace in his own soul. In the context, the apostle specifies several graces, necessary to ministerial fitness. Such as, not a novice, lest being lifted up with pride he fall into the condemnation of the Devil. (chap. iii, 6.) "But thou, O man of God. flee these things, and follow after righteousness, godliness, faith, love. patience, meekness." (chap. vi. 11.) He should be a man of great faith, for he is called "to endure hardness as a good soldier of Jesus Christ." Faith is necessary to sustain a minister of the gospel in the midst of trials and hardships inseparable from the faithful discharge of duty, otherwise he must very easily become discouraged. He should be much under the influence of love, to both God and man. Love to God will quicken and make him diligent in his calling; love to man will excite him to greater pity and compassion towards his fellow-men, and fellow sinners, and teach him the duty of charity towards his brethren, that charity that suffereth long. He should be a man of patience and meekness, that he may be able to bear with the wayward, "the ignorant, and them that are out of . the way." "For the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing them that oppose themselves, if God peradventure, will give them repentance to the acknowledgment of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." (2 Tim. ii, 24, 26.) These and kindred graces, the minister of the gospel must cultivate in his own heart, if he would be successful in his ministry. In one word, he should aim at great spirituality. And this will give an odour to his character, and an efficiency to his labours that will make him a workman that needeth not to be ashamed.

5. A minister should take heed to his own practice. No man can be a successful minister of the gospel; nor even useful in the most humble degree, whose life is at war with its principles and spirit. It is disastrous to a man's reputation for honesty and consistency of character, who, while he assumes the responsibility of a christian minister, repudiates in his own practice the obligations of christianity. An ungodly ministry is one of the dire calamities that can befall the church—a blighting, withering mildew that spreads a moral pest wherever it falls. It has a most deadening influence upon even sincere believers of the truth : instead of being quickened and encouraged in the christian life by such a ministry, they are made careless and lukewarm. In respect of mere nominal professors of religion the effects are fatally ruinous, because it practically teaches them to despise the gospel, and adds to the natural enmity of their hearts another reason why they should neither love its principles, nor obey its precepts. It furnishes a never failing theme of mockery to the scoffer, and an argument to the infidel. And, it is a false beacon that allures many down to the chambers of hell! What human wisdom can tell,-what calculation of man compute the

<sup>·</sup> Article " Ministerial self-examination," in the Presbyterian Review, Jan. 1813.

misery and moral ruin that lie in the pathway of an ungodly ministry? Such have departed out of the way, and thereby caused many to stumble at the law. Therefore, saith the Lord of Hosts, unto them, I also have made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. (Mal. ii. 8, 9.) The evils which follow an ungodly ministry—the ruin—the misery of perdition which it brings in its train, devour

both minister and people! Happily for the Christian world an openly profane ministry is not common, at least not common among such as are evangelical in sentiment. But the absence of open profanity is far indeed from being all that is demanded in the case. Mere negative goodness will not illustrate the christian character, and far less the obligations of the christian ministry. A man may not be profligate or immoral in his practice; nay, he may be sober and well-demeaned, and after all be an ungodly man; and the effect on his ministry may be almost as pernicious as if he were openly profane. Acknowledged vice may in many instances be its own repellent. But, a mere moral ministry may throw thousands off their guard, who would shun with loathing avowed immorality,-and the guise of exterior decency may lull watchfulness asleep. A mere moral ministry is only a refined kind of heathenism, and when all its efficiency is exhausted, results in mere morality,-a morality, lame and imperfect, because destitute of the living principle of gospel holiness.

If the christian minister would take heed to himself, he must in his practice rise far above a mere external decency; he must become an example of every christian virtue; a living embodiment of the truths of the gospel in his own daily practice. He should preach the gospel as well by the purity of his life and conversation, as by teaching its doctrines. His life should be an epitome of all that is pure and lovely, and of good report; an epistle of grace exemplified, that may be known and read of all men. Thus will he preach Christ as did the apostle, and with similar results. For, to the Corinthians he could say, "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God, not in tables of

stone, but in fleshly tables of the heart." (2 Cor. iii. 2.)

In the context Paul instructs Timothy to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. And in the beginning of the third chapter he describes a bishop as one that must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous. Moreover he must have a good report of them who are without, lest he fall into reproach and the condemnation of the Devil." In all these things a minister should be an example to the flock of Christ.

The minister who takes heed to himself will be exemplary in his speech, so that no corrupt communication proceed out of his mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. He will take heed to avoid light and frivolous con-

versation—to abstain from whatever is impure—and especially from whatever is slanderous and reproachful to the character of others. But, in addition to these negative qualities, he will endeavour in his conversation to furnish an example of grace seasoned with salt. Such a one will be careful not to idle or fritter away his precious time in matters which though not sinful in themselves, yet do not further his work as a minister; but he will be an example of holy activity, both as a christian and a christian minister—diligent in business, fervent in spirit serving the Lord.

An exemplary minister will avoid worldly society and associations. Such would have a bad effect on his own mind, as well as be hurtful to his ministry. In vain would he preach the duty of spiritual mindedness to a people, while at the same time, he gave the preference to earthly mindedness by his example! He will be equally careful of participating in such amusements and pleasures, as are inconsistent with the spirituality and dignity of his office.

Finally, a minister of the gospel ought to be an example of all christian duties, whether in his personal character, or in his social

and pastoral relations !

(To be concluded in our next No.)

### THE RESURRECTION OF THE BODY.

Anastasis, or the Doctrine of the Resurrection of the Body rationally and scripturally considered. By George Bush, Professor of Hobrew, New York City University.

Mr. Editor,—I have seen with much concern the advertisement of the above mentioned work, as one designed to demonstrate that "the resurrection of the body is a doctrine not taught in the Scriptures." And such it is indeed.

A sentiment so diametrically opposed to the common and constant belief of the Christian Church, on a subject so prominent, perspicuous and peculiar as a principle of Divine revelation; so hostile to the best and strongest affections of our nature, and so subversive of the consolation of the bereaved who mourn, cannot be otherwise than painful in the extreme to every sober mind and pious heart .-The vain speculations, and the mystic or abstruse fancies which this writer obtrudes upon the Christian world, are no substitute, either to the understanding or the heart, either in matter or in authority. for the solid truths of the word of God. Had an avowed unbeliever in divine revelation, broached such a sentiment, there could have been no just cause for unusual alarm : the infidelity that could originate it would already preoccupy the mind with grief and concern. But when an attempt is made to wrest the scriptures to the cause and interests of infidelity, and that on a topic of pre-eminent moment, we are shocked at the outrage.

The source from which this novel and alarming dogma proceeds, gives it some importance. The writer occupies a place in society of respectability and service, indicating that he has patrons who may

support him in his career of error, and friends whom he may influence to the corruption of their faith, or admirers from whom he may succeed in concealing the key of knowledge. For if his system of interpretation shall prevail, then certainly has language lost its use, divine revelation is void of meaning, our very light is turned into darkness, and our " faith is vain" indeed.

The singular facility moreover with which any publication novel in its sentiments, high and presuming in its claims, ingenious in its execution, may obtain circulation, requires some notice of the one in question. In the present day multitudes are inquiring; the most established are eager to augment, as they suppose, their stock of knowledge, or correct yet existing undiscovered errors. Shall they for bread receive a stone, or for a fish, a serpent? There can be little doubt that such an essay as the one under consideration is eminently calculated to dazzle and fascinate and mislead, and the writer of this article has already, as he thinks, painfully witnessed its ma-

He proposes therefore to offer some considerations to shew that the resurrection of the body, is, in the ordinary acceptation of the terms, a doctrine certainly and clearly taught in the Scriptures .-And here, in the outset, it is of importance to observe that a divine revelation, purporting to be a record communicated on the authority of God, of his own providence, and a declaration of his will to mankind, must be characterized by these two properties to assure us of its infallibility and perfection as a divine revelation. 1st. Not only must the facts and doctrines it reveals be communicated in their truth and substance, but the very words and language in which they are conveyed, must be of divine authority and revelation, so that the very terms employed, may be understood to be an infallible and perfect expression of the matters revealed. 2d. The words and language so employed must be used in a sense or meaning, natural, ordinary and obvious to the use, experience and understanding of those to whom they are addressed. No violent, extraordinary and occult use of such terms in such a revelation can be admitted; for this would be to the full extent, the same as speaking in an unknown language void equally of meaning, obligation, or advantage. Whatever exception in this respect may be asserted of the parabolic or prophetic parts of Scripture, these two principles may be assumed as proper to the didactic and narrative, and as essential in arguing to demonstrate a doctrine communicated in a divine revelation, and are admitted by all whose interest and attention are sought on this And as a collateral consideration, that our present English translation, is for every practical purpose, and on every doctrine of importance, faithful, accurate and sufficient. In evidence of which it may be observed, that no translation has had a circulation so extensive, has been subjected to a scrutiny so frequent and severe, has had more ample testimony from the most distinguished learning and piety, and has triumphantly sustained more frequent and able, but abortive efforts for its improvement and substitution by individual and combined attempt. Indeed so high are its claims to learning, accuracy, and fidelity, and such the harmony and fulness of divine revelation, that it may be laid down as a safe maxim, that a doctrine incapable of being proved except by a new translation of insulated passages, bears *prima facie* evidence, that it has no place in the analogy of faith, and no authority in the sacred Scriptures.

And now in evidence of the matter in question let us turn our at-

tention first to the scriptures of the Old Testament.

Abraham, the friend of God, and the father of all them that believe, furnishes the earliest recorded distinct illustration of the faith of the ancient church on this subject. Subjected by a divine command to the execution of a deed at which human nature must have revolted, disconnected with its attendant circumstances, he is fortified in his obedience by this very hope. "By faith Abraham, when he was tried offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up from the dead; from whence also he received him in a figure." Here is the New Testament exposition of the memorable and beautiful narrative contained in the 22d chap, of the book of Genesis, where Abraham's trial and its issue are minutely recorded. And here all the difficulties that assailed the patriarch's faith are briefly but emphatically enumerated, and the single consideration that overcame them all placed in bold and strong relief, " accounting that God was able to raise him up even from the dead." He beholds the body of his beloved son lying on the rude altar, hastily but reverently erected for this special purpose; the fuel by which the sacrifice was to be consumed and to be reduced to ashes, or to pass off in smoke and flame; the knife raised in his own hand, which was to prepare his victim for such certain and entire dissolutionand then considers-what though the ruddy stream of life, now to be opened by my hand, shall flow from the heart of this my son. and mingle a clotted, inert mass with the earth on which it fullswhat though the flame shall then consume this dear form, now all lovely in youth, innocence, and approaching manhood-what though it shall be reduced to a black and smoking ruin, its lighter elements escape in the ascending flame and smoke, and be carried I know not whither by the passing wind:-what though diminished to a scanty heap of ashes, so commingled with the remains of the fuel by which it shall be consumed, and the earth on which it shall be burned, as to be scarcely capable of being distinguished, much less perfectly separated by me-I know that that God whom I obey, and in whom I believe, can restore it all reunited, in its original element. order and comeliness, reanimated by the soul, its own immortal inhabitant, and that I may again embrace my now dying, but then, arisen son.

Here we may observe two or three principles in the fact recorded, of which it is believed, no violent or distorted representation for effect, has been made. 1st. That Abraham was sustained by faith, in the expectation he entertained. Faith respects a divine revelation; is directed, supported, and limited by it. To expect that God may do in some contingency what he has never been known

to do, and what he has never made known he will do, is not faith. or the offspring of faith. Abraham therefore was guided in this particular instance by a known truth or doctrine of divine revelation. "I will be thy God and the God of thy seed after thee," (Gen. xvii. 7.) contains the ussurance that Jehovah embraced him and his seed after him, soul and body, into his favor, ultimately to crown both with life and immortality. This promise moreover had received. as it regarded the immediate posterity of Abraham, a definite exclusive application to his son now expected to be immolated. "In Isaac shall thy seed be called." Gen. xvii. 19, & xxi. 12. portant truth is now brought into use for his support in this trying emergency; this emergency in its effects on the soul of the patriarch, proves, both that he so understood this promise, and that the resurrection of the dead was a constituent article in the faith of the ancient church, in the assurance of which Abraham now walked in his intended obedience to this most awful command. 2d. That his expectation was directed to the rising again to life in the same identical body, which he had seen living, and should witness dying .-We have nothing to do at present with the difficulties which human reason discovers in the decomposition, the dispersion, or the change which the human form undergoes at death and after death. Whatever these may be, however great and numerous, it is evident that in this case, Abraham's faith was fixed upon the consideration of seeing, after the mournful process of expected death and subsequent dissolution and decomposition by fire, the very same and identical son living, with whom he had pursued the mournful journey to Mount Moriah, with whom he had that touching converse as they ascended together to the place of offering, and that not another, a new creation would be given as a substitute, but the same Isaac. known and endeared by ties which only a father's heart can appreciate; the same heir of promise to live again, and in virtue of that promise which could not belong to another " for in Isaac shall thy seed be called" and " with him will I establish my covenant," Gen. xxi. 12, & xvii. 19-in virtue of that promise to be the progenitor of a long line through whom the Messiah should at length appear for the redemption of the world. It is incapable of being made more plain. In the expected resurrection of his son, the father of the fuithful contemplated the resurrection of the same body which he had known living. Now Abraham is the pattern of them that believe. In this very faith, he is held up as an illustrious example to the people of God. Hence it has been proved by an induction of evidence not capable of being broken or destroyed, that the resurrection of the body is a doctrine taught in the Scriptures; that the faith moreover of that doctrine is eminent in its worth and excellence; in that it is a constituent principle of believers in the most trying emergencies, and gives the highest glory to God in the most awful and mysterious dispensations of his providence.

It is to no purpose to object that the case we have considered in the faith of Abraham has various peculiarities by which it is distinguished from the doctrine of the general resurrection of the dead at the last day. At present it is sufficient for our purpose to shew that the doctrine of the resurrection of the body is taught in the Scriptures, and is by this instance exhibited as a common, constituent and momentous article in the faith of the pious. How this particular instance, moreover, bears on the great principle at issue, may be

afterwards more fully shown.

The very remarkable exemplification of the faith of the pious respecting the resurrection of the dead exhibited in the trial and triumph of the faith of the patriarch Abraham does not by any means exhaust the evidence on this subject to be derived from the canon of the scriptures of the Old Testament. We have further and most irrefragable testimony which is now to be considered .-Let us view therefore in the second place, the prophetical revelatious respecting the Messiah, of whom it is said by an inspired writer of the New Testament "To him give all the prophets witness." Acts x. 23. It is evident that He is the Alpha and the Omega, the first and the last, and throughout the conspicuous and preeminent theme of the prophets, the bright sun that illumines the whole system of inspired prophecy, " for the testimony of Jesus is the spirit of prophecy," Rev. xix. 10. The predictions of his advent, and of his humiliation and exaltation in their proper order, distinctly indicate that he should suffer death, and after death live again in ineffable majesty and glory. The particular and wonderful fact of his resurrection. the mysterious and connecting link in the prophetical record of the death and subsequent life of this truly wonderful Person is not so distinctly expressed. Yet while it is shadowed forth in various tvpical events, and prophecies though obscure, incapable of any other reasonable interpretation, it is also presented as an unavoidable. necessary and certain event to connect the records of the death and subsequent life of the same Redeemer. For how shall He who in appearance and reality was to suffer death in a form the most ignominious and awful, live again in inconceivable power and glory, unless he rise from the dead? Shall we be driven, as it appears some of the learned among the Jews have been, to the alternative of admitting that there are two Messiahs, greatly differing in their destiny and diverse in their persons? or adhering to the constant faith of the church of God, that there is One God and One Mediator between God and man, 1 Tim. ii. 5, acknowledge that it was the design of the prophets to teach us, that the One, only Messiah, was to suffer death, and as after death he was to live again, this transition was to be by his resurrection from the dead? Hence Paul insists upon this matter as being a no less certain subject of prophetic revelation, than his sufferings and death. "Moreover, Brethren I declare unto you the gospel which I preached unto you, which also ve have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. xv. 1, 4. The singular solemnity which marks this exordium, shews that no ordinary matter is contemplated. The whole passage is composed of thoughts

and expressed in words that succeed with unusual deliberation and gravity. Now what is of moment to the point in hand is, that the Old Testament taught, with concurrent testimony, that Christ should after death, rise again from the dead on the third day, for "he rose again the third day according to the Scriptures." Of Christ then what was it that rose again from the dead? It could have been only that same part of him that had suffered death. Not his divine nature, for that is essentially, immutably immortal. Not his soul, for that is by its nature incapable of the death described by the prophets, and was, during the time that elapsed from his death, until "the third day" in Paradise, Luke xxiii. 43, 46. That body only therefore was the subject of this series of prophecy, whose dying agonies had been witnessed as he expired on the cross, which under a combination of circumstantial evidence, like the finger of Providence, pointing to an object never to be lost sight of, was committed to the sepulchre, and there watched with unremitting care until the morning of "the third day." He that died, and was buried, was he that rose again. These facts occurring in the dying and revivified nature or part of that person are justly predicated of the person, as is common in all language and the usage especially of the Holy Scriptures respecting the Messiah. Now what was it that was nailed to the cross? what was it that there became subject to death? what was it that was taken down from the cross, washed, wrapped in grave clothes, anointed and handled with such sacred care and reverence? what was it that was missing on the morning of the third day, when the disciples came to the sepulchre to see and revere? was it a spiritual subsistence or form impalpable, incomprehensible, immaterial? Or was it not the sacred body of the Messiah, given him no less than a reasonable and immortal soul, that therein he might achieve the mystery of our redemption from death and the grave? What was that in fine of which he said " why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see for a spirit hath not flesh and bones as ye see me have." And again, "He saith to Thomas reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." Luke xxiv. 38, 39, John xx, 17. All the facts as they are narrated; every word of Christ in that most tender expostulation, framed to eradicate every vestige of incredulity or hesitation in the hearts of his disciples, tend to one object-to shew that the same body which had expired on the cross, which was laid in the sepulchie, was that in which he arose from the dead on the third day according to the Scriptures.

If the Scripture be indeed a divine revelation; if its facts be recorded in language designed to convey what language ordinarily does, here is the resurrection, asserted on divine authority, and exhibited with a minuteness, precision and fidelity incapable of misinterpretation. Any other construction, must be supported by the supposition that God described events, and employed language, to be understood in a manner wholly diverse from that in which they ever were before, or ever could be after. But Paul says that all

this was but the fulfilling of the Scriptures, in which therefore it is certain that the doctrine of the resurrection of the body is taught; and taught moreover by the concurrent testimony of inspired prophets from the beginning to the end of the ancient dispensation.— Let him that shall venture to deny so plain an assertion of an inspired commentator on the writings of the Old Testament, accompanied with illustrations so full of his real meaning, adjust at his leisure his quarrel with the Holy Ghost, whose testimony he impiously contradicts.

C.

(To be continued.)

## AN ENQUIRY INTO THE ALLEGED ERASTIANISM OF THE CONFESSION OF FAITH.\*

The whole word of God is the only tribunal, to which the friends of the Confession can admit an appeal, in order to try its soundness. This is so evidently fair and proper that it is not a little strange that any other test has ever been proposed. And the fact, that this has been done by those who object to the Confession, is an indirect admission that before the light of divine revelation their objections would vanish. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The enemies of truth in their conflicts with its friends, are never the first to appeal "to the law and to the testimony." Ignorance, interest, and prejudice are umpires from whose decision the friends of truth have every thing to fear, and its enemies every thing to hope.

An exemplification of these remarks in the writings of those who have attacked the Confession, cannot have escaped the notice of the attentive reader. Where, for instance, in all that has been recently published in order to fix the charge of Erastianism on the parts of the Confession under consideration, has it been ever attempted to shew that they are unscriptural? By what assailant has the position been taken that the scriptures adduced to prove the disputed points are misapplied? Much effrontery as some of them have displayed, they have not ventured a direct reflection on either the talents, literature, piety or faithfulness of the members of the Westminster Assembly. True they have indirectly charged them with worse than all this; for by asserting that the Confession is Erastian in the face of its own repeated declaration to the contrary, they impeach either the common sense or the honesty of its compilers .-And, as if to exhibit a most singular compound of duplicity and inconsistency, they have been among the most active in the recent bicentenary celebrations-publicly lauding the men on whose reputation their writings and their practice tend to fix a lasting stigma. " Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers."

<sup>.</sup> Continued from p. 234 of Vol. viii.

But the friends of the Confession are not to be either driven or enticed from their vantage ground. On the broad and open field of scriptural argumentation, they are ready for the conflict; indifferent whether their opponents meet them there to suffer a certain defeat; or by seeking some other arena, better suited to their modes of warfare, acknowledge the badness of their cause, and the pusillanimity of its defenders.

Our business now is to show that all the principles contained in those parts of the Confession which treat of the civil magistrate's power circa sacra are scriptural. In doing this we shall present the scripture quotations in juxta-position with the doctrines respectively, which they prove, accompanied with occasional illustrative

remarks.

The following are the principles of Chap. xx, sec. 4, as exhibited in the analysis given in a former article.

1. The civil magistrate may proceed against those that publish

such opinions as are contrary to the light of nature.

Deut. xiii, 1, 2, 5. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass whereof he spake to thee saying let us go after other gods which thou hast not known and let us serve them. That prophet or that dreamer of dreams shall be put to death." The opinions, for the publishing of which in the case supposed, the civil ruler was to inflict capital punishment, respect idolatry. That idolatry is contrary to the light of nature appears from Rom. i, 20, 23. "The invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, &c. See also Psalm xix, 1, 4, and Romans x, 18.—The scriptures therefore warrant the civil magistrate to proceed against those who publish opinions which are contrary to the light of nature.

2. The civil magistrate may proceed against those that publish such opinions as are contrary to the known principles of christianity whether concerning faith, worship, or conversation. 2 John ver. 10. 11. " If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." person concerning whom this direction is given, it is plain from the context, is a false teacher, a deceiver. The command is general from which civil officers are not excepted, unless it be pleaded that although in their private capacity they are to exclude the false teacher from their houses, yet officially they must countenance him. A sentiment so absurd requires no refutation. Moreover his publication of opinions contrary to the known principles of christianity is called in ver. 11, "evil deeds." But in Rom. xiii, 4, the civil ruler is declared to be "a revenger to execute wrath upon him that doeth evil." He is to punish those who commit evil deeds, and of course those concerning whom the apostle John gives the above directions.

3. The civil magistrate may proceed against those that publish such opinions as are contrary to the power of godliness. That idolatry is contrary to the power of godliness appears from 2 Cor. vi. 16, "What agreement bath the temple of God with idols?" and that it should be suppressed by law is proved by Deut. xiii, 1, 5,

quoted above.

4. The civil magistrate may proceed against those that maintain such practices as are contrary to the light of nature. The list of crimes contained in Rom. i, 26, 32 are against nature. Ver. 26, "God gave them up"—" against nature,"—ver. 27, " working that which is unseemly"—ver. 28, "God gave them over to a reprobate mind to do those things which are not convenient. In ver. 32, it is declared "that they who commit such things are worthy of death." It is worthy of remark here, that all this catalogue of evils is the result of the unnatural practice of idolatry. Ver. 25, 26, " who worshipped and served the creature more than the Creator—for this cause God gave them up," &c. The conclusion is irresistable that those who are guilty of these unnatural practices may be proceeded against by the civil magistrate.

5. The civil magistrate may proceed against those that maintain such practices as are contrary to the known principles of christianity concerning faith, worship, and conversation. Idolatry is contrary to the known principles of christianity concerning faith and worship. Idolators are punishable by the civil law. 2 Kings xxiii. 5. "And he (Josiah) put down the idolatrous priests whom the kings of Judah had ordained to burn inceuse in the high places in the cities of Judah." 2 Chron. xv, 12, 13. "And they emtered into a covenant to seek the Lord God of their fathers-that whosoever would not serve the Lord God of Israel should be put to death."-Sabbath breaking is contrary to the known principles of christianity concerning conversation or practice.-Num. xv. 32, 35. "And while the children of Israel were in the wilderness they found a man that gathered sticks on the Sabbath day-And the Lord said unto Moses, the man shall be surely put to death." Neh. xiii, 17. 20, 21. "Then I contended with the nobles of Judah and said unto them, what evil thing is this that ye do, and profane the Sabbath day ? - The merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them and said unto them, why lodge ye about the wall; if ye do so again I will lay hands on you."

6. The civil magistrate may proceed against those that maintain such practices as are contrary to the power of godliness. As all the scriptures by which the former positions are sustained apply here, we

deem the addition of any more unnecessary.

7. The civil magistrate may proceed against those that publish such erroneous opinions as either in their own nature or in the manner of publishing them are destructive to the external peace and order which Christ has instituted in his church." Ezra vii. 26, 27. "And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death or to banishment or to confiscation of goods, or to im-

prisonment. Blessed be the Lord God of our fathers which hath put such a thing as this into the king's heart to beautify the house of the Lord which is at Jerusalem." This edict of a heathen prince which God put into his heart to issue, is certainly a warrant for a christian ruler to proceed against those who do any thing destructive to the external peace or order of the church; for if a man is to be punished for refusing to do what "God has commanded for the house of the God of heaven." ver. 23. much more for doing what directly tends to its destruction. And as a house divided against itself cannot stand, so all persons that publish opinions that in their nature, or in the manner of publishing them, divide the church, and tend to her destruction-should be proceeded against by the civil magistrate. Isa xlix, 23, "Kings shall be thy nursing fathers and their queens thy nursing mothers." We see not how a civil ruler would be called the church's oursing father if he suffered her peace and order to be disturbed and destroyed with impunity.

8. The civil magistrate may proceed against those that maintain such practices as in their own nature or in the manner of maintaining them are destructive of the external peace and order which Christ has established in the church. Separate proof of this position we think it unnecessary to produce, as its truth evidently follows from a confirmation of the preceding doctrine. If for the former, punishment should be inflicted, much more for the latter.

As we are not now disputing with Erastians, it is not necessary to furnish the proof of what is denied in chap. xxiii, sec. 3 to the civil magistrate. Against the positive part of this section however, the heaviest of the enemy's artiflery has been employed. It becomes us by using "the armour of light" to demonstrate the impregnability of this part of Zion's circumvallation.

1. The civil magistrate is to take order that unity and peace be preserved in the church. Is. xlix, 23, "Kings shall be thy nursing fathers, and their queens thy nursing mothers." Psal. cxxii, 9, "Because of the house of the Lord our God, I will seek thy good."—Could a Christian ruler be said to seek the good of the church if he did not interpose his authority when her peace was disturbed?

2. He is to take order that the truth of God be kept pure and entire. Ezra vii, 25, "And thou, Ezra, after the wisdom of thy God that is in thine heart, set magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." In this way did the king of Persia take order that the truth of God be kept pure and entire, and if this was his duty, much more that of a christian magistrate.

3 He is to take order that all blasphemies and heresies be suppressed. Lev. xxiv, 16, "He that blasphemeth the name of the Lord, shall surely be put to death." Rev. xvii, 16, 17, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire; for God hath put in their hearts to fulfill his will."

4. He is to take order that all corruptions and abuses in worship be prevented or reformed. 2 Kings xviii. 4. "He removed the high places and brake the images, and cut down the groves and brake in pieces the brazen serpent that Moses had made." Deut.

xiii. 1, 5, quoted above.

5. He is to take order that all the ordinances of God be duly settled, administered and reformed. 1 Chron. xiii. 2, 3. "And David said unto all the congregation of Israel. If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where—and with them also to the priests and Levites that they may gather themselves unto us: and let us bring again the ark of our God to us." 2 Chron. xxiv. 3. "He (Hezekiah) in the first year of his reign, in the first month opened the doors of the house of the Lord and repaired them, ver. 4, and he brought in the priests and the Levites—ver. 5, and said unto them, hear me ye Levites; sanctify now yourselves and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place." See ver. 10, 11, 25, chap. xxxi. 30, 31.

The means which he is to employ for the better effecting of these things are next to be noticed. We present these together, and the texts quoted by the compilers of the Confession. In cases, where the civil magistrate in the exercise of the power assigned him in the scriptures, owing to the neglect or inability of ecclesiastical rulers to co-operate with him, cannot effect all the good mentioned above, it

is declared:

That "he hath power to call Synods, to be present at them, and to provide that whatever is transacted in them be according to the mind of God," 2 Chron. xix. 8, 11. "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests and of the chief of the fathers of Israel, for the judgment of the Lord and for controversies when they returned to Jerusalem. And he charged them, saying, "thus shall ye do in the fear of the Lord faithfully, and with a perfect heart—And behold Amaziah, the chief priest is over you in all matters of the Lord—also the Levites shall be officers before you. Deal courageously and the Lord shall be with the good." Mat. ii. 4, 5. "And when he had gathered all the chief priests and the scribes of the people together he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet."

The applicability of the texts quoted will be considered in answering objections to the doctrines of the Confession, which we

design to make the subject of the next article.

PRESBYTER.

## AN INQUISITOR SERVED RIGHTLY, ALMOST.

When Admiral Pye was at Southampton, the gentleman with whom he resided observed on unusual intimacy between him and his

Secretary, and inquired into the degree of relationship between them. The Admiral informed him that when he was a captain, he was cruising in the Mediterranean. While on that station he received a letter from shore; stating that the unhappy author of the letter was an Englishman; that having been a voyage to Spain, he was entired to become a Papist, and in process of time was made a member of the inquisition; that there he witnessed the abominable wickedness and barbarites of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God; that he was stung with remorse, to think that if his parents knew what and where he was their hearts would break with grief; that he was resolved to escape, if the captain would send a boat on shore at such a time and place; but begged secrecy, since, if his intentions were discovered, he should be immediately assassinated. tain returned for answer that he could not with propriety send a boat, but if he could devise any means to come on board, he would receive him as a British subject, and protect him. He did so: but being missed, there was raised a hue and cry, and he was followed to the ship.

An inquisitor demanded him, but he was refused. Another, in the name of the Pope, claimed him; but the captain did not know him or any other master but his own sovereign. At length a third holy brother approached. The young man recognised him at a distance. and in terror ran to the captain, entreating him not to be deceived by him, for he was the most false, wicked and cruel monster in all the inquisition. He was introduced, the young man being present, and to obtain his object began with the most bitter accusations against him; then he turned to the most fulsome flatteries of the captain, and offered him a sum of money to resign him. The captain said his offer was very handsome, and if what he affirmed were true, the person in question was unworthy of the English name or of his protection. The Priest thought his errand was accomplished. While drawing his purse strings, the captain inquired what punishment would be inflicted upon him He replied, that it was uncertain, but as his offences were atrocious, it was likely that his punishment would be exemplary. The captain asked if he thought he would be burnt in a dry pan. He replied, that must be determined

by the holy inquisition, but it was not improbable.

The captain then ordered the great copper kettle to be heated, but no water to be put in. All this while the young man stood trembling: he expected to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed.— "Then I command you to take this fellow," pointing to the inquisitor, "and fry him alive in the copper." This unexpected command thunderstruck the holy father. Alarmed for himself, he rose to be gone. The cook began to bundle him away. "O, captain! spare me, spare me!" "Have him away!" replied the captain.— "Ohno, my good captain!" "Have him away! I'll teach him to attempt to bribe a British Commander to sacrifice the life of an Englishman, to gratify a herd of bloody men." Down the inquisitor fell upon his knees, offering him all his money, and promising

never to return if he would let him begone. When the captain had sufficiently alarmed him, he dismissed him, warning him never to come again on such an errand. The young man thus happily delivered, fell upon his knees in a flood of tears before the captain, and poured out a thousand blessings upon his brave and noble deliverer. "This," said the Admiral to the gentleman, "is the circumstance that began our acquaintance. I then took him to be my servant—he served me from affection; mutual attachment ensued; and it has inviolably subsisted and increased to this day."

## THE CHURCH OF ENGLAND.

In the Church of England, the error of giving an undue prominence to forms, after the manner of her elder sister, the —— of Rome, is yielding its natural fruits. That is to say, not a few both of the clergy and laity, but especially the former, have come to regard externals as every thing, and the state of the heart as a secondary matter. In other words, they have mistaken the shadow for the substance. Such men are Papists in every thing but the name,—and this it will not be difficult to change, when occasion requires it.

A London paper says, 'The dissensions in the Anglican Church continue. The Bishop of Exeter has received a thorough scalping of late. But the Bishop is game, and never knows when he is beaten. He dips his pen in gall, and never inflicts a wound without striving to leave gangrene behind. We stated in our last, that he insisted upon his clergy wearing the surplice during the sermon.— This pastoral injunction produced rebellion amongst nearly the whole of the laity, and a considerable portion of the clergy of his diocese, and such a storm of opposition did it meet with, that the Bishop cowed under its fury, and rescinded the order. But he has done so with such a bad grace—he has made the rescinding a vehicle for such savage attacks upon those who resisted—adopted such a guerilla mode of warfare against the dissentients—that his retraction has lost the grace of concession, and converted the act into a triumph over himself.

The Hebdomadal Board of Oxford have determined to strip, at the convocation in February, Mr. Ward of his gown, on account of the doctrines put forth in his "Ideal of a Christian Church."—Mr. Ward intends to defend himself, and as they say of culprits, to "die hard." The same board has also passed a resolution, setting forth the necessity of the Clergymen of the Established Church subscribing to the Thirty-nine Articles in their plain, common-sense acceptation. This has given offence to Dr. Pusey, who, in a published letter, has intimated that if the declaration is made retrospective, he will resign his seat in the University. A convocation of the Bishops to settle the disputed points is talked of one day, and contradicted the next. The Church is sorely smitten, and her throes

afford inward satisfaction to all without her pale.

A meeting of the nobility was recently held, to impress upon the Archbishop of Canterbury the necessity of putting an end to these unseemly differences. Puseyism has taken deeper root in the Establishment than could have been anticipated; and many of the foremost men in that movement command respect by the superiority of their talents. But their innovations find no sympathy out of doors. They have no party in the country to back them.

### SLEEPING IN JESUS.

Asleep in Jesus! Blessed sleep!
From which none ever wakes to weep:
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! oh! how sweet To be for such a slumber meet: With holy confidence to sing That death has lost his venom'd sting!

Asleep in Jesus! peaceful rest, Whose waking is supremely blest! No fear, no woe shall dim that hour, That manifests the Saviour's power.

Asleep in Jesus! oh for me May such a blissful refuge be! Securely shall my ashes lie, Waiting the summons from on high.

Asleep in Jesus! time nor space Debars this "precious hiding place:" On India's plains and Lapland's snows, Believers find the same repose.

Asleep in Jesus! far from thee Thy kindred and their graves may be: But there is still a blessed sleep, From which none ever wakes to weep!

[Scottish Christian Herald.]

## STATE AND PROSPECTS OF THE HOLY LAND.

Dr. Kearns remarks in a letter dated Sept. 2:—The state of things in this country is daily becoming more intensely interesting.

If we pass through the land, a strange picture presents itself; a decreasing population, deserted or ruined villages, a stand to all improvements; no one thinks of planting a tree, or looking beyond present wants. In the city a similar spirit prevails—no permanent improvement any where carried on, the minds of the people appear to be unstrong, the whole country unsettled; the population divided into parties, influenced by the keenest hostility; sometimes coming into contact, at other times reined in, as if by some invisible power. Very lately, several conflicts ensued, and many lives were lost and villages plundered.

Men of the world look on this state of things with much perplexity, and many a conjecture is hazarded as to what may be the result; but the student of prophecy reads in this apparent confusion and conflict of moral elements, the secret touches of that Hand which guides and controls the destinies of nations, and makes even the sceptres of the world to bend to His purposes. It is true this state of things has its inconveniences, and, in some instances, may even obstruct the work of Missions; but in reference to this land, in an especial manner, we are persuaded that in proportion as the political horizon darkens, the prophetical horizon brightens.

#### ITEMS OF INTELLIGENCE.

Supremacy of the Pope Denied.—A letter from Vienna, dated November 4, says—" Prince Altieri, the Pope's nuncio, has protested against the imperial decision concerning mixed marriages, by which a Protestant husband is no longer bound to promise that he will educate his children in the Catholic faith. The protest however, has been rejected, on the ground that a bull from Pope Sylvester II. recognizes the oranipotence of the Sovereign of Austria in religious matters in his own dominions.

Maria Joaquina.—The latest intelligence we have received of this poor woman, who our readers will remember, was sentenced to death in the Island of Madeira, for the crime of Protestantism, is the following: Maria Joaquina was ordered to attend mass in person. She refused, and, in the first instance, was removed to one of the most miserable parts of the prison. Next Sabbath, on her again refusing, she was dragged by one of the soldiers into the room where mass was being celebrated, but Maria was as determined as her persecutors; they might take her into the room, but they could not compel her even to appear to engage in what she believed to be an idolatrous service. She refused to kneel, and sat down upon the floor. How outrageous to condemn a poor woman to death, and then seek to compel her to do the thing for refusing to do which they had already condemned her to die.

The Board of Inspection of the Theological Seminary will meet in Allegheny on Thursday, the 27th inst., at 10 o'clock, A. M. JAMES BLACKWOOD, Chairman.

### THE

## REFORMED PRESBYTERIAN.

Vol. IX.

APRIL, 1845.

No. II.

## PAUL'S INSTRUCTIONS TO THE GOSPEL MINISTRY.

(Concluded from p. 10.)

II. The second part of the instructions given to Timothy is "take heed to the doctrine."

The word used by the apostle which is here rendered doctrine, is more general in its signification than the translation. It signifies not only doctrine but instruction; and so includes both the truth

taught and the manner of communicating it.

The truth of God made known in the scriptures, is the doctrine to which the Evangelist is to give heed. It is the will of God, revealed to make men wise unto salvation. To give heed to this doctrine, is to preach the gospel—to proclaim salvation through faith in the righteousness of our Lord Jesus Christ. And this is the great business of the christian ministry; the commission of which runs thus—"Go ye into all the world, and preach the gospel unto

every creature."

The minister of the gospel is bound by the terms of his commission to labour in the word and doctrine. Being appointed to this work according to the will of Christ, it is no longer a matter of choice or indifference whether he shall preach the gospel or not, but, he is bound by the most solemn obligation to labour, and that diligently in the ministry to which he has been called. Necessity is laid upon me, said Paul, yea, woe is unto me if I preach not the gospel. No minister of the gospel may dispense with the duty of preaching unless precluded by the existence of circumstances which he cannot control.

Again, he is bound to preach the gospel in its scriptural purity. He may not teach for doctrines the commandments of mcn. The terms of his commission bind him to preach salvation through the cross of Christ. For this only is the gospel way of salvation,—the glad tidings of great joy. For this purpose was the great Shepherd himself, the Bishop of souls anointed. The Spirit of the Lord God is upon

me, because the Lord hath anointed me to preach good tidings unto the meek,—to proclaim the acceptable year of the Lord."—And that he might carry out the purposes of love to sinners, he has appointed the ministry of reconciliation, the immediate aim of which is, that he might see of the travail of his soul, and be satisfied, in their salvation.

The love of God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life,"—the mission of the Son of God, his incarnation, his obedience and death in the place of sinners, "according to the will of God,"—and the agency of the Ho!y Spirit to give efficacy to the word preached, must form the theme—the great theme of the ministry of reconciliation. If neglect to preach the gospel, brings upon the careless minister a woe, how much more terrible must the danger be, of falsifying his instructions,—of putting something else in the place of gospel truth, by teaching for doctrines the commandments of men? "But though we," said the apostle, "or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel than that ye have received, let him be accursed."

(Gal. i. 9, 10.)

The gospel minister should be particularly careful not to spend time devoted to the service of God for the instruction of perishing sinners, in the examination of questions which do not tend to edification,-subtle questions which scripture has not determined, nor furnished us with the means of determining; and which, if they were most satisfactorily elucidated could have no practical influence upon the character, or practice of the believer. The fact that the Spirit of God has not taught such things in scripture, ought to satisfy every minister of Christ that they should form no part of his teaching. The doctrines of "the Holy Scriptures are able to make men wise unto salvation-through faith in our Lord Jesus Christ." without any aid from the idle dogmas of scholastic theology,—the production of minds far more familiar with the writings of the Grecian sage, than with those of the prophets and apostles of Christ! We have no wish to disclaim inferences fairly deduced from Scripture; nor repudiate them as a part of christian instruction. questions to which we have referred are not of this kind; they are neither doctrines of scripture, nor inferences legitimately drawn from such. At best they are only curious speculations, mooted for the purpose of furnishing gratification to a vitiated taste; or to fill up the gap necessarily occurring through lack of love to the truths of the gospel-questions "which minister contentions rather than godly edifying which is in faith." It is in respect of such things that Paul says to Timothy, " charging them before the Lord that they strive not about words to no profit but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed—rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. Foolish and unlearned questions avoid, knowing that they do gender strifes." (2 Tim. ii. 14, 15, 23.)

Nor should science, or mere secular knowledge of any kind, form any part of the ministration of the gospel minister, unless they are introduced as the hand-maidens of religion, and made to serve her interests in the way of illustration.

Salvation by the cross of Christ is the sum of the gospel : this therefore should be the matter of the gospel ministry. Hence said the apostle to the Corinthians "I determined not to know any thing among you, save Jesus Christ and him crucified." The death of Christ is the point in which all the truths of the Bible concentrate. The moral law teaches us the need of a Saviour; for by it is the knowledge of sin: and thus it becomes a schoolmaster to bring us to The Mosaic ritual taught the knowledge of Christ crucified by types and symbols; it was a shadow of good things to come.-The prophets predicted the obedience and sufferings of Christ in the place of sinners. The history of scripture exemplifies the fact of men living by the faith of the Son of God, who loved them and gave himself for them. And the doctrines of the New Testament exhibit more fully the nature and the ends of his suffering. Hence to preach Christ and him crucified, is to preach the whole truth of the Bible.—it is to tell sinners that Christ is the way, the truth and the life, the only Saviour. As ambassadors of Christ, ministers should be seech sinners to be reconciled to God, it is the great business of their ministry to preach Christ fully and freely as the Lamb of God that taketh away the sins of the world; and do this by a full declaration of Divine truth, and a free offer of Christ as the only foundation laid in Zion!

The minister of the gospel must take heed to the manner of imparting instruction. This is second in importance only to the instruction itself. The doctrine taught may be excellent, but the manner of communicating it may be so very imperfect that its worth and usefulness are not appreciated, nor even understood. Like a brilliant light in a dark lantern, or a candle put under a bushel, truth may be hid by the darkness of the medium through which it passes. Hence, arises the importance of taking heed to the manner of communicating knowledge as well as the truth communicated; otherwise, a minister might preach the doctrine of scripture in all the purity of bible truth; and yet his instructions be nearly useless in consequence of the injudicious mode of communication.

The affectation of profound knowledge sometimes leads men of vain minds and superficial acquirements to a confused and illogical method of discussing subjects, that confounds and perplexes their hearers rather than instructs them. With hearers like-minded with themselves this may be admired, because, it is mistaken for depth of knowledge; while on the other hand the intelligent and attentive hearer is disappointed: he is hungering for the bread of life, and receives only a stone, and thirsting for the waters of life, but is tantalized with unfulfilled expectations; and when he retires from such ministrations he has little upon which to meditate and reflect,—little upon which his soul may feed. The absance of clear and distinct perceptions of truth, always disqualifies a man for giving instruction to others. One very important way then, by which

a minister of the gospel may take heed to his doctrine, is to endeawour to have clear and distinct ideas of what he would teach others—to understand it thoroughly himself; and avoid all affectation of learning. By doing so, he will seldom fail to make himself intelligible; or, of making his subject understood by all attentive hearers.

Perspicuity is the first thing at which an instructor should aim : and, for the attainment of this end every minor advantage should be sacrificed. What is a pretty, or even an elegant expression worth, if the drapery of its language hides, or even obscures the sense ?-Nay, though it makes it only less readily perceived ? is not enough that the language used be intelligible, so that an attentive hearer may be able to follow a speaker; it should be so perspicuous that it may be done without the slightest effort, so that the hearer's attention may not be distracted from the thoughts to the mere verbiage by which these are expressed. The gospel should be presented in language so perspicuous that he who runs may read -so transparent that its truths may be seen with the greatest facility. Nor, is it out of place to observe that to do otherwise, is as much a departure from the principles of good taste, and the exercise of a sound judgment, as it is from practical utility. In the manner as well as the matter of his instruction, the christian minister should do all things for the edifying of the body of Christ, and the gathering in of the travail of his soul. The example of Paul is that which he should follow. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with the enticing words of man's wisdom." (1 Cor. ii, 2.4.)

The instructions of a gospel minister should be distinguished by simplicity of style. Long and complicated sentences embarrass a hearer, so that part of what is said may be forgotten before the main idea upon which the meaning of the whole depends, is brought He should aim also at simplicity of division and arrangement. These may be so complicated and involved that the hearer may be kept in a kind of mental mist throughout the entire discussion of a subject. On the other hand a well digested plan spread out before an audience, may furnish a lucid commentary on a text; and be a ready guide to the hearer in following the instructions offered to him. Equally simple should be his illustrations and arguments: without descending to meanness or vulgarity, these may be made level to the capacity of every class of hearers. The most simple illustrations are always the most obvious, and not unfrequently the most dignified. Such was the manner of him who taught, as never man taught, and into whose lips was store of grace infused. The great characteristic of our Saviour's instruction was simplicity : his illustrations were drawn from the ordinary occurrences of life, or from nature's simple scenery in the vallies and mountains where he ministered. His language and manner though always beautiful. are always simple: his sermon on the mount, for example, has a simplicity of style and illustration which should be imitated by all

his servants.

In fine a minister should be grave and serious in his embassy to his sinful fellow-men. Flippancy of manner or style ill becomes the herald of the cross; nor is such a ministry likely to win souls: such a mode of ministration may gratify the vain, and amuse the thoughtless hearer, but, it must repel and distress the more serious minded! "Shewing thyself a pattern of good works," said Paul to Titus, "in doctrine showing incorruptness, gravity, sincerity. Sound speech that cannot be condemned." (chap. ii, 7, 8.) Such is the model which every minister should endeavour to copy, and thus make his hearers feel the interest which he takes in their spiritual welfare by the gravity, seriousness and earnestness of his manner: in the absence of these qualities, truth may lose much, if not all its influence, over the minds of those to whom it is preached.

III. The third part of Paul's instructions to Timothy, is, "con-

tinue in them."

By this the Apostle refers to the preceding instructions given to the Evangelist, that is in the first place to take heed to himself and in the second place to take heed to the doctrine which he taught: then, he adds continue in them, namely, in taking heed to himself and his doctrine!

We may not conclude from what the Apostle here says, that a man may not cease to exercise his office as a minister of Christ.— For he may without any sinful cause on his part, be placed in circumstances that utterly preclude him from continuing to preach the gospel and performing the other necessary duties of his office.— His health may be such as to disable him from discharging these duties satisfactorily; and, yet not such as to unfit him for usefulness in some secular employment.—Or the want of necessary support where he labours, and no door being opened to him elsewhere; these or other reasons may exist which may justify him in ceasing to exercise his ministry. A man however should take good care that his reasons are sufficient not only to satisfy himself or his fellow-men, but be such as God will approve—such as the Head of the church will accept. He must take heed that neither selfishness nor indolence seduce from his duty.

This branch of the apostle's instructions to Timothy includes two things—perseverance and fidelity. Perseverance in taking heed to himself; for this is not more necessary to his admission into the ministerial office, than for his successful continuance in it. He must not cease to inquire into his motives, his qualifications, his diligence—the growth of grace in his own heart, nor the exemplification of it in his own practice! Be not weary in well-doing.

The second thing implied is fidelity to the truth. It is all-important in a minister of the gospel to continue to maintain, and teach the doctrines of salvation by the grace of God.—Salvation through faith in Christ Jesus and him crucified. The doctrines of divine truth he is bound to maintain inviolate. He is under obligation, as we have already ascertained, to take heed to his doctrine; he must also continue to hold divine truth and persevere in teaching it.—This he must do, striving against all opposition, whether men will hear, or whether they will forbear. The commandment is "hold

fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus—contend earnestly for the faith once delivered to the saints."

II. The second part of the subject is to consider the results of taking heed.—" For in doing this thou shalt both save thyself and

them that hear thee."

To be saved, is to obtain salvation or deliverance from the guilt and the pollution of sin, and all the evil consequences which flow from it. Salvation includes in it justification through faith in the righteousness of Christ, and sanctification by the Spirit of Christ. By justification the believer obtains a title to the kingdom of God, through the merits of our Lord Jesus Christ; and by sanctification a spiritual fitness for present communion with God, and for future enjoyment of glory with him in heaven. And it furnishes to those who are saved all the comforts and consolations of true and undefiled religion,—peace of conscience and joy in the Holy Ghost.—
"For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The inestimable blessings of Salvation are promised in the text to the minister of the gospel as the results of taking heed to himself and his doctrine. Fidelity and perseverance in the work of the ministry, are very intimately connected with the success of the gospel minister. But, the connection is not that of cause or efficiency; it is that of instrumentality only. The gospel is the means of making a man wise unto salvation: it is the power of God unto Salvation to every one that believeth. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they believe on him, of whom they have not believed? And how shall they believe on him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

A faithful minister may expect that his labours shall be blessed: he shall have many as a crown of rejoicing in the day of the Lord Jesus Christ. The truth preached in its scriptural simplicity by a faithful, holy, and exemplary ministry, cannot fail of a blessing, because God has promised it .- For in doing this thou shalt both save thyself and them that hear thee. The connection between faithfulness in the ministry and success, though a connection of instrumentality, is such that great success may not be expected in the absence of faithfulness. It is only the minister who takes heed to himself and the doctrine that has the promise of the text. God may in his own sovereign grace, give a blessing to a very imperfect. nay, to a very unfaithful ministry; in so far as truth may be brought home to the souls of those who hear it by the power of the Spirit of God, irrespective of the unfaithfulness of the instrumentality employed. But I aver, that such a ministry has no promise of success; and is therefore generally barren and unfruitful. Nor, may such a minister expect the reward of his own soul! A curse, a dreadful curse is denounced against an ungodly, and an unfaithful ministry.—" For necessity is laid upon me: yea, woe is unto me, if I preach not the gospel.—But though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed.—Woe to the idle shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." But a faithful ministry God will bless, and greatly honor: for, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Thou shalt both save thyself and them that hear thee.

Conclusion .- From this subject we may learn the great encouragement which the minister of the gospel has, to take heed to himself and his ministry. His labours are the ministration of an instrumentality-the great instrumentality which God has promised to bless as the means of converting sinners, and edifying saints,the power of God unto salvation. Ungodly men may scorn the ministry of the gospel-they may do as ungodly men have always done. deem it foolishness: but the reason is, the natural man knoweth not the things of God, neither can he know them for they are spiritually discerned. If the gospel is hid, it is hid to them that are lost. But, the christian knows that the gospel is indeed the power of God unto salvation: and this, strongly felt in the soul of a christian minister, will furnish him with a never-failing source of encouragement, that his labours shall not be in vain in the Lord, - and of sustaining him during the numerous and often painful struggles he is called to endure as a good soldier of Christ!

He may not for a long time see much fruit of his ministry.-His past experience may offer him but little encouragement; but, the word of the Lord standeth sure,-thou shalt both save thyself and them that hear thee. This view of his labours will not only encourage a faithful minister, but it will at the same time, stir him up to greater diligence and activity in his ministry, knowing that he has the promise of God to bless his labours, and make them effectual to the salvation of sinners. And whatever may be his success,whether he shall be honored as the instrument of winning a greater or a lesser number of souls unto the Redeemer, the faithful and diligent minister of the gospel has at least the conscious enjoyment of having done his duty, accomyanying the assurance of etcrnal life through faith in that Saviour whose righteousness for salvation is the burden of his ministry! O! glorious encouragement! Happy incentive to fidelity and perseverance in well-doing! What could we have, or desire more?

But, it must not be forgotten, in the improvement of this subject, that while it furnishes unspeakable encouragement to the gospel ministry, and ought therefore to stir them up to the most intense activity and diligence in their labours,—this subject includes also a tremendous condemnation, if the instructions of the text are neglected. The text reveals an admonition that should not be lightly

treated,—take heed to thyself and to the doctrine. But, it holds out no hope, no encouragement to an ignorant, ungodly, or errorteaching ministry; on the contrary, it admonishes such of their danger inasmuch as they are destitute of the characteristics urged in the text: intelligence, truth, and personal godliness, are indispensable requisites to the successful fulfilment of the instructions which it contains. And no minister may claim the encouragement, who does not obey the instructions of the text. While, then, we have grounds of encouragement we ought to join trembling with our mirth: that, as Paul says, lest by any means, when I have

preached unto others, I myself should be a cast-away.

Further, this subject should be improved by us, as ministers of the gospel, in the way of leading us to much self-distrust. The work of the ministry is not only of immense importance and magnitude, as it is very intimately related to the salvation of sinners; it is one also of great difficulty; its importance and difficulty are felt by every faithful minister of the gospel. The end of his ministry, is the glory of God, in the salvation of sinful men. And who is sufficient for these things? Is it frail, feeble man? A minister of the gospel has no just sense of the difficulty of the work, unless he feels his own inadequacy for the task! Diffidence in himself, will become his safety, if it is the means of leading him to trust in God, in whom his only strength lies. It was the experience of this, that led Paul to say, when I am weak, then am I strong. The more that a minister of the gospel distrusts himself, and confides for strength on the promised grace of God, he is the safer; and will be the more successful. Our sufficiency is of God. While he has been pleased to put the treasure of the gospel into carthen vessels, the power and the glory of its happy results, are his own. The most faithful, the most successful minister of the gospel, has no ground of self-confidence, or exultation. The agency of man is only instrumental; the whole efficiency is of God: to show his sovereignty in this matter, he frequently honors by his grace, in the effectual application of the Holy Spirit, means which man in his pride, dis-esteems, or even despises. And God does so, for the very purpose, that men may be taught,-that ministers of the gospel especially, may be taught distrust in themselves,-and taught to put their trust in Him alone. For this is the word of the Lord. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Let him then, that glorieth, glory in the Lord. The more overwhelmingly, ministers of the gospel are filled with a sense of their own weakness, -- the more deeply they are imbued with the spirit of humbleness; the more blessed, the more successful will their ministry prove. For God will stain the pride of all glory but his own; and this he will not give to another! Our reliance in the ministry of reconciliation, must therefore be on God. By doing this we will both save ourselves and them that hear us. A minister of the gospel ought to be as diligent and painstaking in his ministry. as if the results depended upon his exertions; and at the same time, as confiding upon God, as humble, as distrustful of himself as if he had not even an instrumentality in the work. While he

labours and toils, if he would have the blessing of God upon the means which he employs,—if he would be successful in his work, the glory of God must ever be before him as his aim, the unfaltering aim of his ministry; and the power of God his unceasing reliance.

Again, in the improvement of this subject, we entreat the people of God to pray for the ministry of reconciliation! Brethren. you have a deep interest in their fidelity and success. If they are faithful, this is your gain: if they are successful, it is your advantage. "For they watch for your souls, as they that must give account; that they may do it with joy and not with grief; for, that is unprofitable for you." As you have a deep interest in the success of the gospel ministry, be not forgetful of them, in your prayers. "The effectual fervent prayer of a righteous man availeth much." The ministers of the gospel are frail earthen vessels,-men of like passions with yourselves; they are therefore subject to weaknessto temptation-to sin! It is only by the power of grace, that the word of the Lord can prosper in their hands; and have free course in the salvation of sinners. Brethren, as you love your God, and your Saviour-as you value your own souls, and the souls of your fellow men, O then, pray that the Redeemer may see of the travail of his soul and be satisfied, through the instrumentality of a faithful ministry! The ministers of the gospel need both your prayers and your sympathies. Besides the arduous work of beseeching sinners to be reconciled to God, they have to contend with "the devil, the world, and the flesh,-they have themselves to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." With a sympathizing sense of their weakness, and the need they have of grace, both as men, and as ministers of the gospel, be mindful of them in your secret prayers in the closet, -in your supplications at the family altar, -and in your meetings for social worship! answer of your prayers, if they are the prayers of faith, will return to you in a tenfold blessing. Hearers of the gospel have often regret the little advantage they derive from the preaching of the word, - they have often to mourn over its inefficiency in their souls. One reason of this, perhaps the great reason in most instances, is. that they are not sufficiently alive to the value of prayer as a means of obtaining the presence of the Spirit of God, in the word preached. Is it surprising then that coldness and formality should pervade our christian assemblies !-that there should be so little fruit of the ministry of the gospel, when there is so little fervent, anxious prayer for its success ? O my brethren, drink deep of the spirit of prayer! I entreat you, lay aside your lethargy, -be aroused, -be active, give yourselves much to prayer. Be instant in season and out of season. Let not them who minister to you in holy things be forgotten at the throne of grace. A praying people, by the blessing of God, will make an efficient ministry. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.

## THE RESURRECTION OF THE BODY.

(Continued from p. 16.)

Proceed we to a third form of evidence, in which the resurrection of the dead is repeatedly asserted in direct terms by inspired writers of the Old Testament scriptures. These are remarkably numerous, and of very varied and diversified application. And here it should be observed that the repeated reference to a certain and very remarkable fact in terms nearly similar in every such reference, furnishes at the first view, a suggestion to the mind that in that fact there must be an important reality corresponding to the very words in which it is described. When therefore the sacred writers, so constantly speak of the resurrection of the dead, or of the resurrection of the body, whether figuratively or otherwise, whether it seem to refer directly to such a thing as the literal restoration to life of a body that had suffered death, or whether these terms be employed to shadow forth somewhat obscurely some remarkable event to which it is analogous-the enquiry naturally presents itself why is such language used, why is such a fact referred to at all ?-The whole analogy of symbolical or figurative language is founded on the real existence of the symbol or figure employed, and in a manner truly and perfectly corresponding to the terms in which it is described. And shall this most obvious principle fail when we come to the language, the resurrection of the bodies of the dead, that there is no such thing as the words assert and describe? When these terms are employed, the reader naturally inquires, what is this resurrection of the body? that I may understand what as a symbol at least it is intended to illustrate or exhibit. Now if he be informed in reply that there is no such thing in all the works of God, past, present, or to come, how can such language or such symbol or figure throw any light on the subject in reference to which they are employed. This cannot be without a manifest impeachment of the wisdom, veracity, and majesty of God, when speaking of a matter so infinitely interesting to man to whom the revelation is made.-The constant use therefore of the terms, the repeated reference to the thing itself proves the proper meaning of the terms, and that there is a certain reality in the thing itself. God has not employed these terms; God has not referred to such a thing, to hold up to the view of his rational and intelligent creatures an unreal imagination, but a certain glorious and stupendous result of his omnipotence. The writer of the falsely named Anastasis, blinks this argument, and wisely hides himself in the number, variety, and obscurity of the translations of words, impiously suggesting that the word of God is unintelligible and undeterminate in its meaning. It is the very refuge of error to seek concealment and disguise in the confusion of words and of ideas. It is the character of every man of truth to mean what he says; shall we attribute less to the God of truth? and that in his Word, the words, resurrection of the dead. and of the body, and their equivalents are repeatedly found, no man of ordinary sincerity, sobriety, and intelligence can deny.

Maintaining therefore that it is an argument for the truth of the doctrine we advocate incapable of successful contradiction, and of the reality of the thing or fact itself, that God so often in his prophets, holds it up in almost every variety of form and application for the consolation of his people—we content ourselves with a single testimony taken from among the multitudes which the diligent and attentive reader will find recorded in the writings of the old Testament.

Thus in Isaiah, who has been and not without reason, denominated the evangelical prophet; "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Is. xxvi. 19. Happily for the satisfaction of the English reader, there is a remarkable unanimity in the translators of this singularly beautiful and interesting passage, and indeed any material deviation from our own established version must originate in violence to the original itself. And as it regards the interpretation, I offer one which it is believed will be found natural, reasonable, and agreeable to the analogy of faith. It is manifest from the whole context that this is addressed by God to his covenant people. then well nigh overwhelmed with the calamities that had befallen the whole nation. The decay of religion, the disorders of the commonwealth, the power and oppression of their enemies, their own ill success, together with the great decline in the number of the pious, oppressed the faithful well nigh to despair. God dispenses consolation and furnishes them the most convincing evidence that they should not be forsaken in their present afflictions, that his power was equal to their peril, and his truth should never fail, by directing them to consider how far beyond their present calamities his power could, and his faithfulness would be displayed for their deliverance. "Thy dead" the pious deceased whose loss you now deplore " shall live." How beautifully analogous is the application of the same truth by a writer of the New Testament the pious reader will at once perceive. "I would not have you ignorant, Brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."-" Thy dead men shall live."-Long, long, indeed shall sorrow yet be the portion of my people; but "the days of thy mourning shall be ended." From a deeper abyss, than that of which a living man may now complain, my power shall bring redemption, "the redemption of the body." When death's fell scythe shall have swept generation after generation from the face of the earth. through a long succession of ages yet to come; when the grave shall have long enclosed them in its hopeless domains—then will I show my power, mercy, and truth. "Thy dead men shall live, together with my dead body shall they arise." By virtue of, and in communion with, the resurrection of that body which I shall assume in the fulness of time, "they shall arise."-In that body I shall taste and suffer death-but in that body also I shall triumph over death. ' destroying death and him that has the power of death."-

It is manifest that in this singularly significant, and beautiful language is conveyed the intimation, that God, Jehovah in the person of the Son, would in the fulness of time, assume the nature of his people, in that nature suffer death, and be numbered with the dead in the grave, and in that nature triumphantly arise from the dead, and resume life never more to lay it down. For all these were integral and well known principles in the system of prophecy as we have already seen. But with his resurrection is connected infallibly the resurrection of his people. No intelligible interpretation of the passage can be obtained without resorting to the doctrine of Paul, that "Christ rose from the dead as the first fruits of them that slept." 1 Cor. xv, 20. But this makes it all clear and replete with hope and consolation. And while it shews the admirable oneness and continuity of the faith of the church under both the old and new Testament dispensations of the grace of God, it demonstrates that in that faith it was a principle known and common to all the pious, that at a period fixed and determinate in the purpose of God, though to multitudes far remote and future in the order of time, there should be a resurrection of the dead. And on this principle was based their strongest consolation in the darkest dispensations of Providence.

This testimony moreover, as do the former when carefully examined, touches like Ithuriel's spear the foul and unscriptural nature of this newly broached heresy, and discloses its repugnance to nature and revelation. For shall the human form, an evidence in its structure, of skill and power the most admirable, fashioned to become the habitation of an immortal spirit, and the temple of the Holy Ghost, be laid in ruins never again to be restored? And shall language from God, plain and clear as can be employed be denied or perverted to reject his truth? This would be expositor of the secrets of nature and revelation, maintains, it seems, that there is no real resurrection of the body at the last day, nor at any time, but that something corresponding to the terms as he explains them, occurs to every individual at death in the creation or developement of a spiritual form, with which the soul is at that moment invested, and in which it passes to its destiny in the invisible world. This futile, unmeaning and unscriptural hypothesis, which we may hereafter more directly examine, we now only advert to in order to shew how plainly inconsistent it is with the consolation proposed by Jehovali to his people, respecting the departed pious. Multitudes were now in their graves, and their mortal remains mingled with the dust. These, according to this weak hypothesis, must already, each in the order and at the time of their decease, have arisen from the dead-in their case the resurrection was passed, and no promise for the future could with any face of reason be proposed. But the reverse is the fact-the dead now resting in the dust of the earth are addressed, and of them a promise is given, too clear to be misunderstood, extending to a remote and distant period, that they shall then arise.

In like manner how different was Abraham's faith from this metaphysical dream alike unreal and unintelligible to faith or reason.— Did he expect as the final issue of Isaac's death, and of the divine mercy to a father bereaved of a beloved son; to a believer in God's covenant bereft of the very heir through whom that covenant was to be transmitted to future generations; through whom that line was to descend; in whom Christ himself the promised seed was to appear; did he, did Abraham expect that after Isaac's death, in his resurrection he should embrace an impalpable shadow, an unreal form, which from its very nature could not be accounted the proper descendant of his father, nor be the progenitor of the promised race, nor the progenitor of the Redeemer of the world?—Reason and Religion concur in giving an unequivocal and unhesitating lie to a supposition equally weak and profane. It remains therefore only to be acknowledged that the scriptures of the Old Testament clearly and constantly teach the resurrection of the dead in the proper and blessed acceptation of the terms.

#### A DEVOTIONAL SPIRIT.

It has been received as a maxim by some, that, "Ignorance is the mother of devotion." Such a maxim could only have originated in the dark ages. It is diametrically opposite to the sentiment every where inculcated in the Bible, where the knowledge of God is considered the foundation of all true religion, and is often taken for the whole of it; since all the other parts naturally flow from it. But still, the maxim stated above, has some foundation in fact.—There is a species of devotion, which is greatly promoted by ignorance. The more dark the understanding is, the more liable is the imagination to be strongly affected; and the passions are very much under the influence of the imagination; so that where there exists a firm belief in the reality of invisible powers and influences, the more ignorant the worshipper, the more excited will be his feelings.

There is, however, a great difference among men, as to their susceptibility of religious feelings. This is observable even in children. Some are much more readily wrought upon by superstitious objects and ceremonies than others; but in all persons, naturally, there exists some susceptibility of devotional feeling. When we find persons—as there are such—in whom no such feelings seem to exist, we may take it as an evidence, that the natural religious sensibilities have been seared, by effort, or by long indulgence in sin.

From what has been said, we may understand how to explain a fact mentioned, I think, by Montesquieu, that the more superstitious any religion, the greater the devotional feelings; and the more rational, the less appearance do we observe of strong emotion. The imaginations of the ignorant are much more easily impressed with the undefined, terrific objects of superstition, than the enlightened, by their belief in the existence and attributes of the true God. Hence it is, that Pagans manifest more violent feelings in the worship of their false deities, than Christians in the worship

of the true God: and superstitious Papists, more than the more rational Protestants. Though superstition and enthusiasm are, in many respects, wide apart; yet in this they agree, that they are both founded in ignorance, and nourished by error. The first is more permanent, though not so violent, but, often, that religion which originated in enthusiasm settles down into some form of superstition; for enthusiastical emotions are too violent to be lasting.

But when men have once left the road of gospel truth and common sense, they are not likely to return again into the right way : they will fix upon some peculiarities which will serve as the badges of a sect; and bringing up their children in the belief and practice of these, they perpetuate their sect, and often so fence themselves around against the entrance of the light of truth, that there is little hope of their coming to the knowledge of the true religion. may again infer, from the principle stated, that the purity and genuineness of devotion cannot be correctly judged of, by the violence of the emotions with which it is accompanied. It may be a devotion of which ignorance is the mother; and consequently spurious; for it would be absurd to suppose, that God would be pleased with a worship originating in error, or ignorance.

But does not the want of lively emotion in those who understand the truth, evince a want of firm faith in the great truths of religion? Surely, there is enough in the idea of an infinite and eternal God to impress the mind, if this truth were clearly apprehended and fully believed. No doubt there is a melancholy and mortifying truth indicated in this remark. It is certainly not in accordance with the nature of the truth, that the devotional feelings of those who hold it should be feeble. There is every thing in the objects of true devotion to arouse the strongest emotions of which the human mind is susceptible. The explanation of this apparent inconsistency is, that our views of truth are too speculative; the true nature of the object is not clearly perceived by the mind; and of course our faith in these spiritual realities is feeble. Every man acquainted with the exercises of his own heart is conscious, that his ideas are exceedingly inadequate; and wherever he obtains more distinct spiritual views of the object of his worship, in the same degree, the genuine spirit of devotion is enkindled.

It may, therefore, be laid down as an undoubted truth, that all the feelings of genuine devotion are founded on spiritual apprehensions of the truths which relate to God, to Christ, to the law, and to ourselves. And by spiritual views, I mean such as are produced only by the illumination of the Holy Spirit. The strangest intellect, however vigorously exercised, or for however long a time, can never attain to any ideas which are spiritual; no more than the blind man can discover by much thought and profound reasoning, what is the nature of light and colours. On this ground the humblest peasant stands on a level with the proudest philosopher; or rather, he stands in a more favorable position; agreeably to that remarkable thanksgiving of our Saviour, "I thank thee O Father Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes; even so Father, for so it seemed good in thy sight." And the declaration of Paul, goes to the same point. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The same truth is clearly taught in 2 Cor. iv. 6. "For God who commanded light to shine out of darkness hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." And also in Ephesians 1, 17.18: in the form of a prayer, which the apostle offered in behalf of the Christians of Ephesus, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

We consider, therefore, the true foundation of a devotional spirit is laid in the spiritual knowledge of God; a knowledge which no unregenerate man possesses, whatever may be his intellectual powers, or the extent of his learning. The difference between the worship of heaven and the church below arises from the different degrees of clearness with which God is known; and the difference between the most angelic devotion ever felt on earth, and the feeblest aspiration after God, is owing to the different degrees of divine knowledge possessed by different saints. Mere forms are worthless, except so far as they aid us in attaining this knowledge, or are the appointed means of expressing our devotional feelings.

Mere speculative knowledge is also powerless. The devils possess this in a much higher degree than men, and yet it never enkindles a devotional emotion in them. I know there are many who will say, that our knowledge if correct, doctrinally, undergoes no alteration in regeneration; that all which is needed is "a new heart." This philosophy is at variance with the Holy Scriptures, and totally repugnant to our experience. It is true, a "new heart" is the thing which we want, but, according to the meaning of the word "heart" in the Bible, it includes the illumination of the understanding. God bestows a wise and understanding heart. The wicked know not God.—Dr. Alexander.

#### INSTRUCTIVE TESTIMONY.

The following impressive exhortation was delivered by President Dwight to his pupils in the college congregation just before the closing scene of his brilliant life, on his partial recovery from a violent attack of disease.

"To him who stands on the brink of the grave, and the verge of eternity, who retains the full possession of his reason, and who at the same time is disposed to serious contemplation, all things here become mightily changed in their appearance. To the eye of such a man, their former alluring aspect vanishes, and they are seen in a new and far different light.

"Like others of our race, I have relished several of these things with at least the common attachment. Particularly, I have coveted reputation and influence to a degree which I am unable to justify. Nor have I been insensible to other earthly gratifications; either to such as, when enjoyed with moderation, are innocent; or such as cannot be pursued without sin.

"But in the circumstances to which I have referred, all these things were vanishing from my sight. Had they been really valuable in any supposable degree, their value was gone. They could not relieve me from pain; they could not restore me to health; they could not prolong my life; they could promise me no good in

the life to come. What then were these things to me?

"A person, circumstanced in the manner which has been specified, must necessarily regard these objects, however harmless, or even useful they may be supposed in their nature, as having been hostile to his peace, and pernicious to his well being. In all his attachment to them, in all his pursuit of them, it is impossible for him to fail of perceiving that he forgot the interests of his soul and the commands of his Maker; became regardless of his duty and his salvation; and hazarded, for dross and dirt, the future enjoyment of a glorious immortality. It is impossible not to perceive, that in the most unlimited possession of them, the soul would have been beggared and undone; that the gold of the world would not have made him rich; nor its esteem honorable; nor its favor happy. For this end he will discover, that nothing will suffice but treasure laid up in heaven; the loving-kindness of God, and the blessings of life eternal.

"Let me exhort you, my young friends, now engaged in the ardent pursuit of worldly enjoyments, to believe that you will one day see them in the very light in which they have been seen by me. The attachment to them which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these you have hitherto seen but one: that, gay, beautiful and alluring, as it now appears, will then be hidden from your sight; and another, which you have not seen, deformed, odious and dreadful, will stare you in the face. and fill you with amazement and bitterness. No longer pretended friends, and real flatterers; they will unmask themselves, and appear only as tempters, deceivers, and enemies, who stood between you and heaven; persuaded you to forsake your God, and cheated you out of eternal life.

"Farther, no acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life concerning which I entertained the best hopes which I was permitted to entertain; those, which to me appeared the least exceptionable, were nothing, and less than nothing. The mercy of God, as exercised towards our lost race through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During

the long continuance of my disease, as I was always, except when in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation, I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, and that from the neighborhood of the eternal world, confidence in the rightcourness of CHRIST is the only foundation furnished by earth or heaven upon which, when you are about to leave this world, you can safely or willingly rest the everlasting life of your souls. To trust upon any thing else will be to feed upon the wind, and sup up the cast wind. You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the deeds done in the body; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of heaven or of hell. In these amazing circumstances you will infinitely need -let me persuade you to believe, and to feel, that you will infinitely need -a firm foundation on which you may stand, and from which you will never be removed. There is no other such foundation but the Rock of Ages. Then you will believe, then you will feel, that The world, stable as it now seems, will then be there is no other. sliding away from under your feet. All earthly things, on which you have so confidently reposed, will recede and vanish forever."

#### LETTER TO A YOUNG NIECE.

You too well know how to appreciate the interest we have taken in your spiritual welfare, not to value a few words of parting advice. You are young, and but just set out in the Christian life, and withal of that peculiar temperament which makes it especially important for you to seek the counsel, and to enjoy the instructions of those who have more experience and knowledge than yourself, and who will care for your soul. Let me therefore counsel you:

1. Feel your dependence on God. Do you lack wisdom?—ask of God. Are you weak?—in Him you are strong. Are you easily tempted and led away by the follies and fascinations of the world?—take refuge in God; make Him your Counsellor, your Friend, your Helper. Are you in trouble, doubt, perplexity or affliction!—go and tell Jesus; unbosom your soul to Him who can be touched with the feeling of your infirmities. Confide altogether in God; ask much of Him, expect much from Him.

2. Do not expect much from man. If you lean upon any arm of flesh you will certainly be disappointed. Profit by the counsel of all, friends or foes. Respect age. Value experience. Gather wisdom where you can find it; but in all things judge for yourself what is right and what wrong. Make no human model of piety your standard. Follow Christ.

3. Be regular and punctual in the discharge of all religious duties --in the family, in private, in reading the Bible and such other

books as will improve your heart and instruct your mind—in social meetings and in public services. Keep the Sabbath, not simply by abstaining from ordinary avocations, but according to the spirit and intent of the day—as a day of spiritual rest and improvement—as a day to be devoted to the things which pertain to God and eternity. Never allow yourself to be a careless or an indifferent hearer of the gospel. Give the truth, by whomsoever preached, your candid, serious attention. It is not the man or the manner that can profit you, but the truth.

4. Estimate things according to their worth; and act in reference to such an estimate. Act towards God, and towards man, towards your own immortal soul and the souls of others; act in reference to time and eternity, to worldly riches, pleasures or friends, according to their own intrinsic value. You will then always be serious in a serious cause. Never be guilty of the weakness and impropriety, to say nothing of the gross wickedness, of trifling in serious and weighty matters. This will save you from many temptations.

5. Make your religion a matter of principle. Let not feeling or

5. Make your religion a matter of principle. Let not feeling or present impulse be your guide in duty; but in all things be guided by Christian principle. Yield and condescend where you can without harm; but where principle is concerned, yield not a hair's

breadth.

6. Be careful in all things—careful as to the habits you form—as to the principles you adopt—the books you read, the company you keep, the manner of spending your time. Be industrious, "diligent in business, fervent in spirit, serving the Lord." Be careful as to your conversation, your Christian walk, the example you set others. Be careful to keep your heart with all diligence, for out of it are the issues of life. Keep the fountain pure, and the streams

will be pure.

7. Fear not ridicule for religion's sake. None but the very weak or wicked will laugh or trifle where so weighty a matter, and a matter of so much personal interest as religion is concerned. All who admit the control over them of reason or conscience, will approve your choice. All others are unworthy your regard, except that you should pity and forgive them, and do them good. Would they reflect, they would weep for themselves, and give worlds to be as you hope you are.

8. Be alarmed if you find yourself happier in the society of the

gay and thoughtless than in the company of the truly pious.

Strive by every means in your power to grow in grace and in the knowledge of holy things.

# AN INDIAN'S RESOLUTION AND REBUKE.

About the year 1776, a circumstance occurred which deserves to be written on adamant. In the wars of New England with the Aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite ground was on the banks of the river (now the Thames) between New London and Norwich. A small remnant of the Mohegans still exist, and they are protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals for their fur. Among these hunters was one named Zachary, of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between him and the throne of his tribe. died. and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously. "How can such a drunken wretch as I aspire to be chief of this honorable race? What will my people say? and how will the shades of my noble ancesters look down indignantly upon such a base successor? Can I succeed to the great Uncas? I will drink no more !" He solemnly resolved never again to taste

any drink but water, and he kept his resolution.

I had heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the (then) colony was held at Hartford, the capital. My father attended officially, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe, and was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family was seated at dinner, and there was excellent home brewed beer on the table. I addressed the old chief-" Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye, sparkling with indignation, was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian? I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken, contemptible wretch your father remembers me to have been. John, while you live, never again tempt any man to break a good resolution." Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the venerable old Indian, with feelings of awe and respect. They afterwards frequently reminded me of the scene, and charged me never to forget Zachary lived to pass the age of eighty, and sacredly kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames. I visited the grave of the old chief lately, and repeated to myself his inestimable lesson.—Col. Trumbull's Autobiography.

#### THE JOYS OF PRAYER.

Even in those parts of prayer, that might seem only painful, there is a pleasure, that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

The broadest smile unfeeling folly wears, Less pleasing far than "prayer's repentant" tears.

Oh! what a happy, heaven fore-tasting life might the children of

God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms.— How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling round their path, the peace of heaven

dwelling within their heart.

They say that travellers in Alpine regions are often encompassed with a clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mists and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunderclouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:—

"As some tall cliff, that lifts its awful form, Swells from the vale, and midway leaves the storm, Though round its base the rolling clouds are spread, Eternal sunshine settles on its head?"

#### DAILY READING THE BIBLE.

A true Christian, one who desires his soul to thrive and to be in health, will no more suffer a day to pass without reading some portion of the Word of God, than a man who desires his body to be strong and healthy will suffer a day to pass without tasting food.— Many think it sufficient if they read the Bible on the Sabbath, but this is a clear proof that their hearts are not right with God, that though they may have something of the form, they have nothing of the power of godliness, in a word, that they have never been born again of the Holy Spirit, for if so they would, "as new born babes desire the sincere milk of the Word, that they might grow thereby," and such a desire would not allow them to rest satisfied without reading every day some portion of the Word of God.

Be assured it is not the ability, it is the inclination alone that is wanting. You can find time for sleep, you can find time for your meals, but, alas, Satan persuades many that they have no time for attending to the concerns of their immortal souls; or, at most, no time except one day in seven for reading the Bible, the directory to heaven. Permit me now to caution such persons of the danger of such gross neglect. Be on your guard against his subtle devices, who, like a roaring lion, goeth about seeking to devour your souls. Unless you make this invaluable book your daily study, be assured

you will never be wise unto salvation.

Of all perfection in this world, whether of beauty, wit, learning, pleasure, honor, or riches, experience will soon show us the end. But where is the end or boundary of the word of God ?-Who can ascend to the height of its excellency-who can fathom the depth of its mysteries - who can find out the comprehension of its precepts, or conceive the extent of its promises—who can take the dimensions of that love of God to man which it teacheth? The knowledge of one thing leadeth us forward to that of another, and still as we travel on, the prospect opens before us into eternity; like the pleasant and fruitful mountains of Canaan, rising on the other side of Jordan, when viewed by Moses from the top of Pisgah. O happy reign of celestial wisdom, permanent felicity, true riches, and unfading glory! while we contemplate thee, how doth the world lessen and shrink to nothing in our eyes! Thy blessings faith now beholdeth, but it is charity which shall hereafter possess and enjoy them.

#### OBITUARY OF JOHN RENFREW, SEN.

The subject of this Notice was born near Paisley, Scotland, April 4th, 1753. His early years were spent in more than common hardships, until at about the age of eighteen, he emigrated to America. As his whole soul revolted against tyranny, whether exercised over the bodies or souls of men, he warmly espoused the side of liberty, in the Revolutionary struggle for independence, and fought for the freedom of his adopted country. He married in 1779, and settled near Chambersburgh, Pa., at or near which place he resided till the time of his death.

It pleased the Lord to make him an efficient instrument in the land of his adoption, for promoting His glory in the building up of the Reformed Presbyterian Church, of which he had become a member before the union between the Associate and Reformed Presbyteries. In this Union a number of both bodies joined, including all the ministers of the Reformed Presbytery; but there was still a goodly number of the people who would not thus sell their birthright. Among these was the subject of this memoir.—He, with his brethren who continued faithful, was left destitute of public ordinances for several years, until the Rev. Mr. Reid arrived from Scotland, having been sent out to the relief of those scattered sheep who had been forsaken by their shepherds.

Mr. Renfrew was early appointed a Ruling Elder in the house of God, and was punctual in his attendance upon Church Courts, when called thereto, so long as he was able. In these he was judicious, and was still listened to, when he spoke, with attention.—
To the ministers of the Reformation his house was still open for their entertainment. He contributed liberally to the support of the congregation of which he was a member, and was a benevolent man.

In the division of 1833, he abode by "the footsteps of the flock," though the great and talented ministers with whom he had been intimate in the vigor of life, and with whom he had long associated, turned aside. Through good and bad report—in prosperous and adverse dispensations of God to his church, he was still, by the

Divine blessing, found pursuing the good old way.

He had more than ordinary strength and vigor of constitution. and scarcely experienced sickness till near S0 years of age; when he was brought, to all appearance, near the gates of death by an affection of the lungs. His work however was not then finished, and he was spared to complete it, as well as to see more fully that all earthly things are "vanity and vexation of spirit." He was afterwards subject to attacks of the same disease, by which God sorely afflicted him, but also fitted him for the rest prepared for his saints. He was punctual in duty, public and private, although, towards his last, partially deprived of both sight and hearing. He then had recourse to the fund stored up in his memory, from which he was enabled to draw largely for his comfort. Faith and the other graces of the Holy Spirit, seemed to be more and more in exercise as the time of dissolution approached, and his last moments on earth were spent in the service of that Redeemer in whom he had still trusted. Several years before his death, he had, while in health, arranged his worldly business, that when his Redeemer might call him, he might not have such things to attend to. He departed this life, October 14th, 1844-aged ninety one years and six months .-"The righteous shall be had in everlasting remembrance."

#### ITEMS OF INTELLIGENCE.

Martyrs.—According to the calculation of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French, in the space of three months; Waldenses, who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the hangman; 150,000 by the Irish massacre, besides the vast multitudes of whom the world could never be particularly informed, who were proscribed, starved, burned, assassinated, chained to the galleys for life, or immured within the walls of the Bastile, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of the Papacy, including the space of 1400 years, amounts to 50,000,000.—Buck's Expositor.

The Chocktaw Indians.-The Vicksburgh Sentinel of the 18th

ult. referring to this tribe of Indians, has the following:

"The last remains of this once powerful tribe are now crossing our ferry on their way to their new home in the Far West. one who, like the writer, has been famillar with their bronze inexpressive faces from infancy, it brings associations of peculiar sadness to see them bidding here a last farewell perhaps to the old hills which gave them birth, and are doubtless equally dear, to him and them alike. The first playmates of our infacy were the young Chocktaw boys of the then woods of Warren county. guage was once scarcely less familiar to us than our mother Eng-We know the character of the Chocktaw well. We knew many of their present stalwart braves in those days of early life when Indian and white alike forget disguise, but in the unchecked exuberance of youthful feeling show the real character that policy and habit may afterwards so much conceal; and we know that under the stolid stoic look he assumes, there is burning in the Indian's nature, a heart of fire and feeling, and an all-observing keenness of apprehension, that marks and remembers every thing that occurs, and every insult he receives. Cunni-at a-hah. They are going away. With a visible reluctance which nothing has overcome but the stern necessity they feel impelling them, they have looked their last on the graves of their sires, the scenes of their youth, and have taken up their slow toilsome march, with their household gods among them, to their new home in a strange land. They leave names to many of our rivers, towns and counties; and so long as our State remains, the Chocktaws, who once owned most of her soil, will be remembered."

Religion in the Worcester Asylum.—In the late annual report of the state lunatic asylum at Worcester, Dr. Woodward remarks:—
"The influence of religious instruction at daily prayers, and weekly in the chapel, has given our patients favorable impressions of the character and designs of the hospital, and has increased their confidence in the good intentions of the officers. In many instances, religious instruction has left influences far above its moral effects on the management of the insane. It has made permanently good impressions upon the character of individuals, amending the heart, improving the life, awakening a sense of religious obligation, and transforming the habits from levity to sobriety, from dissoluteness to the proprieties of rational life."

Christian Courage..—When Vales, the Emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered—"Alas, sir! these speeches are fit to catch little children." When the Emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, "He need not fear confiscation who has nothing to lose—nor banishment to whom Heaven alone is his country—nor torments when his body will be destroyed at one blow—nor death which is the only way to set him at liberty from sin and sorrow. All things work together for good to them that love God."

Liberia.—From the 28th annual Report of the American Colonization Society, it appears that the total population of Liberia in September 1843, was 2,930. The number of children born in the colony since 1820 is stated to be 645. The total number of deaths of all description of persons, 2,198: the mortality among acclimated colonists being 433. The subjoined summary of other matters may interest our readers:

Churches, 23; communicants, American, 1,014; recaptured

Africans, 116; African, 353: total, 1,483.

Schools, 15; scholars, American, 370; African, 192; total, 562.

Convictions: murder 9; kidnapping 11; burglary 17; grand

larceny 107; petit larceny 184; other offences 47.

Imports in two years, \$157,829; exports do. \$123,694; stock in trade, \$58,750; real estate of merchants, \$39,550: commission business annually, \$50,500; vessels 9.

The Waldenses.—The New England Puritan observes, in relation to this remarkable branch of the Christian Church, that they "once numbered some hundreds of thousands, afterwards they were reduced to less than one thousand, and now there are about twenty-four thousand. They have endured thirty-seven persecutions. They still maintain, as did their fathers, the essential doctrines of the Gospel, and are rising in intelligence. They are very poor, but cheerful, industrious, and many of them are devotedly pious. They have fifteen pastors, but they need assistance to supply themselves with books, to repair some of their churches and to educate their young men of piety and promise."

Operation of a bad Law.—At Columbus, Ohio, some time since, a mother threw her infant child into the Sciota river. The only witnesses by whom the murder can be substantiated are a colored family with whom she lived, and the testimony of these against a white person being expressly excluded by the law of the State, it is probable that the guilty person will go unpunished. Could any thing be more absurd than such a law? To exclude a witness on account of his religious profession would be comparatively honorable, for that may be changed; but to exclude a whole class, however respectable in point of character, merely on account of the complexion of their skin—a circumstance entirely independent of their control, and which in no way affects their credibility—is by no means creditable to a State which boasts of its regard for Justice and Equality.

The excitement in Switzerland, upon the question of expelling the Jesuits, continues. Mass meetings of the people have been held in various places, at some of which as many as 25,000 people attended.

The Synod of the Reformed Presbyterian Church will meet in Allegheny on Monday the 18th of May, at 7 o'clock, P. M.

The New-York Presbytery will meet in Philadelphia, May 7th, at half past 7 o'clock, P. M.

### THE

# REFORMED PRESBYTERIAN.

Vol. IX.

MAY, 1845.

No. III.

# AN INQUIRY INTO THE ALLEGED ERASTIANISM OF THE CONFESSION OF FAITH.

The defence of the Confession might be closed when its whole doctrine is proved by "the law and the testimony." The decision of the Spirit of God, speaking in the word, is final, and to this all would submit, were it not for the prevalence of "the wisdom of this world." That professed protestants will persist in not only opposing truth, but also in reproaching it, after divine revelation has given conclusive testimony in its favor, is startling evidence that the spirit of popery is not confined within the limits of mystical Babylon. To what other influence can we ascribe the zeal and activity manifested to accommodate the principles of the sacred oracles to the maxims of this world, by explaining away their meaning, limiting their application, or denying their authority? Still we are perfectly willing to admit an appeal to reason, provided the testimony of the scriptures be received. But we protest against any assumption of a right on the part of reason, to confront the sacred oracles by any other witnesses for the purpose of explaining away the meaning, or of weakening the force of their testimony. This is not reason's province. From such arrogance enlightened reason shrinks, knowing well that it acts rationally in divine things, only when it bows to the decisions of him who is "light and in whom is no darkness at all." Before this tribunal we are prepared to meet our opponents. "Let them bring forth their witnesses, that they may be justified, or let them hear and say, It is truth."

The following are the principal objections which are brought

against the parts of the Confession, under consideration.

The scripture proofs are taken chiefly from the Old Testament.
 The Jewish nation was a Theocracy, and the precepts of their civil code are binding on no other nation.

3. According to the application of those scriptures in the Confession of faith, the idolator, sabbath breaker, and blasphemer should now be put to death.

4. The civil magistrate is not competent to determine what is the true religion.

5. The application of these principles would lead to persecution.

This exercise of civil power would be an invasion of the rights of the church.

7. Many of the scripture proofs are taken from the examples of

wicked rulers.

8. All this is just as it will be in the millenium, but we cannot

apply these principles to civil society in its present condition.

Obj. 1. The scripture proofs are taken chiefly from the Old Testament. This is admitted. And what is the inference? Are they therefore, not scripture? Does the objector take the semi-infidel ground, that the Old Testament is not of equal authority with the New? Unless this is his position, his objection is utterly irrelevant. Inasmuch, however, as a good deal of stress is laid on this point, we shall endeavor to show, in reply to the objection, that it behoved the duties of civil rulers to the church to be prescribed in the Old Testament, and this being the case, that a full recapitulation of them in the New Testament was unnecessary.

Both civil and ecclesiastical associations existed under the Old Testament dispensation. It was necessary then as well as now that their mutual duties be prescribed by divine authority. In the law of God, made known anterior to the existence of either political or religious organizations, the principles and rule of their respective constitutions must be found: and also the spheres and duties of each when they shall have been thus organized. To deny these positions, would be to maintain that God left men at perfect liberty to form their political and religious associations on whatever principles and according to whatever rule they pleased: and of course that he does not hold them accountable for their political or religious conduct. What then with regard to the point under consideration might be expected? Certainly that inasmuch as there are duties which devolve on nations with regard to the church, these duties would be prescribed in the revealed will of the "one Lawgiver." And when once made known, the obligation to perform them, would descend unimpaired by the lapse of time, or change of dispensation, and bind all to whom they apply. In a subsequent revelation we may expect to find allusion to laws and regulations formerly promulged, by which their continued obligation is recognized. And that this is the fact is evident to every attentive reader of the New Testament.

Is it not now in our power to turn the admission of the objector against himself? We have shown that a revelation of the duties of a nation to the church must necessarily precede the coexistence of these institutions. We have also shown that these duties being moral, the obligation arising from them continues its binding force while the church and nations exist; and that therefore a republication of the divine law on this subject would have been superfluous. Now as the objector admits that the principles respecting the duties of the civil magistrate to the church, are sustained by Old Testament authority, he admits all that is necessary, according to our

reasoning, to show that these principles are still in force, and the duties flowing from them still obligatory. Moreover we are safe in saying that the force of the obligation is strengthened rather than weakened by the progressive development of the principles of God's moral government. Nations now have not only the revealed will of God pointing out their duty, but also, in the history of the past, an exemplification of the advantages of obedience, and the evils of disobedience, adds force to the precept of the law.

Obj. 2. The Jewish nation was a Theocracy and the precepts of their civil code are binding on no other nation. The premises of this proposition we admit, but by no means the conclusion. A more logical inference, and one that is scriptural, would be, that every nation should be a Theocracy. "Blessed is the nation whose God is the Lord." Psalm xxxiii. 12. What was the peculiarity of the Jewish Theocracy? Does the objector say that they had laws given immediately by God that ceased to be of force when the nation became extinct? We reply that this is begging the question -the worst kind of bad logic. This is the very point at issue between us and the objector. We say that these laws are still binding, and we might stop here until an attempt at least was made to prove the opposite. It is certainly not unreasonable to ask our opponents to show when and by whom these laws were repealed: no limitation as to duration is found in the enactment, and they must exist until abrogated by the authority that enacted them. It will not do to say that their obligation ceased with the death of Christ, for the merest novice in theology knows that this is true only of ceremonial institutions. That some of the civil regulations were typical is true, but of these we are not treating in this argument. Let the objector show that the laws in Deut. xiii. Numbers 15, 32-35, the examples in 2 Kings, xxiii. 5, 2 Chron. xv. 12-16, Neh. xiii. 7-22, and others of a similar kind are typical and no longer binding, and he will do something toward establishing the principle of his objection. But until he does this, all his talk about the peculiarity of the Jewish Theocracy will be but idle rant displaying his ignorance, or prejudice, or both.

We repeat the declaration, that every nation should be a Theocracy: and we add that this will be the character of "the kingdoms of this world when they become the kingdoms of our Lord and of his Christ." What nations will be then, they should be now, and this they will become by taking Jehovah to be their God, and incorporating into their constitutions all the moral laws that he has at

any time given to nations.

Obj. 3. According to the application of these scriptures in the Confession of faith, the idolator, sabbath breaker, and blasphemer should be put to death. This objection is of that species which is called in logic argumentum ad invidiam. It is the usual resort of either weak minded or vanquished opponents. The former, in their fright at the spectres created by their own distempered minds, lose sight of the principle that the commands of God are the rule of our duty, irrespective of consequences; the latter by appealing to the ignorance and prejudice of the community, attempt to overpower by numbers those whom they cannot overcome by argument.

The objection asserts a truth. God has commanded the idolator, the sabbath breaker and the blasphemer to be put to death. And a consideration of this, we think, should prevent fault finding with either the law or the penalty. Shall man be more wise, more just, or more merciful than his Maker? The thought is horrid impiety! Had we been at the making of these laws we might have suggested a different course with regard to both the precept and the penalty. But, as they are the laws of God, and as the punishment for the violation of them is not the result of circumstances variable at different times, but growing out of the permanent and immutable nature of things, who will dare to say that either precept or penalty is no longer binding? And let it be remembered, that man has as good a right to interfere with the law as with the penalty, or rather, he

has no right to interfere with either.

But we must grapple more closely with the objector. Would you then, he asks with an air of expected triumph, have idolators, sabbath breakers, and blasphemers put to death? The inquiry is perfectly fair. Principles that cannot be reduced to practice are not worth contending for. Still we must say a word by way of explanation before we respond to the demand. It must be borne in mind that we have already shown that by the civil magistrate in the Confession of faith is meant a Christian magistrate. But such a functionary can exist only in a christian nation, where the constitution and laws are scriptural. In such a constitution, the precepts referred to, and others of a similar kind, would necessarily have a place, and would of course be binding by national authority. Now as the constitution of every nation is made public, and as no person is compelled to become a member of any civil community, the blasphemer, idolator, &c. has an opportunity to keep beyond the reach of these laws. If he presumptuously violate the constitution and laws of the nation, and suffer for it, the blame rests on himself. He knew the law and the penalty, and yet obstinately set both at defi-What is the course of every nation in similar cases? If a subject refuses to submit to the laws of the land where he lives. how is he treated? No matter how unimportant in itself may be the law, the majesty of the nation is imprinted on it, and obedience is enforced, if need be, at the point of the sword. An instance in point occurred in Western Pennsylvania about the close of the last century. A number of the inhabitants attempted to resist the collection of a duty laid by law, on whiskey. The attempt was suppressed by military force. Would it have altered the case had that law been found in the bible? Or are idolatry, sabbath breaking, &c. crimes of less magnitude than resistance of an excise law?-If after the nation has expressly prohibited these crimes, any of the subjects obstinately persist in the commission of them they must be stopped by force. And when the alternative is, that either the law of God must be trampled on, and the authority of the nation prostrated, or the offenders be put to death, the choice will not be difficult to the christian patriot.

Obj. 4. The civil magistrate is not competent to determine what is the true religion. This objection proceeds from a mistake of the

question. We do not contend that it belongs to any civil functionary to choose and settle the national religion. But we do contend that it belongs to the nation to profess and establish the christian religion. We have already shown that this should be done in the constitution. Now to frame a constitution is the business of the people, not of their rulers. The question is, should a christian people, in framing a national constitution, draw a line of distinction between christianity, and false religion-between the church of Christ, and synagogues of Satan? We take it for granted that the body of the people in this case are professors of the true religion. They determine for themselves in this matter individually, and have they not the right to adopt the same religion as the religion of the nation? Must the fact that a fraction of the population are of no religion, or of a false religion, prevent the majority of the nation from professing national christianity, and securing its support and protection by constitutional provisions? Must the alleged natural rights of men be respected, although the rights of God be disregared? Than this nothing seems more unreasonable. The people determine that christianity is the religion of the nation, and the civil magistrate is to attend to its preservation.

Obj. 5. The application of these principles would lead to persecution. This is another bugbear made to frighten the ignorant and the timid. Does the objector seriously mean that the proper application of scriptural laws by the civil magistrate would expose the church to persecution? Let him suppress the impious thought, if there be in his heart a feeling of reverence for the ever blessed God. Did the application of these laws under the Old Testament dispensation produce this effect? If not, then we ask, is the spirit of the Divine law affected by lapse of time or change of circumstances so that from being mild and salutary, it becomes cruel and persecuting? Perhaps it is said, it is not the application, but the misapplication of these laws that is feared; bad rulers, if entrusted with this power would abuse it to support a false and suppress the true religion. this we reply that our system makes no provision for wicked rulers, nay, it utterly excludes them. The men whom we would have to administer our scriptural constitution must be "able men, such as fear God, men of truth, hating covetousness." By the constitution all others would be declared ineligible to office. All fears that such men, ruling over a christian nation and executing scriptural laws. would persecute the church are utterly without foundation.

But we meet with the same objection from another quarter, and in an aspect somewhat different. Some men are so wonderfully concerned for what they call the rights of conscience, that they cannot allow the suppression by civil authority of any religious opinion or practice however absurd or wicked. Talk to them about civil enactments against idolatry, blasphemy, heresy, &c. and they will at once accuse you of holding persecuting principles. Such declarations as these are constantly in their mouths. "Every man has a right to worship God according to the dictates of his own conscience." "A papist has as good a right to be protected in his faith and mode of worship as a protestant." "You cannot compel men to

be religious." "The church and state must be kept separate."—Without waiting to notice this sophistical rant, we will ask the objectors a few questions. Did Asa do wrong when he removed Maachah, his mother from being queen because of her idolatry, and when he destroyed her idol? Was it wrong for Hezekiah to break down the images, to cut down the groves, and to break in pieces the brazen serpent that the Israelites had worshipped? Was it wrong for Josiah to break down the altar at Bethel, which Jeroboam had set up? Was it persecution for Elijah to put to death Baal's four hundred and fifty prophets? Be consistent and condemn all these acts as wrong or else abandon your corrupt and dangerous principles.

Obj. 6. This exercise of civil power would be an invasion of the rights of the church. It is the power of calling synods that is here introduced. We have already shown that this power is to be exercised by the civil magistrate, only when, through the neglect or inability of church rulers, synods are not held. In such cases he is to convene them, if in his view any thing requires their attention. This power was exercised by reforming kings of Judah. 2 Chron. xix. S. "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel for the judgment of the Lord and for controversies." Chap. xxix. 3, 4. "He (Hezekiah) in the first year of his reign, in the first month, opened the doors of the house of the Lord and repaired them. And he brought in the priests and the Levites and gathered them together into the east street." Now we ask was there in all this any infringement of the rights of the ecclesiastical officers? It seems that in both these cases they had neglected their duty, and these good kings reminded them of it, and convened them together that they might enter upon the performance of it. No more power than this is assigned to the civil ruler in the confession. Mat. ii. 4, requires particular consideration. In this case the Sanhedrim was convened not by a good, but by a bad king. The question is, was this summons from Herod an invasion of the rights of the church? The affirmative must be taken by the objector. It devolves on him to show that Herod should not have called the rulers of the church together. in order to ascertain from them where Christ was to be born. design of Herod has nothing to do in the matter. Suppose his object had been to worship the incarnate Savior, it would not have altered the case, as it regards the propriety of convoking the Sanhedrim. They met and gave the desired information, which had it been properly improved, would have been of incalculable benefit to the church and nation.

Obj. 7. Many of the scripture proofs are taken from the examples of wicked rulers. This objection is thought to bear against our position, that by civil magistrates in the Confession christian rulers are meant. The allusion is to Artaxerxes, Ezra vii. 12, and onward. Nebuchadnezzer Dan. iii. 29. Herod, Mat. ii. 4 and the modern kingdoms of Europe. Rev. xvii. 16, 17. Before proceeding to answer the objection we shall ask a question. Does the objector approve or disapprove of the royal edicts of Artaxerxes and of Nebuchadnezzer? If he approves, then his objection has no weight, inas-

much as the good action of even a bad man should be imitated. he disapproves let him remember that Ezra states explicitly, chap. vii. 27, that the God of heaven put it into the heart of Artaxerxes to make this proclamation. In the instance of Nebuchadnezzar the example is not in the severity of the penalty, but merely in the prohibition to speak against the living God. The case of Herod has already been noticed. With regard to the prediction that "the ten horns (generally understood to mean ten kingdoms of Europe) shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire," it certainly means that popery shall be put down by civil authority. If the objector says that this is a prophecy and not a precept; we are sure that it is a promise of good to the church, and those whose instrumentality is employed. are doing God's service in fulfilling his will. The language is sym-The kings of the earth shall break up that adulterous connection in which they have lived with the mother of harlots-they shall divest her of her power and grandeur which were the robes of her glory-they shall appropriate to their own use the wealth which she had unjustly acquired--and they shall effect her utter extermination. Now is it not right that they should do this; and if so, surely the same thing would not be wrong were they all christian powers. We employ in these instances the kind of reasoning which is called a fortiori-from the greater to the less. If God approves of these things, when done by wicked rulers, surely the example is obligatory on those to whom he has made known his will and who have pledged themselves to obey it.

Obj. S. All this is just as it will be in the millenium, but we cannot apply these principles to civil society in its present condition. This objection meets us from two different quarters. By some it is used to shift off present and difficult duty. With the Jews in the days of Haggai, they say "the time is not come," and like Felix they are waiting for 'a convenient season.' To justify their tergiversation they say we would be glad to see things better, but we must deal with society as we find it—the civil magistrates now would abuse this power. All very true; but what is the inference? Are we not to tell them their duty, until they are in conditon to hearken and obey? It is true, that it would be unsafe to lodge in the hands of civil rulers now, whether in our own or any other country, the power assigned the civil magistrate in the Confession. But this arises from the immoral character of the governments and of the men who administer them. Would there be any danger in reforming government, making it what it should be and then giving this power to the rulers? We propose to begin to build at the foundation. By contending for these truths we are endeavoring to clear away the rubbish which ages of ignorance and irreligion have accumulated, in order that the superstructure of civil government may be erected on a scriptural basis. This is an arduous but an indispensable worka work too which must be done before the millennium, as preparatory to its introduction. To shift off the performance of it now would

be to refuse to do present duty.

Another class by whom this objection is presented are those covenanters who know and believe their principles, but feel a shuddering at the thought of bringing them into contact with irreligious politics. They reason thus; there is a time coming when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." When this takes place these principles will be received and acted on by all nations; but till then, to press them on the attention of political men will only expose us to reproach. The operation of this principle is deleterious to the interests of the church. It tends to weaken the hands, when any great work is to be done. Already it has thrust itself in the way of the renovation of the covenants, and is impeding the progress of that important movement.

To our breathren who hold this opinion we say, you are certainly mistaken in this matter. You do not know-no man knows at what precise time the millennium will begin. Positive assertions that it will commence in 1848, or 1866, or any other specified year are injudicious and wrong. The Holy Spirit has taught us that the church shall enjoy a blessed and glorious rest for a thousand years. He has also taught us to compute by numbers, as well as to ascertain by the signs of the times, when that period is drawing near. We should learn the parable of the fig-tree. The husbandman, when vegetation begins to put forth, bestirs himself to be in readiness for the summer. Let us do likewise. Though we do not know exactly when is "the set time to favor Zion," we may know it is not far distant. Let us be up and doing with our might whatsoever our hand finds to do. Should the virgins slumber when the bridegroom is approaching? Let us, with oil in our vessels and in our lamps, go forth to meet him. "Now is the accepted time." You may not live to see the millennium, and if so, on your principle you will have no opportunity of contending for the truth which so deeply concerns the honor of Messiah. Brethren, reflect on your duty as witnesses for the Lord Jesus. Do you admire and approve of the conduct of the seven thousand in Israel who kept themselves in obscurity, more than of the intrepid Elijah who was very zealous for the Lord God of hosts? Do you justify them and condemn him? We know you do not, either in feeling or in sentiment, but beware of doing it in practice. By imitating their example you weaken the hands of those who are endeavoring to tell to men, to nations the whole truth. whether they will hear or whether they will forbear. Dear brethren. hesitate not in this important matter, we are doing a great workendeavoring to build the wall of Jerusalem on its own foundation. Discourage us not; the work of covenant renovation is before us; let all hearts be valiant and all hands be strong. By renewing our oath of allegiance to the Lord Jesus Christ we will give these unpopular principles a fresh impulse and a wider dissemination, and by this means do something towards bringing about that glorious change which we all earnestly desire.

A more full examination of the principles of these and other similar objections is found in "Brown on toleration," recently published in the Reformed Presbyterian.

PRESBYTER.

### THE DOCTRINE OF THE RESURRECTION OF THE DEAD REVEALED IN THE SCRIPTURES.

(By Rev. James Chrystie.)

(Continued from p. 37.)

It is very candidly acknowledged, that an eager and tenacious adherence to the doctrine of the resurrection of the body, is apparently open to the imputation of low and gross apprehensions of man's true and future dignity, and the spirituality of his future existence and felicity. Not, however, when it is ascertained that this is a doctrine revealed on the authority of his Maker. It assumes then an aspect of commanding interest and influence, and claims the entire acquiescence of human reason in its wisdom and propriety. and the ready and entire relinquishment of all the opposition arising from the frailty, imperfection and misapprehensions of human reason, in man's fallen state. "Why should it be thought a thing incredible with you that God should raise the dead?" asks an inspired advocate of its divine authority. Why should any deem it inconsistent with the goodness and justice, or impossible to the wisdom and power of God? On that was founded the hope, this same inspired reasoner maintains, which actuated the people of God in all past ages, and for which he himself was then a suffering witness in bonds. "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; for which hope's sake, king Agrippa, I am accused of the Jews .-Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6-8. And what is remarkable in the premises is that all this befel him as a witness of the resurrection of Jesus of Nazareth, as the promised Messiah, and of that as the foundation of the hope of the resurrection of redeemed men in all the past, the present, and the future ages of the world. That that was a literal resurrection of the body, none can deliberately question who seriously consider, and really believe, the recorded testimony of the witnesses of the fact, nor can any, who intelligently read and examine, escape the conviction, that it was at least the intention of those witnesses so to represent that wonderful event.

That such indeed was its true nature, and such too its relation to all the people of God, who lived on earth antecedently to the coming of the Messiah, we have endeavored to shew from the faith of Abraham the father and pattern of all them that believe; the concurrent testimony of the prophets to the resurrection of the Messiah as that actually occurred, affirmed by a competent inspired expositor under the New Testament; and the reiterated assertion of the doctrine, or reference to it, contained in the inspired writings of that introductory dispensation. We now prosecute the same argument, from evidence gathered out of the writings of the last and perfected dispensation of the grace of God to man.

And here it may be proper to pause at the threshold, and ere we enter upon the view of the light shed upon this era of the truth and grace of God revealed to man, consider this its peculiar character, it is the last and perfected dispensation of divine truth and mercy to the human race. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i. 1, 2. In perfect correspondence with the beautiful and instructive parable which closes with the intimation, that "last of all he sent unto them his son." Math. xxi. 37. It indicates, that with the manifestation of Messiah, and the erection of his kingdom by the ministry of his immediate servants, was perfected and closed the whole system of divine revelation to man. It is natural to enquire, was that system then understood in all its essential principles? Was the revelation then given, only or mainly characteristic of the former, that it was to be progressive in its developement? Are we to admit that the divinely appointed advocates and ministers of this revelation, sustained the very character which one of them so severely reprobates and rebukes -" Teachers-understanding neither what they said, nor whereof they affirmed ? 1 Tim. i. 7, and that for a period of eighteen centuries afterwards, it remained as to one of its most awful and vitally interesting principles, not only enveloped in obscurity, but assuming the form of a dogma, utterly irreconcilable with every conviction of human reason and wholly inconsistent with the attributes and ways of Him whose awful name it claims? Was Paul, when "he stood and was judged for the hope of the promise made unto the fathers," ignorant of the true nature, and the infinitely interesting issues of that hope? Were the multitudes, who, under his ministration, and that of others like him, crowded to the uplifted standard of the risen and glorified Messiah, penetrated with the light and power of truth divine : who, subdued by the overwhelming love and power of Christ in his death and resurrection for them, forsook all of this world, endured all ill of this world for that good hope and everlasting consolation which he conferred; were they ignorant of the only view of that hope and that consolation, capable of being consistent with the attributes of their Creator and Redeemer, and competent to claim the acknowledgment and admiration of human reason? And have the multitudes of the pious who have followed age after age in the footsteps of these witnesses, taking up their faith, elevated with their hope, adopting their language, been subject to the same most lamentable delusion, charging God with being the Author of a hope never to be realized, and in his name palming upon a lost world a testimony false and unreasonable?

Christianity is not subject to the same law which regulates the investigations of human science. Astronomy, Geology, and the whole range of knowledge which invite the investigation of the human mind, are utterly distinct and different from a final, finished and perfect revelation from God. Christianity does not even partake of the character of the preceding dispensation: that was the night—the dawn, constantly progressive, till the true light of perfect day was revealed, and Christ the Sun of righteousness, arose in the perfection of his splendor upon a lost world.

This writer would have us believe that the developments of divine truth are so slow and progressive indeed, that for eighteen centuries, the whole christian church has been under a delusion, shameful to human reason, till he has been raised up to correct the mistakes of ages-well was he convinced that he was announcing to mankind a dogma unknown and unheard of before-stealthily did he feel his way, as well he knew the alarm to be apprehended .-Christianity must first be reduced to the level of human science, ere so bold an attempt could with any safety be made. But he did not consider, perhaps he never knew, that true christianity, is characterized by this as an integral and essential element, that as in its whole system it revealed at once and in its perfection, "one faith and one hope," so in every living illustration, in every clime, in every age. they are, and they triumph as one and the same. The same in Jew and Greek, in Barbarian, Scythian, in bond and free, in the youth and in the aged, in the disciple of the first century of the christian era, in the nineteenth, and every intervening century. What was true of old "ye have an unction from the Holy One and ye know all things," 1 John ii. 20, is equally true now in every true believer.— And why? Only from the perfection and constant unity of true Christianity in every believer, in every clime, in every age. They all have and must have for their light, truth and grace one God and Father as the fountain, One Christ the substance, One Holy Spirit of truth their guide, one perfect revelation wherein they are communicated and by which they are ministered. The revelations, or if you please the discoveries of Mr. Bush in the nineteenth century, hitherto unknown, and unheard, are therefore, prima facie, destitute of any claim to a place in this holy and heavenly system. "Ye know that no lie is of the truth." 1 John ii. 21.

And ere we part with this most insidious parallel that has been attempted to be instituted between christianity and natural science as both progressive in their development, it may be worth considering, what advantage has science conferred on Christianity ?-Instead of admitting that it conferred any, ought we not to assert that christianity has conferred on science all its success and progress to its present eminence? It has raised the intellectual as well as the moral powers of man-it is in its nature so to do. Why is it that the useful arts and the magnificent sciences have always flourished. and do yet to a degree almost beyond comparison flourish, most under the bright and vivifying influence of christianity? Does the difference originate in the different endowments of the same race? Bring the sable sons of deeply degraded Africa, or the children of the isles of the ocean, long debarred from intercourse with civilized and cultivated man, under the bland, reforming and elevating influence of divine truth, and he is thenceforth qualified to take his place too in the career of knowledge of all that adorns man social and individual. Christianity has conferred much on science. But what has she received in return? Often scornful rejection by foul mouthed infidelity, rarely even doubtful acquiescence, perhaps sometimes honest devo-"We speak that we do know and testify that we have seen," may christians assert with grief.

Proceed we now to an argument on this subject from this New Testament. A disciple of Christ deeply distressed at the recent decease of a brother dearly and as it would seem justly beloved, addresses the Redeemer in these words of expostulation, grief and confidence. "Lord if thou hadst been here my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." John xi. 21-26. The remainder of this singularly interesting colloquy I omit, as not pertaining to the point immediately at hand, only remarking by the way that the answer of Christ, "I am the resurrection, and the life, he that believeth on me, though he were dead yet shall he live; and whosoever liveth, and believeth on me, shall never die. Believest thou this ?"-this answer I say is peculiarly apposite to confirm and enlarge her persuasion of the momentous truth she had uttered, as it is to be literally understood, it was moreover peculiarly fitted to prepare her for that marvellous display of Christ's, authority and power over death she was shortly to witness. (See verse 40.) But to the testimony itself as a proof of the resurrection of the human body. "I know that he shall rise again." This is affirmed clearly of the body of Lazarus her brother now by lying in the grave, and where it had lain four days. He had died; his death was natural, real, entire. It was no temporary suspension of the functions of vitality, from which in the ordinary course of nature he might recover, or from which he might be revived by any natural means. He was in reality, as well as in the judgment of his surviving friends, numbered with the dead, of whom, the place that once knew them in life should now know them no more again. Whatever might have been her apprehensions respecting the state of his soul, in the meanwhile, this is her persuasion it is evident respecting his body "he shall rise again," he my once living, but now dead and buried brother "shall rise again."

Passing for the present the circumstance that Christ neither directly and expressly confirmed this her assured faith, nor reproved it, let us look at it just as it is, and note some of the principles it involves. 1st. She contemplated and was assured of the literal resurrection of the body. It was that and that alone that had fallen under the power of death, that and that alone could occupy and be before her mind as again to rise. No sophistry however subtle can escape or evade this plain and almost palpable fact contained in her wordsit is future, he shall rise; it was from a state of perfect subjection to death, now in the grave four days, and in her estimation, already subjected to the process of putrefaction. No such rising again, no such resurrection as is cotemporaneous with death, for that was passed; no such rising again as may consist in the development of a palpable, material spirit invested with form and parts, for that was not seen, handled, contemplated or known, nor could be conceived of as undergoing the process of death, becoming a prisoner or inhabitant of the grave; but the body now dead, and known to be so, now confined in the grave whither she had seen him carried, and now, as she most reasonably, shall we not admit correctly, judged, under the power of incipient putrefaction and decomposition. Finally it was not in a spiritual grave, or the invisible world, but in the ordinary final resting place prepared for and assigned to the bodies of the dead, whence she believed, he would never more appear, till "the resurrection of the last day." 2. That she calmly acquiesced in the now unavoidable doom to which he was hastening. final and entire dissolution. It is not conceivable that she who dreaded even the exposure to sight and touch of the body of her brother, from a conviction that corruption had commenced, could have been ignorant of its ultimate issue in settling down to a loathsome, not lifeless merely, but loathsome mass, and in process of time to be reduced to a heap of dust. Could she have been ignorant of a truth so early, so old, so common, "dust thou art and unto dust shalt thou return." Furthermore must she not have perceived that ere the distant period should arrive, the resurrection at the last day, all her knowledge of its state and destiny must expire. From the scriptures of truth which were read every Sabbath in the synagogue she had learned not in words of classic lore "Jam seges," &c. but of divine inspiration, that numerous and mighty slain, had "perished and become as dung for the earth." Ps. lxxxiii. 10. She knew also that "the bodies of God's servants had been given to be meat to the fowls of heaven, and the flesh of his saints unto the beasts of the earth." Ps. lxxix. 2. These are difficulties surely sufficient to convince any ordinary mind, that it is beyond the power of human reason to conceive, how these fleeting remains were ever to be restored and regathered. Gone they must be and lost forever to their pursuit or discovery. A mind more practised in contemplating the rapid, innumerable forms of evaporation, decomposition, and combination taking place in the system, may plunge deeper into these inextricable difficulties-but reason, in both the one and the other, must acknowledge "how this is to be effected surpasses conception."-Yet she says, "I know that he shall rise again in the resurrection at the last day." 3. We may note the singular form of personal identity, plainly interwoven with the physical or corporeal identity she connects with the once living, but now dead and buried, and hereafter arisen brother-one and the same in these three very different estates. All these three conditions of being, distinct, different and greatly remote, are predicated of the same individual substance. And yet that one person is never lost sight of in them all. I know not how it is possible to express identity, personal and physical more clearly.

And all this is comprehended in the profession of the faith, yea of the assurance of faith, by a christian disciple in the presence of her divine teacher, without a word, without a look of disapprobation. We may profitably dwell for a time on each of these particulars, and see how they are confirmed in other parts of the sacred wri-

tings of the New Testament.

Ist. It contains an assertion of the resurrection of the body. It is that alone indeed of which the resurrection can be predicated; for it is that alone, that is actually subject to death in that form in which death is always viewed in this relation. The rising of the spirit, or if you please, of a spiritual body, is not a resurrection, for of that it

cannot be affirmed that it falls under the blow or shaft of death .-Such a thing does not fall under the cognizance of our senses, it is incapable of being ascertained with any certainty by the investigations of reason, and the deep and entire silence of the scriptures is itself equivalent to an absolute denial, that death has any dominion over the spiritual part of man. Of the body it has said "dust thou art and to dust thou shalt return." Of this truth our senses are constant witnesses, and sound reason yields a distinct assent. It is this part of our nature that the soul leaves behind at death, as is beautifully declared by Paul when he expresses his willingness to be absent from the body that he may be present with the Lord .-"Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Now as it is this, and this alone that becomes subject to death and falls under its power, of this alone can be predicated the resurrection from the dead. Of this it is surely affirmed that "it is sown a natural body." 1 Cor., 15. The gross misapprehension of Mr. Bush, that in these words it is not the death, but the birth of the human body, of which the Apostle treats, I leave to refute itself; as the sentiment has no other support than his assertion, I dismiss it with as plain a denial; only observing that it is moreover expressly contradicted by the whole discourse of the Apostle, which treats not of the origin or birth of man, but of his death and the termination of his present life, as that is related to his introduction into another state of existence. Now as it is this body which is subject to death, it is this also, and this only, which is committed to the grave, there to abide and wait the final summons. And it is of this part of our nature that Christ says "the hour is coming when all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." This is an assertion, clearly, of a future event. And it is in this same manner, as of a future, yea, of a distant event, that the resurrection of the dead is always mentioned. The passage in the discourse on this subject contained in the 1 Ep. to the Cor., and 15 chap, ought not to be referred to as an exception. No scholar can so regard it unless driven to a desperate resort to sustain a favorite hypothesis. All language admits, nay, seems to require, that the speaker or writer, in the vehemence of his argument, present the matter as really before us and in our presence. But as soon as the Apostle has furnished this brief and vivid contrast, he returns to the form which prevails throughout his discourse, and exhibits the awful fact of the resurrection as yet far remote and future. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound:) and the dead shall be raised incorruptible and we shall be changed." To make that which is asserted to be future, so future as to be "at the last trump," and at the same time, a period so marked and determinate, as to be in one "moment," "in the twinkling of an eye"—to make this applicable, as does this writer, to the destiny of man in all ages of the world, past, present and to come, is to destroy all meaning of words and all use of language. And it is to this future and final event, that Christ refers when he says, "the hour is coming when all that are in the graves shall hear his voice and shall come forth." Namely, the bodies of the dead committed to the grave.

But here our writer alarms himself and essays to communicate a like alarm to his readers. He dwells upon the vast multitude of human bodies that have been in remote and successive ages of the world, disinterred and after having been abstracted from their graves, devoted or abandoned to destruction. And then inquires with great solemnity, how they can come forth who are not in their graves? Nay, he informs us with great dignity that he has a right to demand an explanation of so gross a contradiction, of any man who shall make so bold an assertion. In this instance, in his haste, he appears to have forgotten his frequent professions of profound reverence for the scriptures and their glorious Author. The assertion he so rudely handles and at which he so freely cavils, in which he discovers so palpable a contradiction, is made by One who will give its explanation in its execution. Besides it is a sheer false alarm, a pure and unmingled invention of a difficulty that has no existence but in the author's brain. None have asserted that those that are not in the graves shall come out of them. Christ did not so declare-nor have any of his followers presumed any more to add to his words, than to contradict or gainsay. He has said "all that are in the graves shall come forth," and this it is maintained will be literally fulfilled: all that are in the graves when that awful voice shall be heard, shall be raised from the dead and "shall come forth." Moreover does even a child, accustomed to the ordinary use of language, require to be told that the terms "all that are in the graves" are a common form of speech expressive of the condition and state of the body after death? And that Christ in this awful declaration meant, that all the dead in the earth, shall come forth at his command? This writer well knew, that he could not find his own creation, a bodily spirit, for which he has stolen and misapplied a sacred scriptural name: he well knew that he could not find this in the graves, and therefore he endeavors to prove that nothing else pertaining to man will there be found as the subjects of Christ's infinite power and supreme authority. It is in the grave that His glorious power will be displayed; it is over the grave that he will achieve a glorious victory.

It is likewise a most manifest fact, that the body is destroyed by death and is received or committed to the grave: and it is as evident that no other part of our nature is subjected to death and the dissolution and dominion of the grave. Now if the bodies of the dead are never recalled to life; if the grave never yields up her dead, then it is in vain to speak of death's being swallowed up in victory" or of the destruction of the grave. 1 Cor. xv., Hosea xiii. xiv. All that they ever claimed, or obtained; all that from the nature of the case could fall under their power and in their possession—that they retain forever, if the bodies of the dead be not raised.

If the language of the scriptures be the faithful index of the mind of the sacred speakers and writers, the bodies of the dead are to be raised to life. This indeed our writer indicates a disposition to dispute, and more than insinuates, that both Christ and his Apostles used language in their discourses exactly calculated to leave their hearers the victims of the very prejudices and ignorance which they professed to heal and correct. But more of this hereafter.—For the present it is sufficient that we have ascertained on strong and irrefragable evidence that the writings of the New Testament clearly and unequivocally teach the doctrine of the resurrection of the bodies of the dead.

# DR. ALEX. M'LEOD AND THE TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH.

Incidents of comparatively small importance in themselves become of interest on account of the persons and principles to which they are related. On this account it is believed that the circumstances

which follow are deserving of record and remembrance.

The conspicuous place occupied by the late Dr. Alexander M'Leod in the Reformed Presbyterian Church in America has attached a considerable interest to the principles he was supposed to maintain at the close of his ministry and his life. Through a long, laborious and faithful ministry, he was not more distinguished for his vigorous intellect, sound learning, diversified attainments in literature and orthodoxy in divinity, than he was for his adherence to the peculiar principles of the church of which he was a distinguished member Towards the close of his life, elements of division were developing in the church on those very principles by which the church was distinguished. The obligation of nations to recognize the Supreme authority of Jehovah in the person of the Messiah as Prince of the kings of the earth and to modify their constitutions and laws by the principles of divine revelation-together with the right and duty of witnesses to dissent from a civil government which did not recognize that authority and which incorporated any immorality in its constitution and laws—were these principles. Several of the ministers, and of them a few who had been pillars in the church. together with a considerable number of the ruling elders and people left the church and relinquished their adherence to these principles. Among these, the most active and efficient in promoting this unhappy issue, were the Rev. Drs. M'Master of Duanesburgh, and Wylie of Philadelphia. These names are now mentioned not to revive or generate any personal animosities, but because by their writings and measures they were prominent in that day and that work, and because they are of importance in a matter presently to be considered. And one question to which the discussions were extensively directed was, whether the sitting on Juries in the Judicial courts of this country did not involve a desertion of the testimony of the church,

and a violation of her vows by her members. The advocates of the new system generally maintained that it did not, and very consistently, in the issue, advocated the oath of allegiance to the civil constitution of the land as the ordinance of God. Hence the division, connected indeed with many collateral incidents of ecclesiastical order and proceedings, on which a diversity of judgment may naturally have arisen in the excitement of the times—but which originated in the defection from principles, and hastened a separation which had become unavoidable.

It has been claimed that Dr. McLeod went in principle with .

those who then separated from the church.

It is admitted that his personal and most intimate friends, and that his nearest relations were on that side. It is admitted also that he widely differed from the church in respect of the ecclesiastical measures then in process and that he was united with those who were prosecuting this defection in opposition to these measures.

But it is questioned, nay, it is solemnly denied that he took part in the principles which originated the separation, or that at any time he gave countenance to these principles. And there are two circumstances known to the writer of this article and to many others now living, in the church, corroborative of Dr. M'Leod's lasting adherence to the principles which distinguished his ministry, both

in theory and in practice.

The first occurred at the administration of the sacrament of the Lord's Supper to the congregation at Coldenham, N. Y. On that occasion, Dr. M'Leod delivered the discourse on the Monday after the sacrament from Psalm i. 3. "His leaf also shall not wither." It was a discourse remarkable for its taste, beauty, eloquence and richness in every excellence. For nearly two hours did the preacher hold in this-one of the closing efforts of his powerful mind and ministry—the eager and unabated attention of his audience. And the writer of this would fondly trust that in the promise of the text was held forth the continued favor extended by the Head of the church to his servant. For it was evinced in that discourse that the leaf of his profession and his ministry was yet green and flourishing indeed. The close of his discourse was, to a considerable extent, taken up in giving advice to the people respecting their conduct in regard of their relations to the civil governments of the These were wise, judicious and excellent. And distinctly at the close he referred to the then deeply agitated question respecting sitting as Jurors on trials in Civil or Judicial courts. After enumerating many of the considerations by which it might be excused or tolerated, pointing out some of its objections, he advised his hearers in terms the most plain, distinct and intelligible, " to have nothing to do with it." And these words were uttered in a connection, with a gravity and earnestness of gesture and enunciation, calculated to leave the most deep and abiding conviction on the minds of his hearers.

This testimony was received with deep-felt satisfaction by the friends of the old and long acknowledged principles of the church then present; it was welcomed as a decision of the then disputed point, by one eminently qualified to interpret and expound the statutes and laws of the house of God.

This occurred a considerable time after Dr. M'Leod's return from his last visit to Europe,\* and within two years previously to his decease. To that time he was on the side of his earliest principles, and in his ministry opposed to the advocates of the contemplated change and ultimate division. He had yet "the dew of his youth."

Another circumstance still later bears on the same issue. At a meeting of the Presbytery at Newburgh, N. Y., October, 1832, some matters had arisen bringing into discussion, with considerable asperity, the principles and characters of those then advocating the measures which terminated in the final disruption. And by implication, and only by implication, to Dr. M'Leod was imputed a participation in these principles, and measures. Dr. McMaster's book was then before the church, in which were stated and vindicated at large the principles on which the whole controversy turned—and Dr. Wylie's celebrated Pastoral address, the wedge which finally cleft in twain the hitherto flourishing tree of the Reformation, was producing the most angry disputes. It will not, it cannot be denied, that these constituted the expose of the cause of the New Light brethren, as they then began to be termed, and to these in the discussions in Presbytery just mentioned, express and particular reference had been made. In a speech which Dr. M'Leod on that occasion made, repelling the imputation of any deviation from his long known principles, he used this remarkable expression, and in the very words, or nearly, and wherein they differ it would only, the writer believes, be to strengthen the declaration-" I have no part in the dogmas or speculations of Dr. McMaster, or in the vagaries of Dr. Wylie."

This it is believed was the last Presbytery Dr. M'Leod attended with his brethren. Soon after, heart-rending distractions in the church ensued; in the confusion which attended them, he became associated with his immediate friends and relations; and disease, rapidly advancing, carried him off in the midst of the troubles of our Zion.

On two momentous and highly interesting occasions we have then this honored name, Alexander M'Leod, distinctly connected with an explicit testimony, on one of them in behalf of the principles of the church then disputed—and on the other an equally distinct testimony against, and disavowal of, the principles of those who were then advocating the defection which terminated in division.

It is believed these circumstances are worthy of record and remembrance—first from their relation to principles of the church then, long before, and now maintained—and second from their relation to the name of one who in their maintenance was pre-eminent, and than whom, in his day, was nullus major.

C.

<sup>\*</sup>The sacrament referred to was dispensed June, 1831.-ED.

### LOVEST THOU ME?

Difficult as this question may be, it admits of a satisfactory answer. Had it not been so, Jesus would not have put the question. He would not have pushed the matter to a third interrogatory, if he had not known that the disciple could reply in the affirmative without hypocrisy, without his heart condemning him. Nor would he have appointed an ordinance which was intended only for his friends, and enjoined them to observe it, if he had not promised that his Spirit, witnessing with their spirits, should enable them to say with truth in the inward part, "We love him who first loved us." The real friends of Christ may have great doubts of their actual believing, and of the genuineness of their love to him. They are deeply grieved on account of the many evidences which they have given of indifference, and even enmity to Him. The proofs of their ingratitude, forgetfulness, and unkindness, stare them in the face, and sometimes seal their lips. They complain, and they have good reason to complain, of the coldness of their hearts, and the deadness of their affections. But though they cannot say in so many words, "Thou knowest that I love thee," still they can say, "O Lord, the desire of our soul is to thy name, and to the remembrance of thee." when urged by Him, they cannot refrain from crying out, "Lord, I love thee; help thou my want of love." To the question, "Will ye also go away?" they instinctively and resolutely reply, "To whom shall we go? Thou hast the words of eternal life." And if offered their liberty to leave Him, they would cry with the manumitted slave under the law, "I love my master, and will not go free." "Truly, O Lord, I am thy servant, I am thy servant, and the son of thine handmaid: Thou hast loosed my bonds." And that is love. "But," methinks I hear some hesitating soul reply, "I do not feel that warmth of affection for Christ which is due to Him." You cannot; for his love passeth returns, as it passeth knowledge. "But I do not feel that love which others have felt for Him, and have had freedom to express." Neither durst Peter speak strongly on this head; and the Saviour graciously dropped the clause in the first question, expressive of the degree of his love, and instead of lovest thou me more than these? simply asked, "Lovest thou me?"-Then think on what He is, and what He hath done for sinners. you not love him? Can you say that you do not? Would you not wish to love him? Can you but love him? Would you not be ashamed of yourself if you did not love him? Is it not your desire and prayer that all should love, honour, and serve Him? And have you not such a strong sense of the high obligation which all are under to this exercise, that you can join with the Apostle in saying, "If any man love not the Lord Jesus Christ, let him be anathema. maranatha,"-accursed of the Lord at his coming?

#### THE OTTOMAN EMPIRE.

All political men, of any foresight, fix their eyes intently upon the East; for there, to all appearance, will be renewed the great contests of Europe, sooner or later. Already, without a direct war between France, England and Russia, the agents of these three empires have among themselves, in the Mussulman states, constant rivalries, and commercial and diplomatic collisions: precursors to

an appeal to the sword.

The countries where Mahometanism reigns, possess but a precarious life; they resemble an old tower, undermined at the foundations, dismantled in every part, and the walls of which must crumble at the first shock of the tempest. Religious enthusiasm, political strength, social ties, confidence in the future, have all forsaken these unhappy regions. In vain European diplomacy lays down this imposing maxim: The integrity of the Ottoman Empire. The necessity of things is more powerful than all diplomatists. No human invention can save a falling nation. So true is this, that the very men who vaunt so loudly the integrity of the Ottoman empire, are preparing to seize upon the fragments, the moment the great catas-

trophe occurs.

Formerly, Turkey occupied an important rank in Europe. It was a formidable power, while yet Russia was buried in the wilds of Muscovy and Tartary. The Sultan threatened, on one hand, the city of Vienna, and on the other, the Italian shores. All princes were ambitious of his alliance. The wars in Europe after the Reformation, maintained the illusion of Turkish power. Even at the close of the last century, the authority of the divan of Constantinople was generally respected. The secret of its internal weakness was first revealed to the world by Bonaparte, in his expedition into Egypt. A fewthousand French soldiers put to flight innumerable hordes of Turks, Mamelukes and Arabs, and without the aid of England, Egypt was irrevocably lost to the Sultan. It was then evident that the Mahometan troops were not able to cope with those of Europe. The ancient renown of the Ottoman Empire was hopelessly gone.

A few years yet of apparent power remained to the government of Constantinople, because the conquests of Napoleon did not leave the European cabinets leisure to think of the East. England, Russia and Austria had more pressing affairs to attend to; they must, first of all, preserve their own independence; and the Mahometans, quiet spectators of this great struggle, had time to breathe. But after the peace of 1815, when all the cabinets of Europe were delivered from their great enemy, the weakness of Turkey was re-

vealed in all its extent.

It became indubitable that the Mussulmans were wholly demoralized, that their institutions and their opinions were antiquated, that they had an army without discipline or bravery, a government superannuated and without authority, and that they constituted a na-

tion with no homogeneity, nor moral nor political cohesion. Further there were no manufactures; no commerce; little money in the empire, an entire want of justice in the rulers, and of security for the people: that is to say, all the vital parts of society were struck with death.

The sultan Mahmoud, whose intentions were good, but who had not the genius necessary to execute them, thought to play in Turkey the same part as the czar, Peter the great, among the Russians. He set about introducing the customs of Europe into the army, the administration of civil affairs, the levying of taxes, in all things, in short, that relate to the government. His attempts did more harm than good. The Mussulmans were not like the Russians of the eighteenth century: they had grown old in ignorant and disdainful apathy. Mahmoud met everywhere insurmountable obstacles .-The Mahometan priests, doctors, judges, opposed to the undertakings of the Sultan, the precepts of the Koran, and stirred up all the religious prejudices of the population against European customs. The Turkish soldiers were forced to wear the French and English uniform, but there all stopt. They were even less brave in their new dress, than in their old; and having lost, in a great measure, their blind belief in fatalism, they sunk to the last degree of degradation.

Various events hastened this decline. Greece, awaking from her long stupor, uttered the cry of liberty, in the name of her glorious ancestors, while displaying the sacred banner of the Gospel, and a heroic struggle achieved her independence. Europe destroyed the Turkish navy at the battle of Navarino. Egypt declared herself independent in her turn, under the guidance of the skilful Mehemet Ali. When the sultan of Constantinople tried to reconquer this part of the Empire, he met with two disastrous defeats. France dismembered another province of the Mussulman empire by her conquest of Algiers; and, to complete the disgrace, the Turkish government was constrained, after a disastrous war with Russia, to conclude a peace which placed it under the almost absolute control of its formidable neighbor.

Such is the long series of misfortunes which have befallen the Ottoman empire. It is but the shadow of what it was in past ages. It presents the sad spectacle of inevitable dissolution; and, like birds of prey gathered around a dead carcasss, the principal European powers contend for sway in the East. Each hopes to bear away the greater portion of the spoils; and the poor government of Constantinople is ruled at the caprice of France, England and Russia. It knows not often which it should obey, and this state of subjection to foreign cabinets has deprived it of the little considera-

tion which it had preserved. - N. Y. Observer.

#### NOTICES OF BOOKS.

Robert Carter, 59 Canal st. New York, and 56 Market st. Pittsburgh, continues to publish excellent works of a religious character. The following are among his recent Publications:

- 1. Horne on the Psalms,—This Commentary has been long esteemed as truly evangelical. It abounds with exalted conceptions of the Redeemer's person, character and finished work, expressed in a style of great beauty and fervency. The reader will be pleased and cannot fail to be profited by a careful and devout perusal.
- 2. Brown's (of Haddington) Explication of the Shorter Catechism.—The republication of this work gives us more than ordinary satisfaction. It presents, in the form of Questions and Answers, a full, plain and practical explication of that inimitable system of Bible truth—the Shorter Chatechism, and may be justly regarded as an instructive body of Divinity, adapted to the capacity of the young, the middle aged, and aged disciple of Christ. We commend all our readers to procure, and carefully study this excellent work. It should be in every family.
- 3. Sermons on important subjects, by Rev. Samuel Davies, President of the College of New Jersey.—In three volumes. Price \$1,50. We give our commendation to Davies' Sermons, as presenting judicious, vivid and fervent exhibitions of evangelical truth, and substitute in the room of other remarks we might make, the following interesting Notice of the author, from the Evangelical Intelligencer:

It is worthy of notice that Mr. Davies received the name of "Samuel" from the circumstance that his mother "asked him of the Lord." He was licensed to preach at 21 years of age, in 1745. His field of labor was in Virginia until 1759, when he was chosen to succeed President Edwards in the Presidency of Princeton College. He held this office till his death, on the 4th Feb., 1761. When yet a youth-under 30 years of age-his reputation was so great, that when, in 1753, the Synod of New York were looking out for a coadjutor to the Rev. Gilbert Tennant, to send to Great Britain, they could find no one in all their number, who was thought to possess qualifications for that undertaking to compare with those possessed by Mr. Davies. It is said that his fame as a pulpit orator was so great in London, that he was solicited to officiate before George II. Davies complied, and preached before a splendid audience, composed of the Royal Family and many of the nobility of the realm. It is also stated that while Mr. Davies was preaching, the king was seen speaking at different times to those around him. Mr. Davies observing it, was shocked at such irreverence in the house of God; and on noticing the repetition of the offence, he cast a stern glance towards the king, and exclaimed-" When the lion roars, the beasts of the forests tremble, and when King Jesus speaks, the princes of the earth should keep silence." It is said that the king made a bow to the preacher, and sat very reverently during the remainder of the service. The king was delighted with his impressive manner and eloquence, subsequently sent for him, and enjoyed happy interviews. He received a handsome donation from

the king, for the College of New Jersey.

4. Christian Experience as displayed in the life and writings of Paul.—This work occupies over 400 pages, 18 mo. Its introductory theme is the Sacred Scriptures; after which we have Paul's conversion—his confession—the persecutions and trials he suffered—his spirit, and the exercise of his ministry—his zeal and success—his parental solicitude and forbearance—his faithfulness—the doctrine of justification by faith—his spiritual conflict with remaining depravity—his sources of consolation—charity, self-examination and sanctification—God's special gifts—the stability of the New Covenant—God's eternal love the source of the believer's happiness—final glorification, and concluding reflections on Paul's character.

The charm of this book is the experimental Christianity which breathes in every page, and the whole is seasoned with the most ap-

propriate and edifying reflections.

5. The Communicant's Companion, by Rev. Matthew Henry.—This work needs no commendation from us. Its and its author's praise has long been in the churches.

6. The Divine Origin of Christianity, by J. G. Pike.

7. The World's religion as contrasted with genuine Christianity. By Lady Colquboun.

8. A World without souls. By J. W. Cunningham, A. M.

We have not room to notice these last three, though we think favorably of each of them.

#### ITEMS OF INTELLIGENCE.

Slavery among the Old Schoolmen.—The Watchmen of the Valley states that at a recent meeting of the Old School Synod of Cincinnati, a Mr. Burch from Kentucky, a slaveholder, who said before Synod, that he now had two slaves whom he intended to sell, was invited to sit as a corresponding member. The motion was vigorously opposed, but carried, 61 to 17; twelve non liquet. At night the Old School Presbytery of Cincinnati had a meeting, and received him as a member, though not without opposition. Mr. Fullerton next morning moved the Synod to declare the Presbytery irregular in receiving him. Synod then voted that Mr. Fullerton had made a "violent and unjustifiable attack" on the Presbytery and the Rev. H. I. Burch.

Circassia.—The Gazette of Silesia announces that the Russian Government is making immense preparations for the spring campaign in the Caucasus, and that Count de Nesselrode has obtained from the English Government the most positive assurances that all possible means shall be taken to prevent assistance being received by the rebels (as the Circassians are called, though they never paid,

or never owed allegiance to Russia,) from England. More shame for the English Government if this be true. The apathy shown towards these gallant mountaineers in their struggle with their ruthless assailant is a blot on the free nations of Europe, only surpassed in ignominy by the abandonment of unhappy Poland.

Great Britian.—The resolutions for the Annexation of Texas have produced a strong sensation in England. The papers are loud

in condemnation, and some of them hostile in their tone.

O'Connell has been trying his hand at getting up a Repeal flame in the Irish province once more. The city of Kilkenny was the scene of a grand Repeal dinner party, which however passed off quietly, and "repeal is dying out. Peel has bought off the Pope, and Po-

pery was at the bottom of repeal.

The increase of the grant to the Roman Catholic of Maynooth is stirring up some agitation, which threatens to extend. A meeting to petition against the grant has been held at Exeter Hall; another in Liverpool is fixed; and other parts of the country promise to catch the infection. But it is all in vain. The British Government must pay a price, and it will be done.

American Bible Society.—At the last meeting of the managers, various letters were presented from different parts of the country, and from Brazil, Constantinople, Oroomiah, Sandwich Islands, &c., showing a most gratifying progress of the Bible cause. The issues of the Bibles and Testaments from the depository, last month, were made for Indiana, Illinois, Wisconsin, Kentucky, Mississippi and Georgia, and grants of money were made (\$8600 in all) for publishing the same in France, Switzerland, Syria, Persia, Nothern India and the Sandwich Islands.

The Fire at Pittsburgh.—The Pittsburgh papers are filled with details of the most destructive conflagration, considering the size of the city, that has at any time occurred in this country. 1982 buildings were destroyed, and it is estimated that 4000 persons were left destitute of habitations. It is impossible to estimate accurately the loss. We see it is differently stated to be from nine to twelve millions. The fire extended in one direction one and a quarter miles, covering an area of sixty acres. Several public buildings were destroyed and the bridge across the Monongahela erected about twenty five years since at a cost of \$110,000. Divine Providence in all parts of the country is pleading his quarrel. Oh! that man would consider.

Popery.—The Roman Catholic Bishop of Mexico and the Roman Catholic Bishop of Philadelphia sailed for Europe in the Cambria, and a convocation of a great number of Bishops will be held in Rome next July.

The Supreme Court of Illinois has decided that all children born of French slaves in this State, since the ordinance of 1798, are free. This will destroy and wipe away every thing like slavery in Illinois. The bench was divided—seven being in favor of the opinion and two against it.

# THE

# REFORMED PRESBYTERIAN.

Vol. IX.

June & July, 1845.

Nos. IV., V.

# MINUTES

OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, SESSION XXIII.

Allegheny, (Pa.) May 19th, 1845.

The Synod of the Reformed Presbyterian Church met according to adjournment, at 7 o'clock, P. M., and after sermon by the Moderator, Rev. Moses Roney, from Mat. xxviii. 19, first clause: "Go ye, therefore, and teach all nations," was constituted with prayer.

Adjourned with prayer to meet to-morrow, at 9 o'clock,

A. M.

Same place, May 20th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members were ascertained as follows:

#### NEW-YORK PRESBYTERY.

Moses Roney,
S. M. Willson,
Jas. M. Willson,
Andrew Stevenson,
S. O. Wylie,
Thomas Hannay,
\*James W. Shaw,
\*James M. Beattie.

Andrew Bowden, 1st Cong. N. Y.

Jas. Stevenson, Cherry-st, Philada. David M'Alister, 2d Cong. N. Y.

John Renfrew, Conococheague.

#### ROCHESTER PRESBYTERY.

Wm. L. Roberts, David Scott, \*John Middleton, John M'Crea, Sterling. Hugh Robinson, Rochester.

Those marked thus were introduced by their respective Presbyteries, having been ordained since the last meeting of Synod.

## PITTSBURGH PRESBYTERY.

Ministers.

Robert Wallace. Jas. Blackwood, Thomas Sproull, John Crozier, John Wallace, James Love, James Milligan, †William Slater. John Galbraith,

James R. Willson, D. D. William Neil.

Ruling Elders.

John Jamison, Salt Creek. Robert Allen, Camp Run, &c. Sam'l Henry, Pitts. & Allegheny. Thos. Reynolds, Monongahela. Wm. Wylie, Muskingum. Wm. Carnaban, Londonderry. Robert Beattie, N. Alexandria. tJoseph Scott, Miller's Run.

John Dodds, Union.

James Cook, Little Beaver. John Rowan, Brookland. Thomas Gemmil, Greensburgh.

### PRESBYTERY OF THE LAKES.

John B. Johnston, Armour McFarland, Robert Hutcheson, James Neill.

Peter Kirkpatrick, Utica. Henry George, Brush Creek. Samuel Blackwood, Southfield. †Samuel Jamison, Sandusky. tMoses T. Glasgow, Cincinnati.

#### PRESBYTERY OF ILLINOIS.

James Faris, William Sloane, Hugh Stevenson, James Wallace, J. J. M'Clurkin,

Thomas Smith, Bloomington. John M'Clurkin, Elkhorn.

Thomas G. Armour, Old Bethel. Robert Stormont, Princeton.

Rev. J. B. Johnston was chosen Moderator, Rev. James M. Willson, Clerk, and Rev. R. Hutcheson, Assistant Clerk.

The Minutes of the last sessions of Synod were read, amended, and on motion approved.

Resolved, That the sessions of this Synod be held hereafter from 9 A. M. until 12 M. and from 3 to 6 P. M.

Resolved, That the members of Synod spend an hour, from 8 to 9 A. M. each day of the present sessions, in social religious exercises. Messrs. Scott and Sloane, Ministers, and Blackwood, Ruling Elder, were appointed a committee on devotional exercises.

<sup>†</sup> These members appeared at the opening of the afternoon session.

<sup>†</sup> These Elders were introduced by a member of their Presbyteries; the congregations which they represent having been organized since the last meeting.

Resolved, That next Thursday forenoon be observed by the members of Synod as a season of fasting and prayer; devotional exercises to continue from S A. M. till 12 M.

Resolved, That the committee on devotional exercises be directed to make arrangements for the delivery of an appropriate discourse on that day: public worship to commence at 10 A. M.

Resolved, That the Moderator appoint a committee consisting of two Ministers and one Ruling Elder, on the records of each Presbytery; the members of these committees to be taken from Presbyteries other than those whose records are to be submitted to them.

Adjourned with prayer to meet at 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members present as before. Rev. Wm. Slater appeared. Joseph Scott appeared regularly certified from Miller's Run congregation, and took his seat. Minutes read and approved. The following standing committees were appointed:

1st. Unfinished business.—James Wallace, S. O. Wylie, J.

M'Crea.

2d. Discipline.—William L. Roberts, John Crozier, Peter Kirkpatrick.

3d. Presbyterial reports .- Andrew Stevenson, Armour Mc-

Farland, Wm. Wylie.

4th. Signs of the times.—D. Scott, H. Stevenson, A. Bowden.

5th. Finance.—J. Galbraith, J. J. McClurkin, H. George. 6th. Foreign correspondence.—James R. Willson, D. D., S. Sproull, D. McAllister.

7th. Theological seminary .- Jas. Blackwood, Wm. Sloane,

John Jamison.

The following committees were appointed on *Presbyterial* records:

- 1st. Of New-York Presbytery.—Jas. Milligan, Jas. Neill, T. Smith.
- 2d. Of Pittsburgh Presbytery.—R. Hutcheson, J. W. Shaw, H. Robinson.
- 3d. Of Rochester Presbytery.—M. Roney, J. Faris, J. Stevenson.
- 4th. Of Presbytery of the Lakes.—S. M. Willson, Jas. Love, R. Stormont.
- 5th. Of Illinois Presbytery.—T. Hannay, Wm. Slater, Samuel Blackwood.

Papers were received and numbered as follows: No. 1. Petition from Jonathan's Creek congregation. No. 2. Report of Illinois Presbytery. No. 3. Petition of John Robinson.-No. 4. Memorial of Samuel Little and others. No. 5. Protest and appeal of Richard Teese with accompanying documents A. B. C. D. No. 6. Memorial of Robert A. Elder and others. No. 7. Reference from the Pittsburgh Presbytery. No. 8. Reference from Pittsburgh Presbytery. No. 9. Treasurer's report. No. 10. Reference from Pittsburgh Presbytery. No. 11. Petition from Brookland congregation. No. 12. Petition from Greenville. No. 13. Reference from the Pittsburgh Presbytery. Sundry papers not having been regularly transferred to Synod were returned to the persons by whom they were presented. No. 1. Read and referred to the committee on Finance. No. 2. Laid upon the table, and the reading of Presbyterial reports made the order of the day for to-morrow afternoon. No. 3. Read and referred to the committee on Discipline. No. 4. Read and laid upon the table. No. 5. Read and laid upon the table.

Adjourned with prayer to meet at 9 A. M.

Same place, May 21st, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present, except John. Wallace absent through indisposition. Minutes read and approved. Nos. 6, 7 and 8, Read and laid upon the table. No. 9, Read and referred to the committee on Finance. Nos. 10, 11 and 12, Read and laid upon the table. No. 13, Read and on motion dismissed.

Rev. A. Stevenson having stated that certain persons who are desirous of bequeathing funds for the use of the Theological Seminary find legal difficulties in their way, arising from the fact that the Seminary is not an incorporated body. It was on motion,

Resolved, That the committee on the Theological Seminary be directed to take this whole subject into consideration and report thereon during our present sessions.

The committee on Discipline asked and obtained leave to call for persons and papers, on No. 3. While a resolution which gave rise to some discussion was under consideration Synod adjourned to meet at 3, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members all present. Minutes read and approved. The order of the day, viz: The reading of Presbyterial Reports, was called for.—Reports of Presbyteries received and numbered as follows:

No. 14, Report of Rochester Presbytery. No. 15, do. of New-York Presbytery. No. 16, do. of Presbytery of the Lakes. No. 2, The Report of the Illinois Presbytery, taken up in connexion with the preceding, was read and referred to the committee on Presbyterial reports. It is as follows:

To the Synod of the Reformed Presbyterian Church, to meet in the city of Allegheny, May 19th, 1845.

The Presbytery of Illinois respectfully Report :

The number of our ministerial members is five—all settled in pastoral charges. Rev. Samuel McKinny hath forsaken us, having loved this present world; his name has been stricken from our roll. Our meetings are semi-annual: We experience that it is good and pleasant for brethren to dwell together in unity. We have six organized congregations: these are regularly supplied with gospel ordinances: general peace and harmony prevail in all our congregations. The ordinances are mostly well attended by the people. And although iniquity abounds out of the church around us, and there is much lukewarmness in it, yet we trust, the means of grace are not enjoyed in vain.

At our meeting in May last, Mr. Joshua Kennedy, was licensed to preach the everlasting gospel. He labored for a few months with much acceptance on a missionary tour, in Illinois and Iowa, and was dismissed at his request, to the Pittsburgh Presbytery. We have now no licentiate or unsettled minister, to distribute the bread of

life over our extensive territory.

There are some promising youth in our congregations, engaged in

preparatory studies, for the work of the ministry.

The days of thanksgiving and fasting, appointed by Synod, were observed in all our congregations, and also days appointed by Pres-

bytery, for the last year were observed.

We have planted the flag staff of the covenant, beyond the father of waters. A promising society has been established in the city of St. Louis. At our last meeting of Presbytery, they petitioned for a congregational organization, and a stated supply of gospel ordinances, which was granted.

There is also a growing society, near Virginia Grove, Iowa, under our care, and at their request, such a supply of ordinances was

granted, as Presbytery could furnish.

Our Presbytery embraces a very extensive and promising field of missionary labor, which we have no means of cultivating. The northern part of the state of Illinois, and the territories of Iowa and Wiskonsin contain, we think, the most promising ground in the United States, for extending the banner of the covenanted Reformation. In different parts of this extensive region, many families of our church have settled. Many godly people belonging to the more orthodox churches are also found here; and, destitute as they generally are, of public ordinances, their prejudices against our peculiar principles are greatly diminished, and if supplied by our church, many of them no doubt, under the blessing of Heaven, would embrace the whole covenanted system. Party prejudices and sectari-

an influences, which prevail so much in the older states and settlements, and which so much prevent the extension of our principles, are in a great measure forgotten here. Separated from their former associations, and unfavorable connexions, and hungering for the word of life, the people are prepared to receive the truth with all readiness. Fathers and Brethren, come over and help us. We respectfully ask Synod to devise some means by which this interesting portion of the Lord's vineyard may be watered. Our own people being generally emigrants of the poorer class, from different parts of the church, and having to endure the difficulties of making new settlements, together with the pressure of the times, are able to contribute but little to this great work. We hope that Synod will direct the whole available strength of the church to this extensive and promising region.

In attending to the important duty of Presbyterial visitation annually, according to the order of the Synod, and the practice of the Reformed Church of Scotland, we find the formula of questions prepared by Synod defective. That formula does not contain some questions that should be proposed to the Pastor and Ruling elders, and there are no questions in it for the deacons. We have found the annual Presbyterial visitation of our congregations to be very useful in promoting peace, order and diligence in the church. In this, as in all other things we have found the good old ways in which our faththers walked to be preferable to the human inventions of our own ungodly times. We request Synod to complete the formula of questions for Presbyterial visitation.

The subject of covenant renovation has been frequently presented to our people. There is an increasing sense among them of the propriety of essaying this important and long neglected duty, at the earliest suitable period. Sensible too, of their obligation to swear in truth, in judgment and in righteousness, they desire the church to adopt all the attainments of the second reformation before the covenants in which these are embodied be renewed. Much as they desire and pray to see the day of solemn covenant renovation, they expect little advantage would result to the church from renewing the covenants while we either contend, or agree to differ, about their meaning. If any of the doctrines or settled usages of the second reformation, are found to be inconsistent with the pattern shown in the mount, let it be distinctly marked and rejected, and if not, let us joyfully bind another cord around our covenanted testimony.

There is a laudable and growing desire among our people to trace out, and to walk in the good old ways of former and reforming times. This is an encouraging sign that the time of Zion's favor is near at hand. Her servants take pleasure in her stones and favor the dust thereof. There is also with many who are out of our church a desire to return to the ancient landmarks of better times. Some who have departed from the old paths, are begining to ask the way to Zion, with their faces thitherward. Having tried new ways they begin to see that the old are better. It is hoped that Synod will encourage, by every proper means, the reviving spirit of former times.

Let not our church be the last to bring back our king to the exercise of his rightful authority over the church and over the nations.

We request Synod to take some action on the subject of popery. Our people need to be informed whether this church sustains as valid the ordinaces of the church of Rome. The alarming progress of popery in this land for some years past, the zeal and efforts of its votaries, to extend the power of the man of sin, the indifference of Protestants generally to the evils and abominations of the mystery of iniquity, and the ignorance of many of its true character, require that the position of the church in relation to it should be defined and clearly understood.

Aware that we live in an important period of the history of the church, and on the eve of the last conflict that shall be fought between the faithful witnesses of Jesus, and the enemies of his crown, we look to you, Rev. Fathers and Brethren, for direction and encouragement, in all the duties and trials that may await us in the faithful maintenance of our covenanted testimony. Fearing that notwithstanding attention to external order, the cause of vital godliness is declining in our day, and feeling that it is low in our own hearts, our earnest prayer to God is, that the spirit from on high may descend in a bountiful effusion upon all our hearts, to enlighten the path of duty, to quicken and actuate holy efforts and to render plentiful in the fruits of righteousness the vineyard of the Lord.

All of which is respectfully submitted.

J. J. M'CLURKEN, Clerk of Presbytery.

No. 14, Report of Rochester Presbytery, read, accepted and referred to the committee on Presbyterial reports. It is as follows:

The Presbytery of Rochester submit to Synod the following report, viz:

That they have four organized congregations under their charge; York, Rochester, Stirling, and Lisbon; and several societies.

The condition of these congregations is rather encouraging, as it respects the piety of their members, and the prospects of their permanency and increase. There is manifested a considerable regard for the ministrations of the Gospel among themselves, and some zeal for the extension of its privileges to others who are destitute of them.

The Rev. C. B. McKee, has, at his own request, been dismissed to the Presbytery of New York. Mr. John Middleton was ordained to the holy ministry, in York, on Feb. 4th, 1844, and on the 4th of July following, installed into the pastoral charge of the congregation of Lisbon. Rev. David Scott, of the New York Presbytery, having been duly called to the pastoral charge of the congregation of Rochester, was installed, 11th July, 1844, as pastor of said congregation.

Feeling as they ought, a deep interest in the cause of domestic missions, the Presbytery has recommended to the several congregations and societies under its jurisdiction, the formation of missionary societies. The recommendation has been respectfully regarded, and several societies have been organized, and preliminary steps have been taken for the formation of others. By this means we hope to raise funds for the support of domestic missions, sufficient at least to sustain a missionary within our bounds for some months; as also to aid in the support of the Gospel in the congregation of Lisbon, which, though composed of a zealous and devoted people, are not able to give more than \$150 as salary to their pastor. The missionary society of the Reformed Church of Philadelphia, generously contributed to its aid last year. The Presbytery has appropriated part of its missionary fund to meet the exigencies of the current half year; but as its means are as yet limited, it respectfully requests the aid of Synod, from any missionary fund which it may have at its disposal.

With a view to effect our object in the efforts we are now making, in the cause of domestic missions, we solicit from Synod the service of one of its licentiates, for six months or a year. The field is promising, the harvest is ripe; but our laborers are few, and our means inadequate.

We reside amid abounding error, and witness with sorrow the madness of professed christians, in regard to their political idols, and their bitter hostility to the royal prerogatives of Emmanuel, and the cool indifference with which they sacrifice precious truth for the sake of a nominal and disorganizing Union. But these signs do not discourage us. This "falling away" is the harbinger, we hope, of the breaking of a brighter day. Our Redeemer reigns, and his kingdom shall triumph.

The Presbytery respectfully submit to the consideration of the Synod, the following points for advice:

1st. What course should be adopted with baptized adult members delaying to make a profession of the faith in their own persons?

2nd. What course should be pursued in such cases as the above, when charges of scandal may exist at the time application is made for admission into full cummunion with the church?

All which is respectfully submitted. DAVID SCOTT, Clerk.

No. 15, Report of New-York Presbytery, read, accepted and referred to the committee on Presbyterial reports. It is as follows:

Report of New York Presbytery to Synod of the Reformed Presbyterian Church, to meet in Allegheny, 19th May, 1845.

In presenting this Presbyterial Report to Synod, Presbytery is sensible of great obligations imposed by a gracious and bountiful Providence, manifested in the period intervening since their last report. With no other exceptions than are the ordinary and unavoidable incidents in our lot, the Lord's goodness has been largely bestowed. To a very great extent ministerial labors have been comfortably and, in appearance, successfully prosecuted without interruption, except in a few cases of sickness; and our congregations

enjoy a great measure of peace and order. Our spring sacraments are just closed, and evince an attention to the good order of the house of God, an increase of numbers and harmony among themselves, for which, amidst our sins and imperfections, we have great cause of thankfulness to the God of Israel.

The Presbytery now consists of eight settled congregations, each subject to one pastor; and eight vacant congregations, the most of which are very small, yet possessing claims to our fostering care .-There have been in our bounds, since our last report, one installation, two ordinations and installations, one disjunction of pastoral relation, two dismissals of ministers to other Presbyteries, two ministers received, and one licensure. The Rev. S. O. Wylie was received from the Pittsburgh Presbytery, and installed into the pastoral charge of the 2nd congregation, Philadelphia. Rev. J. W. Shaw was ordained and installed into the pastoral charge of the Coldenham congregation, and Rev. J. M. Beattie into that of Ryegate and Barnet, Vt. Rev. D. Scott, having accepted a call to the Rochester congregation, was dismissed at his own request to the Rochester Presbytery. Rev. Thomas Hannay, having declined in health, and being thereby unable fully to discharge his ministerial duties in the congregation of Conococheague, was on his own application, and with the concurrence of the congregation, released from his charge. his pastoral relation being dissolved. At the present meeting of Presbytery he has been, at his own request, dismissed to any Presbytery under the care of Synod. And finally, Mr. Samuel Bowden, having completed his course of study, was, at the last fall meeting of Presbytery, after due examination held and sustained, liscensed to preach the gospel as a candidate for the holy ministry. On his application, and for the benefit of his health, he is absent on a visit to the churches of our brethren in the British Isles.

We have one unsettled minister, Rev. C. B. McKee, received from the Rochester Presbytery, whose occupation as a teacher confines him at Baltimore, where he has been mostly employed in supplying the vacant congregation in that city.

Should Synod have at its disposal the service of any licentiate or licentiates, not otherwise necessarily occupied, it would be gratifying to Presbytery to obtain their assistance in furnishing the necessary supplies to our vacant congregations.

At its Fall meeting, Presbytery took special order to carry out the will of Synod respecting missionary efforts, and there is good reason to hope that all our settled congregations are moving, or preparing to move in that cause, so far as it relates to domestic missionary labors.

The "Overture on Covenanting" has been carefully considered by most of our sessions and by Presbytery. The result of our deliberations and of the opinions of sessions as reported to us, we exhibit in a compendious view in the resolutions adopted. They are as follows:

1. "Reolved, That in the judgment of this Presbytery, the 'Overture' now before the Church, does not present a form of Covenant renovation sufficiently definite to answer the ends of such a transaction.

2. "Resolved, That if Synod proceed in the business, that a form of Covenant more specific in the engagement to duties and confession of sin, in adaption to the present circumstances of the Church be presented to its consideration, and that these be our report to Synod."

The effect of the edict of Synod prohibiting the traffic in ardent spirits for luxurious purposes and a beverage, has, we trust, been salutary, and believe to have been attended with obedience throughout our sessions and congregations.

out our sessions and congregations.

Our Moderator for the present year is Rev. J. M. Beattie, and our Clerk, Rev. James Chrystie.

Respectfully submitted, by order of Presbytery,

JAMES. M. BEATTIE, Moderator, M. Roney, Assistant Clerk.

Philadelphia, May 9th, 1845.

No. 16, Report of the Presbytery of the Lakes, read, accepted and referred to the committee on Presbyterial reports. It is as follows:

The Presbytery of the Lakes would respectfully report :

That we have held four meetings since last meeting of Synod.— The state of our congregations is not materially changed since our last report. The congregation of Cincinnati has been reorganized; and a new congregation organized under the name of the Sandusky congregation.

Mr. R. Z. Willson, came into our bounds according to your directions, and has been laboring among us till now, with the exception of a short time that he was dismissed to the Presbytery of

Pittsburg. His services are very acceptable to our people.

Mr. Allen, from the Presbytery of Pittsburgh, was also in our bounds a short time; his labors were chiefly in the missionary field. among the colored people. To this poor neglected portion of the human family we have been paying careful attention, and have been assisted by contributions from our sister Presbyteries: from you fathers and brethren we solicit such a share of ministerial aid, and from all our brethren, we would solicit such a share of pecuniary aid, as will enable us to prosecute this business with vigor. Of our success as yet we cannot speak definitely; much of our labor has been laid out in exploring, and ascertaining the most suitable locations for our operations. A school has been established in one of our stations. which promises good to the young. We do not expect to make Covenanters, of the present generation; our bread we cast on the waters expecting to find it after may days. Should the Lord of the harvest, under whom one soweth and another reapeth, permit others to reap the fruit of our labors, we will be satisfied.

A call from the congregation of Cincinnati, for Mr. Joshua Kennedy, has been transferred to the Presbytery of Pittsburg, and we hope you will remember this arrangement in the distribution of your licentiates.

We have two students of Theology, John C. Boyd and John French. The latter was reported some years ago as a student under the care of the Western Presbytery, but his studies have since that time been suspended, and he is now admitted, de novo: the former has studied one season under Mr. McFarland, and last season in the Seminary.

To the overture for renewing our covenants, we have given very careful attention, considering it the great business of our generation. At an early period sessions were ordered to report : it was cheering to our hearts to observe the unity of sentiment which pervaded these reports; all were decided in their judgments, that the overture was not sufficiently specific; some suggested subjects which should be embraced, others reported formal amendments. A committee was appointed to embody all the amendments; the committee found that these amendments would alter the overture, so much as to make it a new document. In the mean time the draught from our brethren in Europe came to hand, the committee judged that we should endeavor to obtain as much uniformity as possible, and accordingly prepared a revised draught of the European covenant embracing the peculiarities of our own country. This we ordered to be printed for mature deliberation before its adoption. Copies were sent to all our ministerial brethren, and to some vacant congregations; with a few slight alterations we present it to your reverend body, requesting your careful consideration, as a substitute for the overture already before you.

When the present overture was adopted by Synod, we were tolerably well satisfied with it; not indeed as the best possible form of renovation, but as the best we could attain to; we knew the difficulty of preparing a new bond embracing all that is contained in the old. Our brethren in Ireland have, as we judge, overcome to agreat extent that difficulty, and we are now satisfied that the overture prepared at last Synod will not answer the purposes intended, without lengthy amendments—such amendments as will change its whole aspect; in our judgment it ought to be more specific. A new bond, we think is needed, to meet the present circumstances of the church, but we would not be tenacious about the form, provided the substance of a faithful bond is obtained—a particular confession of sins, a pointed testimony against the evils of the generation, and a specific engagement to duties, in plain unequivocal language.

The state of society around us is nearly the same as when we last reported. Moral and religious feeling, seems to be rather on the decline, and popery, and other errors are slowly but steadily advancing yet there appears in some places, an awakening to a sense of the national immorality, and a disposition to listen to the exhibition of our principles, on that subject. Good people in other churches, can no longer close their eyes against the public decay of morals, especially in relation to the Sabbath; many are enquiring into the causes, and feel almost persuaded that the exalting of vile men to office is at least one cause of the wicked walking on every side.

May the Lord send peace on Israel, even the abundance of peace and truth, and unite our hearts that we may glorify his name.

By order of Presbytery,

May 21st, 1845.

A. M'FARLAND, Clerk of Presbytery.

The consideration of the resolution under discussion at the time of adjournment this forenoon was resumed. After some farther debate, the resolution was adopted as follows:

Resolved, That a committee of three be appointed to report at the present sessions of Synod, the best means of preventing individuals from enjoying sealing ordinances in other congregations, than their own, without sufficient evidence of their regular standing in their own congregations. D. Scott, Wm. Sloane and R. Stormont, are the committee. No. 17. Complaint of James Wallace and Wm. Sloane, against a decision of the Illinois Presbytery, received, read and refered to the committee on Discipline with power to call for persons

and papers.

Rev. D. Scott, offered a preamble and resolutions, on the subject of the office of the deacon, which after some remarks, by the mover and Rev. T. Sproull, who seconded them, were laid on the table till after Synod's fast. The committee on unfinished business reported: report accepted and on motion acted upon, article by article. On item 1st. viz. Synod's order to Presbyteries and congregations, to give early attention to the subject of missionary operations, as directed in Synod's resolutions of 1841. Enquiry was on motion made as to the action of Presbyteries on this subject. The New York Presbytery stated that some action had of late been taken upon it, and that their congregations seemed generally to be in readiness to co-operate in missionary efforts. The Pittsburgh Presbytery had been engaged in the work of domestic missions with encouraging success, and were still going for-The Presbytery of the Lakes, reported that they ward in it. have been engaged in missionary operations, and also that they had received aid from other parts of the church. viz. from Pittsburg Presbytery, \$50, from 2nd congregation N. Y. \$53, from the missionary society of Cherry st. congregation. Philadelphia, \$50. The Presbytery of Illinois on account of their generally scattered charges and wide bounds had not done much which may be specifically called missionary labors, but they had been endeavoring to do as much as in their power, and have accomplished something. The Rochester Presbytery, stated that they had made every effort according to their ability, to engage in the worst of domestic missions, but had hitherto been hindered; their congregations

are moving in the matter. All these reports except the first, were on motion approved as satisfactory.

Resolved, That a committee be appointed to report on the best manner of conducting domestic missions. D. Scott, H. Stevenson and D. Mc Allister are that committee.

Resolved, That inasmuch as to-morrow forenoon is to be observed as a season of fasting and prayer, the rule requiring Synod to meet at 9 A. M. be suspended for that time.

Adjourned with prayer, to meet at 3 o'clock, P. M. to-morrow.

Same place, May 22, 3 o'clock, P. M.

Synod met and was constituted with prayer. All the members present. Minutes read and approved. Papers received and numbered as follows: No. 18. Reference from Pittsburgh Presbytery. No. 19. Complaint of Isaac Willson with accompanying documents, E. and F. No. 18. Read and on motion dismissed. No. 19. Read and laid upon the table. No. 20. Dissent and appeal, and complaint of J. R. Willson, D. D. Read and laid upon the table. The consideration of the report of the committee on unfinished business, was by common consent postponed for the purpose of taking up the preamble and resolutions offered yesterday afternoon, by Rev. D. Scott, and they were on motion, considered paragraph by paragraph. While the 3rd. paragraph was under consideration—Synod adjourned with prayer, to meet to-morrow, at 9, A. M.

Same place, May 23, 9 o'clock, A. M.

Synod met and was constituted with prayer. All the members present. Minutes read, amended and approved. No. 21. Report of Treasurer of the Theological Seminary was received, read and referred to the committee on Finance, with instructions to report a complete statement of the debts, and available means of the Seminary, and for that purpose that they have leave to call for persons and papers. The business under consideration at the time of adjournment was, on motion, taken up. After protracted debate upon which, Synod adjourned to meet a 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted by prayer. Members all present except R. Beattie, who soon appeared. Minutes read and approved. The committee on the Theological Seminary, having intimated their desire for additional aid, Messrs. M. Roney and A. Stevenson were on motion, added thereto. The subject under consideration at the time of ad-

journment this forenoon was resumed, the discussion having been continued to the fixed hour of adjournment, Synod adjourned with prayer, to meet at 9 o'clock, A. M. to-morrow.

Same place, May 24th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present, except, Carnahan, Joseph Scott and Slater. Minutes read and approved. The committee upon the records of the Presbytery of Illinois reported. Report accepted and laid upon the table.

Resolved, That a committee of three be appointed to report during the present sessions of Synod a form of approval of Presbyterial records. D. Scott, R. Hutchinson and Cook are that committee. Carnahan appeared.

The subject under consideration at the time of adjournment was resumed, and after some remarks, was on motion postponed, and made the order of the day for Monday forenoon. The report of the committee on unfinished business was taken up. On item 2nd, viz. order to Presbyteries to send up their records for inspection, it appeared that the records of all the Presbyteries had been forwarded, except those of the Rochester Presbytery, whose apology for their neglect, was not sustained. The committee on their records was, on motion, discharged. On item 3d, viz. the committee continued at the last sessions to prepare a continuation of the Historical part of the Testimony &c., (see printed minutes 1841, page 329.) Rev. T. Sproull chairman, stated that no action had been taken upon the subject, assigning reasons, which were sustained, and on motion the committee was continued, with instructions to report at next meeting of Synod. Item 4th, viz. Rev. J. M. Beattie's agency in Great Britain. to collect books &c., for the Theological Seminary. Mr. Beattie stated that he had made collections in Scotland, to the amount of about 18 or 20 pounds sterling, and that; after deducting his expenses, he had transmitted the sum of \$40,09, to the Treasurer, for Synod's Library; that Mr. Thos. Nelson of Edinburgh had presented through him some books, and Rev. Thomas Houston of Ireland a complete, bound set of the Covenanter; all of which are now in Synod's Library. On item 5th., viz: the committee appointed to carry into effect Synod's resolutions in regard to a Foreign Mission, it was stated by the chairman, Rev. M. Roney, that the committee had not been formally called together; that the ministerial members had had some consultation, but that no definite action had been taken upon the subject, on account of difficulties which they found in their way, arising from various circumstances, and especially because of some peculiar hindrances to Missionary operations on our part in the Island of St. Thomas, pointed out by Synodas the place of beginning. While the disposal of this statement and the subject connected with it, viz: Foreign Missions, was under consideration, the rule requiring an afternoon session, was suspended for the time, and Synod adjourned with prayer, to meet on Monday next, at 9 o'clock, A. M.

Same place, May 26th, 9 o'clock, A. M.

Synod met, and was constituted with prayer. Members all present except James Blackwood, Middleton, McFarland, Wm. Neill, James Neill, Rowan, Slater, and R. Beattie, who is absent through indisposition. Minutes read and approved.

A letter from the Reformed Presbyterian Synod in Ireland, transmitted through the Rev. James Chrystie, chairman of the Committee of Foreign Correspondence, 1843, with some accompanying documents upon the subject of Covenant Renovation, was presented. Read and referred to the Committee on Foreign Correspondence. Slater appeared. The documents accompanying the above letter were laid upon the table. No. 22. Statistical Table of the New York Presbytery, received. Read and referred to the Committee on Presbyterial Reports. Resolved, that a special committee on Covenanting be appointed, consisting of five members, one from each Presbytery. Sproull, D. Scott, Hutcheson, Bowden, and Smith, are that committee. The documents from the Irish Synod, just laid upon the table, were taken up and referred to said committee. The receiving of special reports from Presbyteries on the subject of Covenanting, was made the order of the day for this afternoon. Resolved, that so much of the Presbyterial Reports as relates to the subject of Covenanting, heretofore referred to the Committee on Presbyterial Reports, be withdrawn from said committee, and with all other papers on Synod's table relating to this subject, referred to the special committee on Covenanting. James Blackwood, McFarland, Middleton, Crozier and Rowan appeared. Resolved, that the special committee appointed on Wednesday afternoon, be directed to report a declaratory act in regard to the duty of ministers to keep within their own presbyterial bounds, in the administration of ordinances, and also in regard to ministers interfering with the arrangements of congregations to which they sustain no pastoral relation. The order of the day, viz: the preamble and resolutions of D. Scott in relation to the office of the deacon, was called for; the question being upon the substitution of the amendment for the whole third paragraph of the preamble, the substitute was, after a few remarks, adopted, and the paragraph as amended was adopted. It was then resolved to strike out the whole remaining part of the preamble, &c., before the court, for the purpose of taking up a paper presented as a substitute for the parts so struck out. The substitute, with some amendments, was adopted. Then, on motion, the preamble and resolutions as amended were unanimously adopted, as follows:

Whereas the office of deacon is a divine institution, the functions of which are declared in the Form of Church Government to be "To take special care in distributing to the necessities of the poor," and of which it is said in Reformation Principles that he "has no power except about the temporalities of the Church," and—

Whereas said office has fallen very extensively into neglect for many years; and—

Whereas it is the desire of this court that uniformity in practice be maintained in all our congregations; and—

Whereas some misunderstanding seems to exist in relation to the ground of our Covenanted Uniformity in practice in respect to the subject of deacons as settled at the Second Reformation; and—

Whereas faithfulness to the Church's Head requires the reassertion of this ground of practical uniformity as it then obtained; therefore—

Resolved, 1st, That our Covenanted Uniformity does not recognize as of divine right the congregational trustee, but the scriptural deacon as stated in the preamble.

Resolved, 2nd, That said Covenanted Uniformity does not recognize as of divine right a Consistory of ministers, elders and deacons, having authority to enact, govern and control the church, either in her spiritual or temporal concerns, or as having any authority or power whatever, except for consultation and advice for the well ordering of the temporal affairs of the congregation.

Adjourned with prayer to meet at 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members all present except James Neill and R. Beattie, both absent through indisposition. Minutes read and approved. Leave of absence was granted to Rev. A. McFarland and Mr. P. Kirkpatrick, on account of the death of a near relative. Mr. Isaac Willson, on leave granted, withdrew his complaint, marked No. 19. No. 23, Report of Pittsburgh Presbytery was received, read, accepted and referred to the Committee

on Presbyterial Reports, except so much as refers to the certificate of J. W. Morton, referred to Synod, and to the subject of Covenanting: the latter of these was referred to the special committee on Covenanting, the former laid upon the table.— Said report is as follows:

Report of Pittsburgh Presbytery.—The King of Zion graciously continues with us tokens of his kindness and condescension. All our ministerial members are spared in the land of the living, and they have enjoyed such comfortable health as to be able to labor in their respective portions of Christ's vineyard. Our number is increased by one since our last report. Rev. John Wallace having been included within our bounds by your act extending our western limits, is a constituent member of our presbytery. Rev. Thomas Hannay is received on certificate and dismission from the Presbytery of New-The pastoral relation sustained by Rev. S. O. Wylie to the congregation of Greensburgh, &c., has been dissolved, and he, having accepted a call from the second congregation of Philadelphia, was at his own request certified and dismissed to the New York Presbytery. We have an encouraging augmentation of the number of our theological students. Alexander M. Milligan, John B. Williams, Thomas M'Connell, Robert Dods, and Hugh P. McClurkin have been received since your last meeting. Some of these not having completed a collegiate course at the time of their reception, were required to do so before they would receive licensure. As there is a diversity of opinion among us respecting the propriety of this requisition, some calling it a new law, we respectfully ask the judgment of Synod concerning it. Our students are Josiah Dods and Robert B. Cannon, of the fourth year, Samuel Sterrit and Alexander M. Milligan, of the third, and John B. Williams, Robert Dods, and Thomas M'Connell, of the second year. Oliver Wylie having been certified and dismissed by the committee of inspection, was at our meeting in April last licensed to preach the everlasting gospel. He and Nathaniel Allen are the licentiates under our care. Joshua Kennedy having accepted a call from the Conococheague congregation, was at his own request certified and dismissed to the New York Presbytery.

Since your last meeting we have organized a congregation out of some missionary stations in our North-Eastern Territory, which for some time previous had been visited and supplied with ordinances by presbytery. It is called the Warsaw and Sandy Lick congregation. We have now four vacant congregations, to supply which and perform missionary labor, we need a good share of your supply. We trust that Synod will remember this when making a distribution of laborers. Dr. Willson and Rev. William Neill are our only ministers who are without pastoral charge.

That much business has gone from our Presbytery to Synod, is matter of painful regret. It is due to ourselves however to state that this is something new in our history. Until lately you rarely heard from us in any other way than by our reports. We trust it will be

so in time to come. May the God of peace bestow on us all the spir-

it of peace.

Joseph W. Morton, a licentiate of the Presbyterian Church, applied to us to be received under our care. His certificate from the presbytery with which he was in connection we have referred to you to take order in his case.

Our presbytery feels a deep interest in the missionary cause.— There is in the hands of our presbyterial treasurer money for the St. Thomas mission; part of it a bequest, and the remaining part donations. We trust Synod will take this subject into deliberate consideration, and do something to enlighten the dark places of the earth which are full of the habitations of horrid cruelty.

In some of our congregations elders have been ordained. We see in the signs of the times some indications of the approach of God's time to favor Zion. May we be found standing in our lot in the latter day.

On the subject of Covenanting, Presbytery are of the opinion that the bond for renewing our covenants in overture requires some verbal amendments—it should also have an enumeration of sins, and a testimony against the immoralities of the nation in which we live.

Respectfully submitted.

Joun GALBRAITH, Clerk.

The order of the day, viz: Special reports on Covenanting called for. No. 24, Special report of the Presbytery of the Lakes received and referred to the Committee on Covenanting.

Rev. Wm. Slater was appointed on the committee on

presbyterial reports instead of Mr. McFarland.

Report of the Committee on Unfinished Business was taken up. The question being upon a motion to accept the statement of the Chairman of the Committee on Foreign Missions and continue the committee. After some remarks the mo-

tion passed unanimously. Jas. Neill appeared.

Resolved, That the instructions formerly given to the committee, so far as they relate to the location of the mission be rescinded, and the committee left free in that respect. On motion James Chrystie and A. Stevenson, ministers, with John Brown, ruling elder of the first congregation, N. Y., were added to the committee, which now consists of M. Roney, chairman, J. M. Willson, D. Scott, ministers, H. Glassford and W. Bradford, ruling elders, with those just added. On item 6th, viz: Committee to report an address on scriptural education. The hearing of this report was made the order of the day for to-morrow forenoon. Item 7th, viz: The action of inferior courts on the Overture on Covenanting having been already attended to, was passed over. On item 8th. Enquiry was made respecting the observance of days of fasting and thanksgiving. Answers satisfactory.—

On item 9th, viz: Report of Committee on Argumentative Testimony. Rev. A. Stevenson made a verbal statement of the plan agreed upon by the committee. Mr. Stevenson was directed to commit it to writing and present it to Synod. On item 10th, viz: Direction to presbyteries to report statistical tables. This had been attended to by all except the Pittsburgh and Rochester Presbyteries. On item 11th. viz: instructions to the Committee on Finance of the Theological Seminary. [See printed Minutes, 1843, p. 278.] The chairman, Mr. Thomas Gemmil, stated that all the contracts had been cancelled. On item 12th, viz: Committee of last Synod to prepare an address on Covenanting-Rev. Dr. Willson stated that it was in readiness; but for reasons assigned had not been submitted to the committee. Made the order of the day for to-morrow forenoon, immediately after the disposal of the address on scriptural education.

No. 25. Report of H. Glassford, Treasurer of Foreign Missions, received, read and referred to the Committee on Finance.

Resolved, That a committee consisting of one minister and one ruling elder from each presbytery, be appointed to enquire as to the most convenient time of year for the meetings of Synod. Scott, M'Crea, Crozier, Cook, Roney, Renfrew, H. Stevenson, Smith, James Neill and George, are that committee.

Rev. J. Milligan read a preamble and resolutions on continuous singing, with notice of his intention to offer them at a convenient time for the consideration of Synod. While a motion for the appointment of a committee to prepare an address on the subject of slavery was under consideration, Synod adjourned with prayer to meet at 9 o'clock, A. M. to-morrow.

Same place, May 27th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present except R. Beattie and Jas. Neill, both absent through indisposition. Minutes read and approved.

Rev. A. Stevenson presented the written statement directed yesterday on the plan for completing the Argumentative part of the Testimony. Read, accepted, and laid upon the table.

Committee on discipline reported in part. Report accepted, and laid on the table. J. M. Willson was on motion added to that committee. H. George was appointed on the same committee in the room of P. Kirkpatrick.

Order of the day called for, and Rev. D. Scott, chairman of the committee appointed at last meeting to prepare a circular upon the subject of a scriptural education, reported a draft, which was accepted, and the recommendations annexed having been taken up one by one and adopted with amendments, the question was taken upon the whole document. It was unanimously adopted.

Resolved, That this circular be published in the Reformed Presbyterian, and that 500 copies be printed at the expense of Synod, to be paid out of the Literary Fund: the avails of the sale of said extra copies, if any, to be returned to said Fund.

The reading of the report of the Committee on the Signs of the Times, appointed at last Synod, was made the order of the day for this afternoon.

Adjourned with prayer to meet at 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. All the members present except Jas. Neill, absent through indisposition. Minutes read and approved.

Dr. Willson, on leave granted, withdrew his Dissent and Appeal and Complaint against the Pittsburgh Presbytery,

marked No. 20.

The order of the day called for, viz: The Address on Covenanting. Rev. Dr. Willson read a draft, which was accepted, adopted with amendments, and ordered for publication.

The next order of the day was called for, viz: Report of the Committee on the Signs of the Times: and Rev. J. Crozier read a draft, which was accepted, and considered paragraph by paragraph for adoption. While the paragraph marked 3rd was under consideration, Synod adjourned with prayer to meet to-morrow, 9 o'clock, A. M.

Same place, May 28th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present except R. Beattie and Jas. Neill, both absent through indisposition. Minutes read, amended and approved.

Special committee on the proper time for the meetings of Synod, reported, recommending the 4th Monday or Tuesday

of May. Report accepted and adopted.

Resolved, That when this Synod adjourn, it adjourn to meet in Allegheny City, the 4th Tuesday of May, 1847, at 10 o'clock, A. M., and that the opening sermon be preached at 7½ o'clock the same evening.

Resolved, That the final adjournment of the present sessions of Synod be at the fixed hour of adjournment this evening.

The special committee on Covenanting reported. Report

accepted and laid upon the table.

Resolved, That Covenanting be the subject of the sermon at the opening of the next sessions of Synod, and that the Rev. D. Scott be the Moderator's alternate.

The Committee of Finance reported. Report accepted, and after being for some time under consideration, it was recommitted.

The report of the special committee on Covenanting was taken up, and with amendments, adopted as follows:

The Committee on Covenanting would respectfully report:

That in the documents referred to them they find conclusive evidence that the form of renewing the Covenant sent down in overture is not viewed by the Church as furnishing the best mode of engaging in that important work. Its indefiniteness seems to be its chief fault, and this is of such a character that it cannot be remedied without essentially altering the whole document. Your committee did not conceive that it belonged to them to prepare a bond; and were this even the case, the time in which they would be forced to prepare it is so short as to render it utterly impracticable. would be highly desirable to have a bond before the Church in overture, in order that Synod at its next meeting might take a farther step. In order to accomplish this in a way that would likely be effectual, the committee came to the conclusion to recommend to Synod to appoint a commission of Synod, composed of two members of each Presbytery, to meet in Allegheny on the 4th Thursday of October next, whose duty it shall be to prepare a bond and publish it in overture.

All which is respectfully submitted.

THOS. SPROULL, Chairman.

The members of the commission are: from Illinois Presbytery, Rev. J. Wallace, (Rev. William Sloane, alternate,) and Thomas Smith, ruling elder; from Presbytery of the Lakes, Rev. J. B. Johnston, (Rev. R. Hutcheson, alternate,) and Wm. Adams, ruling elder; from Pittsburgh Presbytery, Rev. James Blackwood, (Rev. T. Sproull, alternate,) and Samuel Henry, ruling elder; from Rochester Presbytery, Rev. D. Scott, (Rev. Wm. L. Roberts, alternate.) and J. M'Crea, ruling elder; from New York Presbytery, Rev. James Chrystie, (Rev. J. M. Willson, alternate,) and John Brown, 1st cong. N. Y., ruling elder.

Resolved, That the travelling expenses of the Commission be paid out of a Travelling Fund formed by collections in our congregations, which are hereby directed to attend to the lifting of these collections.

Resolved, that all the papers and documents before Synod on the subject of Covenanting, be referred to this Commission.

That part of the report of Pittsburgh Presbytery which relates to Mr. J. W. Morton, was on motion taken up, and while a motion to refer it to a special committee was under consideration, Synod adjourned to meet at 3 o'clock, P. M.

Same place, 3 o'clock, P. M.

Synod met and was constituted with prayer. Members all present except James Neill and R. Beattie, both absent through indisposition—and Wm. Slater. Minutes read and approved.

The Committee on Discipline reported. Report accepted

and adopted, as follows:

Committee on Discipline report:

That No. 17, Complaint of James Wallace and Wm. Sloane, against a decision of the Presbytery of Illinois—the remaining document referred to them—presents a simple case of a prosecution at law of one brother by another. It appears that James Smith acted as agent for a person in South Carolina in collecting by process of law a debt from A. Hood, a brother in the Church—that the decision of Presbytery sustained James Smith in this deed. Your committee therefore recommend that whereas it is written, 1 Cor.vi.1, "Dare any of you having a matter against another, go to law before the unjust and not before the saints," and whereas it is the law of the Reformed Presbyterian Church, founded upon the above passage—that brother shall not go to law against brother,—therefore,

Resolved, That the complaint of James Wallace and Wm. Sloane be sustained—and that the decision of the Presbytery of Illinois be reversed—and that of the commission of Presbytery be confirmed.

All which is respectfully submitted.

W. L. ROBERTS, Chairman.

The Committee on Presbyterial Reports reported. Report accepted, and laid upon the table.

Special Committee on the form of approval of Presbyterial records, reported. Report accepted and adopted as follows:

The Committee to whom was referred the preparation of a form of approving Presbyterial books report the following:

When anything is observed inconsistent with either the order or law of the Church, such
should be specified as an exception to the general approval, with reference to the page where
it occurs.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

Special Committee on Domestic Missions reported. Report accepted, amended and adopted, as follows:

The Committee to whom was referred the subject of Domestic Missions, report the following organization:

1. That there shall be a committee of Synod appointed, consisting of six members, who shall act as a board of Domestic Missions; and the first named member thereof shall be the Chairman of the board.

2. One of said committee shall be appointed Treasurer to the

board, to whom all monies raised for domestic missions shall be sent; and by whom all disbursements on account of domestic missions shall be made.

3. One of the committee shall be appointed Secretary, whose business shall be to keep a record of the transactions of the board; and conduct such written correspondence as may be necessary for the objects of domestic missions, under the instruction of the board.

4. That said committee shall distribute to the different presbyteries as early as possible, such pecuniary aid as they can, or as they may find requisite upon information derived from Presbyteries.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

The Moderator appointed the following committee on Domestic Missions; Thomas Sproull, John Crozier, John Galbraith, William Slater, Ministers, Samuel Wylie, and Samuel Henry, Ruling Elders.

The committee on Foreign Correspondence reported a draught of a letter to the Irish Synod, which was accepted, and with amendments adopted and ordered to be signed by the Moderator and Clerk, and transmitted. It is as follows:

ALLEGHENY, May 28th, 1845.

Dear Brownen—We have been refreshed by your affectionate letter. We rejoice that you enjoy peace in all your borders, and that the reformation vine in Ireland continues to grow. Our prayer is that, cultivated by the great and good husbandman, it may blossom and bud, and "fill the face of the world with fruit." We are thankful that in a sore fight of affliction, the Head of the Church has by the grace which his spirit imparts sustained you, in "bearing witness to none other things than what Moses and the prophets did say." We are persuaded that he who has begun a good work among you, will carry it on to perfection, and that you "will overcome by the word of our testimony and by the blood of the Lamb."

We have received your Draught of Covenant Renovation, and many of us have read it with great interest. We know of nothing in it with which we are not pleased. We would prefer that the confession of sins should precede the formal vow. We also observe that there is no specification on the doctrine of ecclesiastical government. It is our desire that a bond may be framed so as to embrace the brethren in Scotland, in Ireland, and in America—a Solemn League and Covenant for Britain and our own country.

The Synod at its present Sessions has appointed a commission of one minister, and one ruling elder from each Presbytery to meet next October, for the purpose of framing a bond, which they are authorized to publish in overture. Our desire is to extend the specification of evils abjured, and truths and duties to be performed.

We continue in the good providence of our Redeeming Head to grow in numbers, and our prayer is, that we may grow in grace, especially in a holy zeal for all the parts and parcels of our cove-

nanted uniformity.

The sessions of Synod opened, in this city, on Monday, May 19th. The Synod consists of fifty-eight members. The presence of all our ministers and a full delegation of elders, would give us seventy-four members. The number of our congregations increases faster than the supply which is furnished by our school of the prophets. We have applications for the organization of two congregations beyond the Mississippi river. Our missionary stations are numerous, and although feebly cultivated, are very prosperous.

We have not definitely fixed on the location of a Foreign mission, that we contemplate. Our people manifest a commendable and growing liberality for the support of both Foreign and domestic

missions.

The Protestant churches around us are deeply agitated on the slavery question. It has rent asunder the Methodist and Baptist denominations, by the line of demarcation which separates the slave-holding, from the free states, and threatens the speedy disruption of other Protestant bodies.

The Popish controversy is extended over all the states, and is managed with increasing interest; promising happy results in favor

of our testimony.

Thousands of anti-slavery people not covenanters, have ceased to swear oaths of allegiance to the government of the United States, and also to vote in the election of civil officers; regarding the United States constitution as a pro-slavery instrument.

You perceive, dear brethren, that we have reason to thank God and take courage in the maintainance of the testimony transmitted

to us by our covenant fathers.

We earnestly solicit an interest in your prayers, for our sanctification and for our success, in our humble and feeble efforts to accomplish speedily a blessed reformation in the church, and in this great and growing commonwealth.

We are, dear Brethren, truly yours in the bonds of paternal

affection.

All which is respectfully submitted.

JAMES R. WILLSON, Chairman.

The same committee also reported that inasmuch as no letter had been received from the Scottish Synod, they had not prepared any letter for that Judicatory. Report accepted and adopted. Report of the committee of inspection of the Theological Seminary, No. 26, received, amended and adopted, as follows:

The Committee of Inspection for the Theological Seminary re-

spectfully report.

That since your last meeting, the Seminary has been in successful operation. There has been two sessions of the regular period, during which the Professors have been assiduous in their labors, and the students generally in attendance. The number of students in the session of 1843-4, were eight. William Acheran, J. Kennedy and S. Bawden of the fourth year. O. Wylie, of the third, R. B. Cannan and J. Dods, of the second, and J. M. Milligan of the first. At his own request, Mr. Allen a licentiate under the care of

the Pittsburg Presbytery, was in attendance during this session.—In the session of 1844-5, the same number were on the roll. O. Wylie of the fourth year, R. B. Cannon and J. Dodds of the third, J. C. Boyd and J. M. Milligan of the second, R. J. Dods, T. M'Connel and J. B. Williams of the first. Mr. Samuel Bowden and Mr. O. Wylie, were certified by the Board to their respective Presbyteries, as having completed the course of study prescribed by Synod.

Your committee have only to say that upon inspection they were highly gratified with the unquestioned evidence of improvement furnished by the students in their examination and in their specimens of trial.

Respectfully submitted.

J. BLACKWOOD, Chairman.

Slater appeared.

From the vote striking out the last paragraph of that report, John Crozier dissented.

The committee on the Theological Seminary reported on the matter referred to them, viz: the making of some arrangements, by which funds may be safely bequeathed &c., for the use of the Seminary. Report accepted and adopted as follows:

The Committee on the Theological Seminary respectfully report. 1st. On the subject referred respecting the manner in which bequests may with safety be made to the Seminary—we recommend that a committee consisting of Andrew Bowden and James Wiggins, New-York, with Walter Bradford, Philadelphia, be appointed to obtain suitable advice and report to next meeting of Synod, and that they communicate this knowledge as soon as possible to those who may be interested.

Respectfully submitted.

J. BLACKWOOD, Chairman.

Rev. Mr. Sproull tendered his resignation, as Professor in the Theological Seminary.

Resolved, That Professor Sproull's resignation be accepted, and the thanks of this Synod tendered him for the very satisfactory manner in which he has discharged his official duties.

Resolved, That the rule fixing the hour of adjournment at 6 o'clock be suspended.

Resolved, That a special committee be appointed to report upon the case of Mr. J. W. Morton, referred by the Pittsburg Presbytery. Sloane, Hutcheson and Jamison are that committee. Synod had a recess of an hour and a half.

Same place, 7½ o'clock, P. M.
Synod came to order. The special committee on members

receiving sealing ordinances &c., reported. Report accepted and adopted as follows:

The Committee to whom was referred the matter of members of the church receiving privileges in other congregations than their own, without evidence of their regular standing, report as follows:

Whereas, there is good reason to believe that several instances have recently occurred, in which members of the church who had been refused sealing ordinances by those to whose jurisdiction they belonged, have been admitted to the Lord's supper in other congregations.

And Whereas, in some of the instances referred to, the difficulty which stood in the way of the party enjoying said ordinances, was adjudicated by a foreign session; and in virtue of said adjudication the party was admitted to the Lord's supper.

And Whereas, such irregular practices are injurious to the disci-

pline, and purity of the church. Therefore.

Resolved, That church sessions shall be and hereby are instructed not to admit to sealing ordinances, members of other congregations, or of societies, without having before them satisfactory evidence of the regular standing of such persons.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

The special committee on the case of J. W. Morton reported. Report accepted and adopted as follows:

The committee to whom was referred the case of Mr. Morton, beg leave to report that in their judgment the Pittsburgh Presbytery have full power to issue the case.

They therefore recommend, that said Presbytery take his case under consideration, without delay, and if they find him qualified, send him forth to preach the gospel.

Respectfully submitted.

WILLIAM SLOANE, Chairman.

The plan for completing the Argumentative part of the Testimony was taken up, the names of the writers inserted and adopted as follows:

The undersigned respectfully submits to Synod, the substance of the report agreed upon by the committee on the argumentative testimony.

It was agreed to recommend to Synod to relinquish its present plan of assigning a writer to each chapter. Because it would make the work too voluminous—might weaken the argument by the variety of style and composition—might prevent continuity of thought and unity of expression—and might cause unnecessary delay. Another generation might terminate before the work could be completed. In its stead it was agreed to recommend the following:

1st. That the chapters of the testimony be divided into three parts. The first to embrace the doctrines of grace; the second those respecting the church; the ihird, those respecting civil government, testimony bearing and the Headship of Messiah.

- 2nd. That three members be selected to whom the respective portions shall be assigned, with instructions so to condense the argument that on part first the chapters may not average more than four pages 12 mo. the second and third not more than six. To name the sects or denominations holding the errors testified against—report progress to the Presbytery with which they may be severally connected, and obtain the criticisms and emendations of Presbytery before submitting the work to Synod.
- 3d. That should any of the writers selected be unable from sickness or other unavoidable hindrance to prosecute the work, he is to report to Presbytery without delay, and on Presbytery shall devolve the labor and responsibility of completing the work within the time specified.
- 4th. That the first part, or the argument on the doctrines of grace, be assigned to Rev. James Chrystie. That the second, or the argument on the church, be assigned to Rev. D. Scott. That the third, or the argument on civil government, testimony bearing and Messiah's Headship be assigned to Rev. James M. Willson, with instructions to report at next meeting of Synod.

Respectfully submitted.

ANDREW STEVENSON.

The committee on Finance, again presented their report. Report accepted and adopted as follows:

Your committee on Finance respectfully submit the following report:

On paper No. 1. your committee reccommend the adoption of the following preamble and resolution.

Whereas, from the document before us it appears that the bequest of Joseph Wylie, was designed for the use and benefit of the Reformed Presbyterian Church"—and whereas, there is not satisfactory evidence that the testator intended it for the special use of Jonathan's Creek congregation, Therefore

Resolved, 1st. That Synod's Treasurer be authorised to receive said bequest from the heirs of Joseph Wylie.

Resolved, 2d. That the Treasurer be directed to hand over the sums so received to the Treasurer of Jonathan's Creek congregation, for the use and benefit of said congregation.

The report of the Treasurer of Synod, submitted to your committee for examination, we find to be correct.

The following sums have been received for defraying travelling expenses to this meeting of Synod:

From	the congregation of	Old Bethel,	812	
"		Conococheague,	2000	00
**	"	Rochester,	18	
46	u	Craftsbury,		00
44	"	Sandusky,		00
**		Coldenham,	-	00
"	111	Cincinnati,		00
**	1st. "	Philadelphia,	20	
**	"	Southfield,		00
"	44	Sterling,	5	00
46	"	Newburgh,	20	32
**	***	Brush Creek,	6	00
**	44	Lisbon.	7	0.00
41	"	Utica.	8	50
**	"	Jonathan's Creek,	2	00
46	44	New Alexandria,	9	00
46	41	Bloomington,	12	95
41	2nd "	Philadelphia,	20	10
**	"	Bethel,	5	00
**	"	Greensburgh,	4	16
66	"	Ryegate and Barnet,	10	19
44	61	Brookland, &c.,	8	00
**	44	Princeton,	5	00
**	"	Beaver,	4	00
**	"	Miami,	6	00
**	••	Walnut Ridge,	6	00
**	"	Alegheny,	25	20
**	"	Slippery Rock,	7	15
**	"	Union, Pine Creek &c.,	7	00
ei		Monongahela,	9	00
**	"	Tomico and Muskingum,	5	40
44		Mrs. Mc Crum, Louisville,	10	00
**	44	Miller's Run,	5	50
**	**	Elkhorn,	10	00
**	1st. "	New-York.	25	00
	2nd. "	New-York,		44
"	Society in St.			00
		Total,	\$368	49

Number of miles travelled, 15,275. Mileage, a little over two cents and four mills per mile. This fund we have distributed among the members according to the rules provided in this case. Also \$3,20, received from Beachwoods, we have divided equally among the members.

The report of the Treasurer of the Theological Seminary, and that of the fund for Foreign Missions, we find upon examination to be correct, and reccommend their publication with the minutes.

In relation to the items in his report, respecting which the Treasurer of the Theological Seminary asks instruction, we reccommend that said Treasurer be directed to put to interest the funds now on hand for the erection of Seminary buildings, viz:

		-
Donation from Robert Hays,	. \$25	00
From Beachwoods, designed for said purpose according to report of Rev. R. Hutcheson,		00
Total,	\$40	00
Also to invest in like manner, as soon as convenient, the interest on bond for the use of beneficiary students, subjorder of the Board of inspection for the use contemplate donor. And finally that Mr. Euwer be requested to hold pose of the funds collected by Mr. Beattle for the Librar direction of the Board of inspection.  With regard to the state of the funds of the Theologicary, your committee farther report:	d by and o	the the dis- the
Synod in account with Dr. Willson,	DR	į
		7.
To expense of removing to the West, 3 years' salary from 1st Nov. 1840 to 1st Nov. 1843,	1800	00
1 year's " 1st Nov. 1843 to 1st Nov. 1844,	500	
7 months', " 1st Nov. 1844 to 1st June, 1845	, 291	66
\$	2741 6	66 *
<u></u>	$\mathbf{CR}$	
1841, October, By amount of cash	\$638	93
1843, June, " " "	681	95
1845, May, " " "	781	48
	\$2102	36
Balance due Dr. Willson,	\$639	30
Synod in account with Professor Sproull,	1200	
1841.	DR	
Aug. To allowance for services as Professor,	\$200	
To 2 years' salary, from 1st Nov. 1841 to 1st Nov. 184. " 1 " " " 1843 to 1st Nov. 184	4 100	00
" 7 months'" " " 1844 to 1st June 184	5. 58	33
	\$758	33
	CR	
1943, June, By amount of cash,	241	
1845, May, " " "		25
	\$334	26
Balance due Mr. Sproull,	\$424	07
Add " " Dr. Willson,	639	

<sup>\*</sup> In this amount an error in addition, of \$150 00, was discovered, which we corrected, and bave corrected after parts of the Report accordingly.—[Ed.

Total debt due Professors,

\$1063 37

The available means for liquidating this debt are presen	ted in	the
Treasurer's Report viz:		
To balance in Treasury per said Report,	\$301	64
From which are to be deducted,		
Amount given for Seminary building by R. Hays	\$25	00
" " from Beachwoods,	15	00
Fund for beneficiary students,	50	00
Amount collected by Mr. Beattie for Library,	40	09
Bill due W. Magee for coal &c.	25	30
	155	39
Leaving a balance to meet debt due the Professors	146	25
Total debt (to the Professors)	163	37
Funds on hand for liquidating it		25
Unprovided for	\$917	12
1000 Str S S S S S S S S S S S S S S S S S S		

All which is respectfully submitted.

JOHN GALBRAITH, Chairman.

Report of the Committee on Discipline on No. 3. viz: Complaint of John Robinson, was taken up, and instead of it the following resolution was adopted.

Resolved, That inasmuch as after the first decision of this case by the Presbytery, the time allowed for appeal or complaint has long passed, the complaint of John Robinson be dismissed.

The committee on the records of the Pittsburgh Presbytery reported. Report accepted and adopted as follows:

The committee to whom were referred the records of Pittsburgh Presbytery, having examined said records, have not observed any thing in them inconsistent with the order or law of the church; except the appointment of a special committee, "to moderate a call, to present it, and ordain if accepted." Page 165. In our judgment this is too much power to lodge in the hands of a committee when there are no extraordinary circumstances requiring it.

Respectfully submitted.

R. HUTCHESON, Chairman.

The report on the records of the Illinois Presbytery was taken up and recommitted to be put into proper form. The committee on the records of the Presbytery of the Lakes reported. Report accepted and adopted as follows:

The committee to whom were referred the records of the Presbytery of the Lakes, having examined said records, have not observed any thing in them inconsistent with the order or law of the church.

May 28, 1845.

S. M. WILLSON, Chairman.

Resolved, That the location of the Theological Seminary be changed from the city of Allegheny, to the city of Cincinnati.

Resolved, That the Treasurer be directed to pay Dr. Willson \$40 00, due him in addition to the sum acknowledged to be due him in the report of the committee on Finance.

The Board of Inspection, having expressed their wish to resign.

Resolved; That the resignation of the Board be accepted.

Resolved, That a Board of Inspection be appointed, consisting of one minister and one ruling elder from each Presbytery, any three of whom regularly met upon the call of the chairman, or upon their own adjourment, shall be a quorum to do business. Said Board consists of the following members: from Pittsburgh Presbytery, J. Milligan and William Wylie; from Presbytery of the Lakes, J. B. Johnston and Moses Glasgow; from Rochester Presbytery, William L. Roberts and John McCrea; from New-York Presbytery, A. Stevenson and J. Renfrew; from Illinois Presbytery, James Wallace and Thomas Smith. Mr. John Gray, Covington Ky., was appointed Treasurer of the Theological Seminary.

The committee on the records of Illinois Presbytery report-

ed. Report accepted and adopted as follows:

The committee to whom were referred the records of the Presbytery of Illinois, having examined said records, have not observed any thing in them inconsistent with the law or order of the church, except in some cases the moderator's signature was wanting. Also the case of James Smith, which needs explanation, in minutes May 6th, 1844, and the pages are not numbered.

All which is respectfully submitted.

T. HANNAY, Chairman.

Report of the committee on Presbyterial reports, was taken up, amended and adopted as follows:

The Committee on Presbyterial reports respectfully report:

Zion's Glorious King has been dealing mercifully with us since our last meeting. Death has not diminished the number of our ministerial members, and notwithstanding great coldness within and great opposition from without, we make some progress. Three ministers have been ordained, and installed in pastoral charges. Three congregations have been organized, and three students of Theology have been licensed to preach the everlasting cospel.—There has been an encouraging increase of students of Theology, especially in the Pittsburgh Presbytery. Our people evidently, begin to feel a deep interest in missions, all the Presbyteries are moving in this solemn and important work, and we view with delight

and interest the mission to the colored people of Ohio, in which the Presbytery of the Lakes has engaged. And there is a growing demand for ministerial labor and the dispensation of sealing ordinances in all our congregations.

The subject of covenanting has received much attention, and the Presbyteries have all reported on the overture, except Rochester, but we have no evidence that any Presbytery except Illinois has attend-

ed to Presbyterial visitation.

The Presbytery of Illinois requests Synod to complete the formula of questions for Presbyterial visitation, with special reference to the Deacons. We recommend that Presbytery have leave to fill up the schedule from Stuart's collections on that subject. This Presbytery also enquires whether this church sustains as valid the ordinances of the church of Rome. This question we answer in the negative.

On a question proposed by the Pittsburgh Presbytery, viz: whether students of Theology should be required to complete a collegiate course before licensure, we recommend the following resolutions:

- 1. Resolved, That any thing in our rules heretofore enacted to the contrary notwithstanding, a diploma from a chartered collegiate institution shall not be considered essential either to licensure or ordination in this church, and
- 2. Resolved, That Presbyteries be directed to examine carefully those offering themselves as students of Theology, in regard to their literary, and scientific attainments, whether they have an amount of literature equivalent to a collegiate course.

On Statistical tables we recommend, that in future, Presbyteries present the name of the congregation, of the pastor, of the number of families subject to pastoral visitation, number of communicants, number of baptised since last Synod, of increase by certificate, of increase by profession; decrease by discipline, death and dismission. And finally in distributing the labors of unsettled ministers and licentiates. We recommend

That the Rev. William Neil, remain in the Pittsburgh Presbytery; Mr. R. Z. Willson New-York Presbytery, Mr. Nathaniel Allen Presbytery of the Lakes, and Mr. Oliver Wylie to the Presbytery of Illinois, Rev. Thomas Hannay to Pittsburgh Presbytery, Rev. C. B. McKee to New-York Presbytery.

Respectfully submitted.

ANDREW STEVENSON, Chairman.

Rev. J. Milligan dissented from the vote on the subject of Popish ordinances.

An enquiry of the Rochester Presbytery relating to the manner of dealing with baptised members, was referred to a committee to report thereon at next meeting of Synod, with an address accompanying. Roney, Chrystie and Wm. Acheson are that committee.

Resolved, That the report of the Committee on the Signs of the Times, not passed upon by the court, be referred to the commission on covenanting.

No. 5, viz: Call from Beaver, &c., taken up, and on motion referred back to the Pittsburgh Presbytery, with instruc-

tions to act as present circumstances may require.

Resolved, That Presbyteries be directed to take measures for forwarding punctually the funds raised according to the order of last Synod, for the Treasury of the Theological Seminary for meeting its current expenses, and also that collections be taken up for the payment of its debt, which amounts to the sum of \$1063 37.

Resolved, That the Professor's salary be \$600 00 per an-

num.

Resolved, That the minutes be published in the Reformed Presbyterian—that one hundred extra copies be printed—and that the extra expense be paid out of the Literary Fund, to which all the avails of the extra copies shall be returned.

Adjourned with prayer and singing the 133 psalm.

Attest,

J. B. JOHNSTON, Moderator. JAMES M. WILSON, Clerk.

# REPORT OF SYNOD'S TREASURER.

Walter Bradford, Treasurer in account with the Synod of formed Presbyterian Church.	the .	Re-
DR.		
1843.		
		2
	\$200	87
" 24. " cash received of Rev. C. B. McKee for Book on Government,	1	50
" " from Rev. D. Scott, for balance on hand of publishing Committee, after		
paying expenses,	17	05
1844.		
200 (CONTO)	- 2	
June 15. "received for "Reformation principles." 1845.	4	50
Jan. 8. To interest settled up to the 1st of this year, May 6. " cash received of Rev. C. B. McKee, (by Mr.  John Brown,) for the Book of Gov- ernment from Rev. A. McFarland,		83
and Rev. A. B. Johnson's congregation  9. "from Philadelphia Congregation for min-		00
utes of 1843,	5	00
" " accounted with Rev. M. Roney for min- utes and book of Church Govern- ment, for	14	50
-	\$277	25
CR.		657.00
1845.		
May 9. By Expenses of printing minutes of 1843, and		
overture on Covenanting settled with		
Rev. M. Roney,	\$13	11
" " Balance in Treasury,	263	54
	\$277	25
Fund for Superannuated Ministers.		
DR.		
1843.		
Sept. 4. To cash received from Synod, on the resignation		
of the former Treasurer, Mr. Cowan,		-
" interest of \$100 settled up to Jan. 1, 1845.	5	00
CR.	\$114	10
1845.		
May 9, By balance in hand of Treasurer	\$114	10

(Errors Excepted.)

WALTER BRADFORD, Treasurer.

1 61

# REPORT OF SEMINARY'S TREASURER.

Theological Seminary in account with Daniel Euwer, Treasurer. CR. 1843. August 3. By cash per William Magee, \$11 00 " from Beachwoods per Rev. R. Hutcheson, 15 88 Sept. 2. some unknown friend per Rev. Oct. 4. 20 00 J. M. Willson, Clarksburg per Rev. S. O. Wylie, Nov. 2. 44 3 75 " " 3d Society Pittsburgh, per J. Taylor, 3. 4 22 " per Mr. Burnsides, 44 46 46 - 5 75 Monongahela cong. per Samuel Wylie, 14. 8 00 " Rev. J. Fisher's cong. per Rev. T. Sproull, 16 00 17. 46 .. 46 Rev. J. Crozier's " 9 00 44 .. Dec. 22. Rev. Mr. Crozier, 3 00 " " Allegheny Institute per Dr. J. R. Willson, 25. 5 00 " " 26. Greensburg & Clarksburg per S. O. Wylie, 14 50 46 28. Utica Ohio, per D. Hervey, 1844. 66 Little Beaver per Mr. N. Allen, Jan. 17. 3 80 .. 44 23. Miller's Run per Rev. William Slater, 10 00 " 27. 2d cong. New-York, in certificate 90 00 66 44 Premium on same 13 per cent, 57 1 Rev. J. M. Willson's cong., Philadelphia, 31 00 " .. Premium on same 13 per cent, .. Bovina cong. N. Y. per Mr. R. Z. Willson, .. 44 Feb. 5. Individuals in Ohio, per Rev. J. B. Johnsson, per hands Rev. T. Sproull, 12. draft from Rev. James Chrystie, from 1st cong. N. Y., .. " Premium on same 12 per cent, 37 " less postage on the same, 19 21 61 Collection received at evening lecture 19. per Mr. Allen, 1 59 in letter from S. M. Willson Craftsbury Mar. 4. Vermont, 5 00 .. " 64 Beaver cong. per Mr. Allen . 75 Jackson Ohio, per Rev. Mr. Hanny. 1 62 " 18. Pittsburgh & Allegheny including sundry collections taken up at evening lectures, by Prof'r. Willson, 42 66 Rev. J. Blackwood's cong. per William .. 22. Magee, 11 00 " 25. Union cong. per John Dods, 10 00 .. Pine Creek " 1 12 46 Bullcreek per Wm. M'Connel, 2 00 April 1. 66 46 Utica Ohio, per hands M. Addams, 12 35

Pine Creek per Rev. T. Sproull,

April 6.	•	**	Mrs. Agnes Barr, Louisville, per Mr.		
.,	**	•			00
	"	"	Old Bether per Itev. J. Wahace,	224.7	00
	"		9	2	00
19.	•	•••	Beachwoods congregation per Rev. J. B.  Johnston,  4	2	21
4,		**			71
May 16,	"				70
28.	a	**	Paid Dr. J. R. Willson, by John Jami-	-	
20.			son from Rev. Robert Wallace's	_	
				2	75
June 3.	"	"		_	50
11.	"	"	- '- '- '- '- '- '- '- '- '- '- '- '- '-		CO
July 4.	"	••	8.1		36
13.	"	"	Camp Run & Slippery Rock per Mr. Sterret,	4	00
20,	"	"	Princeton & Salem cong. paid to Dr. J. R. Willson, per Mr. McClurkin,	7	00
Aug. 3.	**	**			00
7.		**	Received by Dr. J. R. Willson, from	•	••
119.47				8	00
	**	**		-	50
44	"	**			00
Sant 27	44	**			2001
Sept.27.	**	**			00
Oct. 7.	**	**			50
	"	14		2	50
1.54.0	***		Pittsburgh and Allegheny, collected from 20 April, to 3d June, 2	1	34
Nov. 8.	**	46	Rev. J. Love, Londondery Ohio, per Rev.		
				2	11
ge .	"	46	Ryegate Barnet and Topsham per Rev.		
		*		6	25
4	55	"	Individuals in Coldenham per Rev. J.	_	
				4	50
26.	"	**		_	00
Dec. 16.	**	**	Rev. Robert Wallace's cong. per William	_	
				3	30
24.	"	**	TO 1 37 37 TO TO CO	-	41
"	**	**			24
**	"	"	<b>5</b> 1 1 2		00
1845.			repett Brown, arcensogn per	v	oo
	"	"	Tities Ohio non A R Andorson 1	0	00
Jan. 1.	**	"		4	92
30.	46	"	North Beaver, per Rev. T. Sproull,		50
	"	**		2	50
Feb. 3.		3,738	Robert Hays designed for erection of	-	00
"	**	"	Seminary Building, 2	0	00
	"	**	Check from Rev. James Chrystie, N. Y. 2	5	00
27.	7.	••	Rev. J. M. Willson's cong. Philadelphia,		
220		220	per Rev. J. M. Willson, 1	4	00
••	**	"	Rev. J. M. Willson's cong. Philadelphia,		
			per Dr. J. R. Willson,	4	00
			December 1997		

		**	**	YT.!		Take Dadi	١.	10	00
Mar.	28.	**	"	Onion c	ong. per	John Dodd	lack wood	113	12000
			"	Damp n	un &c. pe	er Rev. J. B	Hutcheso		
•	31.	5.5	•		etter,	Rev. R.	Trutcheso	4	00
		"	44	Greens	puroh. pe	r Dr. J. R.	Willson.		75
April	2	"	**	Miller's	Run, per	r. Rev. Wn	. Slater.	9	SO
Aspin		41	44	Brookla	nd. per S	Samuel McC	rum,	3	00
		••	4.	Lovejoy	Branch	of Union	per Rev.	J, -	200000 200000
					albraith,				00
	4.	**	**	Monong	ahela con	ng. per Re	v. J. Crozi	er, 1,0	00
	"		**	Pittsbur	gh and A October, 1	Allegheny 844, to thi	received fr s date	om 40	28
May	7.	14	44			er Rev. A.		, 77	50
	"	**	64			,Bovina pe			00
		"	16			Sen'ry stude		- 50	00
	15.	**		Coldeni		. N. Y. pe		w.	00
	**	***	**	Elkhor	cong. in	letter from	m J. R.	W	
		0200	528		Sloane,	(30)			00
	19.	**	**			nston, (Mia		0 1	00
	••	**	. "	Rev. J	ames Ive	il (Mich.)	13 0		55
			44			on \$9 Cana			00
		**	**	Dethal	amuei w	illson, (Ve per Rev. F	Stovenso		00
				Manan	cong. In.	per nev. 1	Z Willean	11, 10	00
4		"	"	Conces	ganera co	ng. per J. Z	T Honor	10	00
	<b>2</b> 0.					g. per Rev			81
	21.	"	44		ong, per				00
	**		16	Rev. J	. M. Be	attie, per R			00
					to be app	lied exclus		heo-	09
	44		**		logical L		M'Tarland		50
		**	**			Rev. A.	M. Pariano		30
	**				an's Cree	Rev. Robe	rf Hutches		50
	44	44	**	Bloomi	naton In	d per Rev.	Tames Fa	rie 10	12
	**	41	44			illace, (III.)			15
	22.					John James			90
		46				, per Mrs.			CO
	41	"	44	Cherry	st. cong Willson,	. Phila. pe	r. Rev. J.	. M.	83
	**	44		Grann		Mr. Oliver	Wulie		00
				Green	vine, per	Mi. Onvei	. wyite,		
			8 8 "		20	*	1 OFF	\$1199	29
(1)	_								5.1
	R.							17	
1843	12020			. 2	000 300 U-	1000		معو	
		I'o	balar	ice due a	at last rep	port,		\$	9 45
184		40							
Mar	ch 4,			paid for				12	2 60
¥ .85		**			postage,	i,			50
Apr	il 19,		**						37

May 22, "Am't paid Dr. J. R. Willson, to this date, 781 48 "Rev. T. Sproull, "93 25

897 65

Balance now in Treasury,

\$301 64

To the Moderator and other members of the Reformed Presbyterian Church now in Session:

REV. SIRS :-

There are three items in the above report, in relation to the disposition of which you will please give me instructions. They are as follows: viz.

1845.

Feb. 3, from Robert Hays designed to aid in the erection of Seminary building, \$25 00

May 7, " Interest on bond for the use of Beneficiary Students, 50 00

21, " per Rev. J. M. Beattie to be applied exclusively to Theological Library, 40 09
All which is respectfully submitted.

DANIEL EUWER, Treasurer.

Pittsburgh, May 22, 1845.

Hugh Glassford, Treasurer on Foreign Missions, in account with the Synod of the Reformed Presbyterian Church.

DR.

1844.

Feb. To cash received from Bovina congregation,

\$10 00

CR.

1845.

May 1, By balance in Treasury,

\$10 00

Respectfully reported,

HUGH GLASSFORD, Treasurer.

# STATISTICAL TABLE OF THE REF. PRESBYTERIAN CHURCH. NEW-YORK PRESBYTERY.

NEW .	-IORK PRESDITER		0.4	Increase	
Congregations.	Ministers,	Fam.	Com.	Synod.	Bapti-
Craftsbury, Vt.	S. M. Willson,	27	80	1	1 -
Ryegate and Barnet,	James M. Beattie,	59	139	7	i .
Topsham,	e propinsi programa programa programa programa programa programa programa programa programa de la programa de La composição de la compo			i i	i
Argyle,		i i	(	ĺ	i
Albany,					
Kortright,		1		1	i i
Bovina,	p.	l i		i i	i
Coldenham,	James W. Shaw,	42	96		
Newburgh,	Moses Roney,	55	103	24	
1st Cong. New-York,	James Chrystie,	70	180	37	
2nd Cong. New-York, Cherry St. Philadelphia,	A. Stevenson,	165	319	63	
Cherry St. Philadelphia,	J. M. Willson,	90	201	48	
2nd Cong. Philadelphia,	S.O. Wylie,	35	94	39	8.
Baltimore,		60412670			
White Lake,		i		1	i ·
Conococheague,		i :	ì	Ì '	1
	C. B. M'Kee,			1	
L	AKES PRESBYTERY.				
Miami,	J.B. Johnston,	51	123	1	1
Utica,	A M'Farland,	47	16111111111111	ľ	1
Brushcreek,	R. Hutcheson,	41	95	1	
Southfield,	James Niel,	21	38	ĺ	i
Beachwoods & Garrison,		1	50000	į .	ś
Cincinnati,			1	1	i
Jonathan's Creek,			1	1	
Sandusky,		i	İ	1	1
Cedar Lake,			l .		ĺ
	LINOIS PRESBYTERY				
Elkhorn,	William Sloane,	55	109	1	126
Old Bethel,	James Wallace,	53	113	Ĺ	117
Bethel,	H. Stevenson,	52	120	1	122
Bloomington,	James Faris,	33	.76	•	88
Princeton,	J. J. M'Clurkin,	9	25	1	14
Walnut Ridge,	1	15	35	Í	47
St. Louis,			15	1	-
Missionary Stations,				1	ĺ
Edwardsville, Ill.		1	i i	1	
Staunton,			100	1	1
Springfield		1	1	-	
Hannipen,		ì	ĺ	1	1
Chili,		1		İ	i
Jacksonville		1		[	ĺ .
Virginia Grove, Iowa,		* .		1	
Iowa City,	9	1		1 -	ì
Prairieville, Wisconsin,					1

Wisconsin, | PITTSBURGH PRESBYTERY.-No Report.
ROCHESTER PRESBYTERY.-No Report.

#### ADDRESS ON COVENANTING.

Address to the Lord's people on Public Covenanting, by the Synod of the Reformed Presbyterian Church.

Dear Brethren—We call your attention to a duty of high and holy import—the renovation of our public covenants.—The Church of Christ is a covenant society. Its charter is the compact between the Father and the Son, usually called the covenant of grace. The Lord Jesus is the head and ad-

ministrator of this association.

It is the duty of the Church to acknowledge this covenant relation to her redeeming head. "Vow to the Lord your God and pay all ye that near him be,"—all individually and socially. "Egypt shall vow a vow and perform it." The duty is imperative. This vow should be confirmed by an oath. "The Egyptians shall swear to the Lord of hosts." The marriage vow—the baptismal vow—the vow at the Lord's table, are all confirmed by oath. Governments demand oaths of allegiance from their subjects. It is far more requisite and important that the Church and the nations should swear an oath of fealty to him who is Lord of lords, and Prince of the kings of the earth.

The duty is exemplified with the most significant tokens of

the divine approbation.

At Mount Horeb, when the law was given, the people promised obedience. "All that the Lord our God hath said we will do and be obedient." And God approved the pledge. "The people have well said in all that they have spoken; "Oh that there were in them such an heart." God did in that act of ecclesiastical and national covenanting send to his her-

itage a plenteous rain whereby it was refreshed."

On the plains of Moab, by Jordan, near Jericho, they renewed their covenant of which we have the record in the book of Deuteronomy at large. God there gave them grace for the passage of Jordan, and the conquest of Canaan. In the valley of Shechem, a little time before the death of Joshua, they renewed their public vow to the God of Israel. In these three great covenant transactions, at Horeb, the plains of Moab, and in Shechem, the commonwealth and the church received supplies of grace by which they grew into a holy and very great people. The four hundred years that intervened from the time of Joshua till the accession of Saul, were the purest ages of the Hebrew commonwealth.

David was king by a public covenant. Soon after the accession of the ten tribes, God blessed that royal ecclesiastical covenant, making the arms of Israel victorious over all ene-

mies, from the Mediterranean to Aram Naharaim, during the warlike reign of David, and rendering the nation very pros-

perous during that of his son Solomon.

The reformations in the times of Hezekiah, Jehoshaphat, and Josiah, were sealed by the renovation of the national vows of the Lord's people, with most conspicuous indications of the

divine approval.

The covenant of Israel, in the days of the Tirshatha. of which the record is contained in the tenth chapter of Nehemiah, made Judah a great people for 490 years. The renovation of the church's covenant in Scotland, 1581-2, and the Solemn League and Covenant of the British empire, 1643, gave consolidation and perpetuity to reformation in the isles In all these eras of public covenanting there were most eminent revivals of religion, by a copious effusion of the Holy Spirit. Millions of sinners were "called out of darkness into God's marvellous light." The faith of the saints was corroborated, and their spiritual comfort augmented, while "Zion's cords were lengthened, her stakes strengthened, and the curtains of her habitation stretched out." The church was imbued with strength to endure hardship in the conduct of her spiritual warfare: her foes were vanquished, for "she waxed valiant in fight" and she was endowed in large measure with the heavenly and benevolent missionary spirit from on high. It was the impulse given by these effusions of the Spirit in seasons of covenanting that gave the wings to the angel that we now see flying through the midst of heaven, having the everlasting gospel to preach to all kindreds of the nations.

The signs of the times call on us to engage without delay

in this holy and delightful duty.

There are sad divisions in the church. "One says I am of Paul, another I of Appollos, another I of Cephas, another I of Christ," as if Christ was divided. The enemy hath accomplished to scatter the power of the holy people. Then cometh his end, blessed be God. There are many and rampant monstrous errors, heresies and foul sectarian prejudices, that enfeeble the great and holy protestant cause of Bible Christianity. The power of the papal anti-christ is being employed to crush all evangelical christianity.

The civil rulers of the old world are leagued together for the purpose of upholding the Roman Pontiff on his ghostly throne. The Popish nations, and the nominally Protestant government of England, are all imbued with a spirit of most malignant opposition to Bible christianity. Their armies, navies, wealth, literature, and great name, are powerful. It is in God alone that the Protestant covenanted cause of our Lord Jesus Christ must rely for wisdom and strength to overcome the armies of the aliens. Exercising, dear brethren, faith in our Almighty Redeemer, let us all rally under the flag displayed "For Christ's Crown and Covenant," and he will come and save us. Amen.

# STATEMENT BY SEMINARY'S TREASURER.

#### DEAR SIR:-

I take the liberty of troubling you with the following statement, showing the amount due by Synod to the Professors up to November 1st, 1845, the usual time of making statements, and the proper termination of the fiscal year as all the services in the Seminary for the current year were rendered before the meeting of Synod. The Finance Committee made a mistake in their addition, of an hundred and fifty dollars, which mistake, with the additional time, accounts for the discrepancy in the two statements. My object is, that the various sections of the church may have before them the whole amount due.

Yours &c.

DANIEL EUWER.

Pittsburgh, June 16, 1845.

# Synod in account with Dr. J. R. Willson.

DK.	
\$150	00
3. 1800	00
	0.000
\$2741	66
I-	
	34
	00
\$2990	00
CR.	
9	
<b>\$638</b>	93
681	.95
781	48
\$2102	36
	50
\$887	64
	\$150 3, 1800 500 291 \$2741 \$208 40 \$2990 CR. \$638 681 781 \$2102

1845.

June, To balance due Rev. T. Sproull, per report of Fi-

nance committee, \$424 07\frac{1}{3}

Balance due for present year, or last session's salary, 41 66\frac{2}{3}

\$465 74

Total debt,

\$1353 38

#### SCHISM EXPLAINED.

Schism in the church is in its nature sinful-always involving one or the other of the parties concerned, in sin; too often both; and in these days when the sin is so prevalent, the faithful should know its characteristics, and be able to distinguish and avoid it. We have seen explanations of schism, the whole of which turned upon a trifling criticism upon the word "schisma," the original Greek term, in the New Testament translated schism; and the process of argument, or rather sophistry, designed to lead to the conclusion-very acceptable indeed to all refractory subjects of discipline, loosely attached to the church and her standards—that any difference in judgment or affection, is schism, of course sinful, and to be avoided : but separation (the consummation of schism) is dutiful-yea the only way of avoiding the sin of schism! How remarkably convenient to the apostate, quarreling with the standards to which he has sworn. and so himself originating schism and sin in the body, to avoid the same by separating! It is not our object to turn out of our way to review the productions of those who have consummated schism in our church. Let such potsherds strive against each other, and so do their own work of exposing their own sins and shame, and of effecting their own destruction. We cease to think anything strange coming from men who can quote the Protestors as example for separating from the church to avoid schism, and can tell us that in the Bible, schism never means division, in the sense of visible separation! Such men seem to have lost all sense of shame and regard for truth and the covenants to which they have pledged themselves-See Auch. Renovation, page 190 as quoting Rom. xvi, 17, Heb. x, 25, Jude 19. Did not our fathers in this covenant deed understand. from the Bible, schism in the sense of visible separation? In this reforming age, it really seems the chief qualification for a reformer is, to be able without a blush, to contradict his own plighted faith.

Schism means—1. To rend, divide, separate—as the veil of the temple, Math. xxvii, 51, "and behold the veil of the temple—eschisthe, was rent"—"and the rocks—eschisthesan, rent" as a garment, Math. ix, 16. and Mark ii, 21, "and the schisma, schism" is made worse: a schism occurs where anything is made two out of one—the

schism destroys the unity.

2. A division in sentiment, affection or practice, 1 Cor. i, 10, "I beseech you brethren—that there be no schismata,—divisions among

- you," which schism or division, according to Durham on Scandal pages 249-51—" is indeed a defect in the church, but not such as doth make communion therein sinful"—again,—" we do take it here, to agree to such divisions and dissentions in the church as are consistent in communion both in government and worship, and have not a divided government, or worship following."
- 3. A separation in worship, in ordinances or in government; which, according to Durham p. 246, is better exemplified in 1 Cor. xi, 18, 23, 33. The sin seems to have been, that they did not commune together at the Lord's table-"they did not tarry for one another." This kind of schism was very common in the church of Scotland for seven years, from the passing of the "public resolutions," till the Resolutioners and the Protestors were reconciled. "Many did withdraw even from their own ministers, and would have gone 40 or 50 miles to hear a faithful minister at that time :- But next, the church then, though broken by division, and under the subjection of strangers deprived of her General Assemblies, yet was in a constituted case, enjoying the privilege, power and order of Synods and Presbyteries, to whom the people offended with their ministers, might address themselves for an orderly redress and removal of these scandals in an orderly way &c." Hind let loose, pages \$4-85. Thus they were in the same visible eclesiastical communion, and yet often separated in worship and ordinances. One was of Paul, and another of Apollas. The Resolutioners, violently and sinfully forced schism upon the faithful Protestors who patiently bore their "burdens until, as they were still in hopes, they should obtain a General Assembly to take order with them." Hind &c. 85. They never separated from the Resolutioners nor from the church of Scotland.
- 4. Declining the authority of the judicatories of the church, withdrawing from communion and setting up a separate Ecclesiastical fellowship. Jude 29, "these be they who separate themselves." In the Auchensaugh Renovation, page 190, we have the following statement--" The word of God makes schism a very great sin, as is evident from Rom. xvi, 17; 1 Cor. xii, 18, and xi, 25; Heb. x, 25; Jude 19. Here are five portions in the New Testament where our covenant fathers found schism, and but two of them have "schisma" in the original, viz: 1 Cor. xi, 18, and xii, 25. They understood these portions to cover the whole ground of schism from its incipient workings to its consummation in separation. Let us hear them. "And all the nation are to be reputed guilty of it, who depart from the doctrines and laudable constitutions-many upon the left hand, have turned aside to compliance with prelacy and erastianism -- and some have fallen into delusions and dotages upon the right hand, who in seeking to be religious above what is commanded, have come short of the truth of religion, and made a faction repugnant to this covenant. Some upon slender and insufficient grounds, have and do separate both from faithful ministers and christian societies and families, because of differences in judgment, and incident debates, wherein the testimony of Christis not much concerned; or because of personal offences easily removed, not observing the rules of Christ for removing of them, &c." Thus according to the judicial and cov-

enanted declaration of our witnessing fathers, "schism as applied to the church" means division, "in the sense of visible separation."-And farther, by way of confirmation, see Hind let loose, pages 166, 167-168, "concerning hearing of the curates." "Finally, for union's sake and to avoid schism in the body, we must withdraw from them," (the curates.) "Now then, if the prelates and their curates be schismatics. But so it is that the prelates and their curates are schismatics. Therefore we must avoid and withdraw from them. The minor I prove from all the constituents of a formal schism, separation and sinful division. 1. They that start out from under due relations to a church and from her ministry are schismatics. 2. Those who withdraw from the communion of a true church, and therefore censurable by all her standing acts, are schismatical separatists: 2. Those who separate from a church whose principles and practices are subservient to that church's true union and communion and right establishment are properly schismatics. 4. Those who innovate the worship and government owned and established in a true church, are schismatics: 5. They that make a rent in the bowels of the true and genuine church, are the schismatics. 6. Those that divide themselves from the fellowship of a pure church either in her ministry, lawful courts or ordinances, are the schismatics. 7. Those that break union with such to whom they were under obligations to adhere, are schismatical dividers. 8. That party in a Reformed Church, which having overturned her reformation, hath shut out, laid aside, and persecuted away, sound adherers thereunto, both ministers and professors, and will not admit ministers to officiate but on the sinful terms of compliance with their way are schismatics. But the prelates and their curates are that party-are the schismatics to be withdrawn from, and their way is schism." So of all who separate from the true covenanted church-overturn her testimony and change its true character and "use," as testimony, into a mere " Example" for the posterity of its framers to follow. The Two Witnesses are sworn to their testimony, as their own public plighted faith, confessed and professed, and from it they never recede; while schismatical apostates tamper with their oaths, change what they swear, and so degrade their own sworn "Standing Testimony." Again. See Durham on the Rev. chap. 18. Lecture 1. page 693. "There is schisma, that is, a separating from the unity and from the communion of a true church, -as Augustine contra Faustum, lib. 2. chap. 3. Schismaticos facit non diversa fides sed disrupta communionis societas, so it renteth unity, and is either "negative schism" where it is simply a withdrawing, without a new distinct church: or positive, when it not only withdraweth, but setteth up another worship or church (as the Novatians and Donatists did) to keep communion with themselves." Schism means visible separation.

In a subsequent number we shall notice some "rules of Christ for removing schisms," and for avoiding them—also, some of the footsteps of the flock, and land marks set up by the faithful contenders and witnesses who have gone before us.

J. B. J.

#### THE RONGE MOVEMENT IN GERMANY.

The following particulars, extracted from the London Record, furnish recent intelligence of the progress of the movement commenced in Germany by the priest Ronge, in opposition to the Romish church. The movement is important and bids fair to cause an extensive separation from the dominion of the man of sin and may lead we trust, to the rejection of many of his abominations.

Throughout the whole of Germany, from the gulf of Dantzic to the frontiers of France, churches have been formed at different places with astonishing rapidity, and already exceed the number of

forty.

A great council has recently been held at Leipsic for the arangement and consolidation of this extensive separation from the Romish Church, at which deputations from many of the principal places of Germany attended: Professor Wigau, of Magdeburg, was elected President of the Council, at which the constitution, ceremonies, liturgy, &c., of the new Church were discussed and regulated.

The Municipal Council of Berlin, after several deliberations as to what ought to be done with regard to the new Church, decided to grant a place for its public worship and a salary for its minister.—Ronge and Czerski, who had repaired thither after the Council, preached to a large congregation, and had afterwards a special audience with M. Eichorn, the Minister of Public Worship. A public banquet was prepared for them, and some days afterwards Czerski proceeded to a baptism, at which the Prince Royal of Prussia was present. These circumstances indicate the favorable disposition of the Government toward the new Church.

Before returning to Breslau, Ronge went to Gorlitz, on the frontiers of Saxony, and preached to an audience of four thousand people, thus sowing the seeds of the Reformation on his route. Adhesions from amongst the Romish clergy continue to multiply; and at Treves, the scene of the pilgrimage to the pretended robe of Jesus Christ, and the first cause of the secession of Ronge, the Cure Licht, one of the most respectable and distinguished among them, lately wrote to his Archbishop to announce his abandonment of the Church of Rome. He is now become priest of the German Church of Unna in Westphalia.

At Breslau, the new communion already numbers six thousand adherents, and amongst them the Cure Theiner, Professor in the University, who is represented as having a very extensive influence

amongst the clergy of the country.

At Fribourg, M. Schreiber, an ecclesiastic and Professor in the University, has publicly notified his adhesion to the new church. Since this public declaration, sixty families of Fribourg, and four hundred of Manheim have joined the new Church; and many of the clergy of Baden who have been pupils of M. Schreiber, have received the declaration of the Professor with marked favor.

At various places in Silesia, Ulna, Stettin, Stutgard, &c., churches have been formed. That of Dantzic already includes two hundred

families. Most of the communes between Elberfield and Cologne have separated themselves from the Roman communion. Some indications of a similar movement are also manifesting themselves in Switzerland, and it is said that in two cantons preparations are making for the formation of a Catholic Helvetic Church, on the model of that of Breslau.

These changes have not been effected without producing some ebulitions of popular opposition at various places, especially at Hildburghausen, Dantzic, and Worms. The Austrain government has also manifested its uneasiness at the extent of the movement."

#### COMMITTEES OF THE NEW-YORK PRESBYTERY.

The committee appointed to correspond with the congregation of Craftsbury, respecting the request of Rev. Samuel M. Willson the pastor, to have the pastoral relation with the congregation dissolved—met and had laid before them a letter from the congregation, stating that Mr. Willson had given due intimation of his intention to ask Presbytery for a disjunction—that as the congregation was somewhat divided in opinion they had taken no action in the case, but left the matter entirely in the hands of Presbytery. They had now, however, seeing he is anxious to move, and that he has made his arrangements accordingly, agreed to give their consent and concurrence.

In view of these facts, the committee granted the request, pronounced the relation dissolved, and in due formintimated the same to Mr. Willson.

JAMES CHRYSTIE.

Chairman of Committee.

The committee of supplies, of the New-York Presbytery, have made the following appointments:

Mr. R. Z. Willson transferred to Presbytery by Synod. Bovina, 1st and 2nd Sabbaths July, and 2nd August. Kortright, 3d and 4th Sabbaths July, and 1st August. Craftsbury, 3d, 4th and 5th Sabbaths August. Topsham, 1st and 2nd Sabbaths September. White Lake, 3d and 4th Sabbaths September.

Rev. James M. Beattie to administer the sacrament of the Lord's supper in the congregation of Craftsbury at such time as he and the session may find convenient and assistance be obtained.

Rev. Samuel M. Willson to preach in Craftsbury congregation 2nd, 3d and 4th Sabbaths September.

#### THE CONVENTION OF REFORMED CHURCHES.

We have not yet seen the minutes of the last meeting of this body, but learn otherwise that a Basis of Union was adopted, and ordered to be submitted to the supreme judicatories of the churches

represented. Alterations in the 20th, 23d and 31st chapters of the Westminster Confession were made, and a list of "errors condemned" appended to each chapter of said confession. The Form of Government of the Associate Reformed Church, the Book of Discipline of the Associate Church, and the Westminster Directory for worship were agreed upon. We also learn, though not officially, that the Newlight Synod, at its late meeting, refused by a vote of 16 to 9 to adopt the Basis in "Overture" or to give it any Synodical sanction. The Associate and Associate Reformed (of New York) Synods agreed to send down the document in overture to Presbyteries. When the minutes of these Synods and of the Convention come to hand we may have more to say on the subject; but at present only add, that altering the Confession of Faith in the Chapters specified is ground sufficient on which to condemn the whole scheme, and to conclude that the labors of this heterogeneous body will issue only in evil.

#### ITEMS OF INTELLIGENCE.

The Free Church of Scotland.—In the short space of two years 530 churches have been erected at an expense of £335,000, of which £285,000 is already paid. There are 70 other churches in progress, which will be completed in the present year; and it is assumed that 140, in addition to these will ultimately be wanted, raising the whole number of congregations in connection with the church to 740. This is exclusive of 42 quead sacra churches, possession of which is disputed by the establishment. The whole sum collected for church building is £320,000.

Last year the Sustentation Fund produced £62,500, yielding the ministers then employed about a £100 a year each. In the present year the produce of the fund is £75,500, yielding each clergyman £122. In addition to the sums mentioned, about a £100,000 has been raised for missions in the two years, and £120,000 more for what is called the congregational fund. Altogether the sum raised and expended amounts to £725,000, exclusive of £60,000 subscri-

bed for schools and a new college.

Downfall of Hindooism.—Rev. Mr. French, in a recent letter from Seroor, says. "The foundations of Hindooism are becoming weaker and weaker every year. There is no doubt, the time has come for much more vigorous exertions for evangelizing this people. Almost the entire population, from the highest to the lowest, seem convinced that Hindooism has lost its power, that salvation, if found at all, must be sought elsewhere; so that all are ready to listen to the claims of Christianity.

Calls.—A call has been made by the Conococheague congregation, upon Mr. Joshua Kennedy, which he has accepted. We also learn that the congregation of Kortright, Delaware Co., N. Y. have

made a call on the Rev. Samuel M. Willson.

Mr. J. W. Morton, late licentiate of the Presbyterian Church, (old school) has acceded to the communion of the Reformed Presbyterian Church. He was received after due examination, by the Pittsburgh Presbytery, on the day after Synod's adjournment.

#### THE

# REFORMED PRESBYTERIAN.

Vol. IX.

August, 1845.

No. VI.

THE DOCTRINE OF THE RESURRECTION OF THE DEAD REVEALED IN THE SCRIPTURES.

(By Rev. James Chrystie.)

(Continued from page 64.)

2nd In this profession of Martha respecting her deceased brother is comprehended also her conviction that that body, of whose resurrection she expressed a confidence so entire, was now devoted to a complete and final dissolution. And herein is exhibited another very important feature in the scriptural doctrine of the resurrection of the dead: it is to take place after the body shall have undergone the process of corruption, and shall have returned to its original dust. "I know that he shall rise again in the resurrection at the last day." Surely between the article of his death, and the period of his resurrection in her estimation a long interval was to elapse. In the beautiful metaphor of the grain of wheat cast into the ground, this is a prominent and obvious thought, that after the grain is put into the earth. it there remains a long, comparatively long time at least, ere it dis-close above the ground its renewed life. This analogy our writer hastily dismisses and with good reason, for it is as fatal to his system. as is "the coming forth from the graves." But no impartial reader can fail to perceive that Martha was fully sensible that the body of her brother, now subject to incipient corruption, was to crumble into entire dissolution long ere "the resurrection of the last day," when she expected it would arise. So Paul speaks of the human body. 1 Cor. xv. "This corruptible," Phil. iii, 21; "our vile body"now "corruptible" because it hastens to the corruption which is to ensue at death; and "vile," not only because it is defiled with sin, but because it is doomed to the loathsomeness and corruption of the grave. "Thou fool that which thou sowest is not quickened except it die." \* Andthis process of death on the human body returns it to its

That which thou sowest is not quickened except it die." Will our learned Professor inform us what analogy he traces between this process of vegetation and that of generation in the human race, which he and Locke, his forerunner in heresy, have been so wise as to discover as the point of the Apostle's comparison. Must the offspring "die ere it be quickened?"

original elements decomposed, and wholly disorganized. And hence the difficulties that present themselves in the way of its subsequent restoration, resurrection, and reorganization. Nature, reason, experience are all opposed not only to its probablity, but to its possibility. To our nature, death presents itself as the last struggle of existence; reason can suggest no means of restoration, but yield, to the conclusion that life is irrecoverably lost; and all experience goes to confirm the persuasion that the dead return no more to life. But Revelation assures us of the resurrection of the dead, and to display the glory of the Divine Power the more illustriously, the dominion of Death shall be complete and entire. No stronger language can be invented and employed, than that of the scripture in describing the state of the bodies after death. And the facts correspond with the description. But incredulity sees still greater difficulties than those which are found in the dissolution, rottenness and corruption of the grave. Some bodies pass into various other bodies. They become the prey of wild beasts and birds; they are devoured by the fish of the seas; they pass from the earth into flowers, plants, or trees, the fruits of which may again, and doubtless do to an inconcievable extent become the medium through which parts are again transmitted into the living bodies, and so become subject to endless change and incalculable variety of "local habitation." Our Author conceives that the whole frame work of nature must be taken apart to gather the disjointed fragments and widely scattered elements of the bodies of the dead, and insinuates that it is either impossible or unnecessary. Passing this by for the present, as well as his apparent denial at least, that the general conflagration of the last day, is at all announced in the scripture, I would enquire whether there is any of all these difficulties, or all of them together, insuperable to Infinite Power. Paul ascribes the resurrection to Supreme, to Infinite Power. He asserts that our Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself. Is there anything that can resist or escape his power?

No principle of revealed truth moreover is more plain than the essential Omnipresence of God. "In Him we live and move and have our being." "By Him, all things consist, or subsist." Acts avii. 28. Col. i, 17. To multiply evidence would be to quote a large portion of the sacred scriptures. But the knowledge of this truth presents clearly to our minds the fact, that every particle of created substance, in every form, in every condition, in every part of the universe, must be in every instance and in every change immediately present with Him and subject to His immediate cognizance and disposal. Shall a chemist analyze a plant, and after subjecting it to the process of decomposition, ascertain its several parts, and shall not God, who in his unseen providence gives it all that constitutes its being, its form, its hue, know with infallible precision, what the chemist may know, and infinitely more? Can it be conceived that there is a particle in the entire frame of this planet and all that partains to it of earth, air, water, plants or animals, of which he does not know the history from its origin out of nothing to the last form it assumes? Has it not in every change and in every form been perpetually present to his sight and subject to his power? And shall we suppose that any particle that pertains to the bodies of the dead, in any and in every supposable case of corporeal and personal relation, has at any time, or in any form escaped his presence, knowledge and power? Here I apprehend is found the weight of Paul's rebuke or rather of the Holy Ghost's speaking by Paul, to those who denied the doctrine of the resurrection, in which category this Professor of Hebrew language, is sure to be found.\*

"Some have not the knowledge of God; I speak it to your shame."

1 Cor. xv, 34. "Be sure your sin will find you out." Numb. xxxii, 23.

Now if God be essentially and necessarily present in all the perfections of His nature with every particle of created being, how shall he fail to know all that has pertained to the dust of his saints, or to the remains of all the dead? Shall his memory fail? Shall he not treasure up with infinite care, for mercy or justice, all that has once entered into the scale of organized being in a state of personality and accountability. Shall He with whom all eternity is an ever present now, with whom all created beings are together and each separately alike before his omnipresent eye and alike in his omnipotent hand-shall he fail in the final reconstruction, in the resurrection of the last day, in assigning to every particle, its proper place in its proper organization. At this moment from every flower that carries in its form or in its hues, any particle of the bodies of the dead; from every living thing that bears what is not its own, with a propriety the most exact, God can recall to its proper place and form, nor leave the rest impaired or destroyed. The constant daily, hourly waste of the human form and its equally incessant reparation, is a constant miracle of Divine power that should satisfy the pious that Jehovah is at no loss for resources to sustain and repair, while every moment, diminution threatens to terminate in destruction, and amidst all such change, to preserve the organization of the changing form complete in its symmetry and in its parts. Vain man! how are thy impious objections and difficulties scattered before the light of the Omnipresence and Omnipotence of God.

This second proposition is, I imagine, demonstrated from evidence which it is confidently believed will never be subverted. The doctrine of the resurrection of the dead, from the dead, is taught in the scriptures of the New Testament and is there confirmed to our faith in

the Infinite Power of Him by whom it will be effected.

3d. We note the singular form of personal identity, interwoven with the physical or corporeal identity, Martha connects with her once living, but now dead and buried, and hereafter arisen brother. "I know that he shall rise again at the last day:" one, and the same in these three very different conditions of being. In the first, the soul united to the body in life, and necessarily accounted one person—in the second the soul separated from the body, and the body, corrupted in the grave, and finally as to any cognizance of those who survive on the earth, utterly and irrecoverably lost; yet of this, the resur-

<sup>\*</sup> In like manner, Locke, in his work on the Human Understanding, betrays his unbelief of the essential empipresence of God. It is many years since I read the work, and I have it not now at hand. Should however, a doubt be expressed on the subject, the evidence will be forthcoming.

rection is asserted, and asserted as of the person, "he shall rise again in the resurrection"—in the third he is viewed as risen, which necessarily includes the restoration of the body to life, its reunion to the soul, and subsistence in its proper perfection of personal state and relations. It is necessary therefore to consider here the sameness of the person, and of the body that passes through these different forms of existence.

The very word resurrection, a very appropriate term derived from the latin, significant of rising again, and notwithstanding all the efforts of heresy to escape the certain result, a very proper translation of the original greek Anastasis, a rising up, or a rising again, denotes the identity of the risen with the once living body that had been subjected to death. For if it mean rising up, the body to which it relates and of which it is affirmed, is viewed as fallen in and by death, for it is a resurrection of, or from the dead, then it must also mean a rising again. There is some small shuffling in our learned critic on this term as well as an apparent attempt to darken counsel with words, by a play upon the terms of the dead and from the dead. To a plain mind it is clear enough that the diversity adds perspicuity and force to our doctrine by showing that it is a rising again of dead bodies from the state of the dead, and so it is properly, a resurrection of the dead, or a resurrection from the dead.

It will not be denied that the several instances in which our Lord's divine power was displayed in recalling the dead to life, are literally and accurately described as a resurrection from the dead. very terms are by himself so employed, when to the messengers of John he refers to his works to prove himself to be the Messiah who was to come. "The dead are raised" Math. xi, 5. Nor will it be. denied that the recalling of Lazarus to life, recorded in this 11th chapter of John, which we are considering, was an exemplification of his divine power in that very form, viz. that it was a resurrection of the dead in the case of one individual of the human race subjected to the power of death. Now what is remarkable in the premises, is that the whole narrative, and every reference to the event, describes that resurrection as predicated not expressly or exclusively of the dead body, but of the person of Lazarus. In like manner, in all writings sacred or profane, and in all ordinary language in reference to the dead, death is predicated not expressly or exclusively of the body, but of the persons of the dead. Why is this form of language so common, so universal? It needs no proof. surely, that wherever the light of immortality prevails, as in divine revelation assuredly—in all the sentiments of christians under its influence, and even in the heathen world where, though more obscurely, the faint expectation was entertained of the being of the soul after death-it needs no proof surely, that in all these instances, there is a clear and acknowledged exception of the immortal spirit disengaged from the body, in the affirmation of the subjection of the person to the power of death. No one, in asserting the death of a person, contemplates or imagines the death of the soul; and the principle or fact is considered so obvious or certain, that no circumlocution, or explanation, or exception is either offered or expected. speaker and hearer, the writer and reader in all such instances occupy such clear and common intellectual ground as to make it one act of the understanding that no more is meant than that the mortal part of the deceased person has become subject to death. And yet it is certainly true what is predicated of the person, that the entire and complete person has been smitten by death. It is clearly a violence done to the person, whose very nature is such that it is constituted in its perfect and proper form of being and existence of the immaterial spirit and material body, which cannot be separated without doing violence to its integrity and the personality and form with which it was endowed at its creation.

Now in exact correspondence with this very obvious principle, is language employed descriptive of the rising again from the dead .-It is predicated of the whole person in frequent, in common, and in True it is that to prevent any misconception almost all discourse. on so momentous a subject, the inspired writers, with sufficient frequency and perspicuity, confine the assertion at times to the bodies of the dead to show, with infallible precision, that it is that part of our nature which is subject to death, which shall hereafter experience the power of the resurrection. As Job. "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 26: and Paul, "Ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. viii. 23: "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii, 21. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23. And with this precautionary exception, the language of all writers, inspired and uninspired, treat of this wonderful work of Divine Providence in relation to the human race, as pertaining to the entire person. And with perfect accuracy and propriety. The body constitutes an integral and essential part in the human person: that personality is incomplete without it.

Our writer attempts in several instances to lessen the importance of the human body, and to represent it as a mere adjunct, or incident in the constitution of human nature. But the whole history of the human race holds it up to our view in a very different light. From the first of the human family created, throughout the whole propagation of the race, is there a solitary exception to the universal law. that man consists of an immortal and immaterial soul, and a mortal and material body, and that these are essential to the constitution of a human person? Does the expectation exist that it ever can be, ev. er will be otherwise in the history of the world? That the human body constitutes an important and essential constituent in man, is a fact that obtrudes itself in every variety of form. What endless diversity and variety of enjoyment does its singular and varied organization afford! How essential not merely to the propagation and preservation of its species, but to the social condition of human nature. Look too for a moment at the crimes of which it is the agent in millions of forms, in fraud, in deceit, in violence, in lust, in beastly sensuality, in rapine, torture, murder! Look for a little at the floods of sorrow, anguish, tears, remorse, it has occasioned. Look again at the deeds of mercy, the tones of compassion it has ministered, and say after looking at all these, can the human body occupy in the physical and moral constitution and destiny of man an incidental, a transient place? In all the works of God it is conspicuous as an effect of his skill, demanding high admiration. We follow the right instinct of nature, when we adopt the language of inspiration, "Thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them." Ps. cxxxix. 13-16. Is it to be supposed that such a fabric, the curious work of the Creator, the destined habitation of the soul, is to be irrevocably separated from its meet inhabitant, and to be lost among the things that perish for-

Was the sacred body of the Messiah a mere transitory adjunct, an unimportant incident in the structure of his mysterious person, and the work of redeeming love? Can we imagine that that body, the conception of which in the womb of the virgin, was announced by one of the highest of the hierarchy of heaven, coming as a messenger from the throne of God; whose subsequent birth was celebrated by the heavenly host amidst the splendor of such light as is unearthly, in such tones as the world knows not; that sacred body, whose very touch ministered health, sight, hearing, life; in which sufferings ordinary to human nature, anguish acute, and torture known only to him who endured it, together with indignity and death, in forms the most awful were experienced; all to accomplish the mystery of our eternal redemption; that body which is the temple of the Deity, "for in him dwelleth all the fulness of the Godhead bodily," Col ii. 9; that body which once hung nailed to the accursed tree, that therein he might be the propitiation for our sins, and which even then in obscurity, darkness and horror, constituted an object of awe and majesty. the like of which can never again be witnessed-can that be accounted a mere adjunct, a mere incident in the constitution of Messiah's wonderful person?

These are considerations which all concur to shew that the human body is an essential constituent in the natural, proper and perfect form of a human person. In every individual of the human race, it belongs to his proper and perfect personality. In the Messiah it was requisite to the perfection and entireness of that human nature which he assumed in union with his divine person. In both instances we are led to the unavoidable conclusion that it is designed, through whatever changes of state it may undergo, to occupy a never ending and indestructible relation to the physical and moral consti-

tution and destiny of human nature.

It is proper therefore to speak of the resurrection of the body, as of the resurrection of the person; for then the part that had truly fallen under death is raised again, and the constituent parts of soul and body are restored to that original relation and condition, in which the entire person once more stands before the whole moral universe and before God in its perfection of being and personality.

# RULES FOR REMOVING AND AVOIDING SCHISM.

In the last number we promised to notice some "Rules of Christ for removing and avoiding schisms"—also, some of the footsteps of the flock, and the landmarks set up by the faithful contenders and witnesses who have gone before us.

Rule 1. Study to understand the whole system of truth in general; and the principles which form the bonds of our ecclesiastical union, in particular;—as also, the faithful contendings of the martyrs—the footsteps of the flock, and the authentic histories of the church, in re-

forming and suffering times.

The importance of Bible knowledge will be denied by no true Christian. Few intelligent professors will doubt the importance of understanding the character and extent of the "Terms of Ecclesiastical Communion" binding the members of the body in one : and yet, through ignorance, too many are blindly and implicitly led by factious leaders into schism-and misled, like "children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive." Eph. iv. 14. Hence the importance of being well indoctrinated-"rooted and grounded in love"-"rooted and built up in him, and stablished in the faith." The dragon and his crafty factionists strive to blind the simple, and delude the unsuspicious into the misapplication of such portions as the following :- " Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly." 2 Thes. iii. 6. . That is, "ye," the multitude, "withdraw yourselves" from a brother, - the many from onc. The church in Thessalonica is commanded to withdraw from a disorderly brother-"to have no company with him, that he may be ashamed." How easy for a cunning sophist to deceive the ignorant from this and similar texts, by urging immediate withdrawing from the church, because perchance a disorderly brother is discovered in her fellowship! And then, to cover a retreat, wave the specific direction in such case—the application of the discipline of the church to the disorderly—" Note that man," 2 Thess. iii. 14; and as in 1 Cor. v. 11-13, where we are taught not to keep company with a disorderly brother, but "put him away."-Were church members well indoctrinated, and honest, they never could be deceived into the belief that withdrawing from a disorderly brother, by putting him away, could mean putting themselves away from the visible fellowship of the church. Really! Did the apostle enjoin separation from the church at Thessalonica ?- from the church at Corinth ?- from the church at Pergarmos ?- from the church at Thyatira? Did he so mean when he said-"I will put upon you none other Burthen. But, that which ye have already, hold fast till I come ?" Rev. ii, 24, 25. No honest intelligent christian ever believed any such thing: And yet, in these churches were found, disorder, error, heresies, corruption, as asserted by Alex. Shields, see "3d Concessory Assertion, page, 226, Concerning hearing of the ourates." Also, Durham on Rev. ii. Lecture 6, page 148, 149. And Rev. xviii. Lecture 1, page 585.

Paul charges the Corinthians, with the sin of schism; designating it by the Greek term, "schisma." In 1 Cor. i, 10, he warns them of the evil of "dissensions, or difference of thought or judgment -a difference in the exercise of the intellectual powers of members of the same visible communion,"-" and that there be no (schismata) divisions among you." In 1 Cor. xi, 18, he expressly charges them with the sin of schism. "I hear that there are (schismata) divisions among you." Again, 1 Cor. xii, 25, he warns of schism-"that there should be no (schisma) schism in the body." In these last, no doubt, " discord, alienation, -the irregular exercise of the active powers-the affections," are the sins designated. Now all this sinful schism "in the body," whether in relation to the derangement of the intellectual or active powers of the mind of members of the church, in the same communion, is, de facto, sinful, as involving "schism in the body;" and yet it is as clearly a truth that, to rend the church on that account, by separating from her visible fellowship, is schismatical and sinful in a far higher degree. Did Paul separate from the church of Corinth, because he found in it the sin designated by the Greek term "schisma?" Did he command the brethren who were in the right exercise of their minds, intellectually and actively, to withdraw from the communion of the church at Corinth," for union's sake and to avoid the sin of schism in the body?" That is the question? Now we assert that, when the evil exists in the visible church marked in the New Testament by the Greek term "schisma," it is never viewed as an evil to avoid which, we are commanded to separate from the communion of the church and set up a separate fellowship.

One instance only we give, to illustrate the necessity of knowledge in relation to the history of the church, faithful contendings &c., in order to "remove and avoid schisms." Alex. Shields, under the "head" of "Hearing of the Curates," Arg: XII. says, "Finally, for union's sake and to avoid schism in the body, we must withdraw from them, (the curates.) This may seem another paradox; but it is apparent, if we consider, that there should be no schism in the body, but that the members should have the same care one for another, 1 Cor. xii, 25. And that to prevent and remedy this, the Apostle beseeches us to mark them that cause divisions, and offences contrary to the doctrine which we have learned and avoid them. Rom. xvi. 17. Now then if the prelates and their curates be schismatics, and separatists, and dividers, then we must avoid and withdraw from them. But so it is that the prelates and their curates are schismatics, and separatists and dividers. Therefore we must avoid and withdraw from them." Now to a person who never read Shields, a quotation leaving out of the first sentence just quoted-the words,-"from them," (and just such omissions, with much more, have we seen in a schismatical periodical, evidently, and for the base purpose designed, to caricature the author and fabricate an argument,) the author would be made to say-" For union's sake, and to avoid schism in the body we must withdraw," from what? " The body!" when Shields asserts the very reverse, viz: That withdrawing from the curates, by nonhearing them, was the duty of the persecuted covenanters of that period, from whom (alias the church of Scotland) they

(the curates) as apostate covenant breakers had separated, and thereby incurred the sin of schism, which (sin of schism) would have been contracted by covenanters in hearing them (the curates) who have been forced upon them, by a bloody persecuting tyrant, contrary to their covenants. This is the withdrawing argued for by Shields-a "non-hearing," or a "non-union," as he again and again styles it. Alas! that that great man afterwards schismatically separated from the body (covenanters) and formed a separate communion with the schismatical curates.

Would it not be important in this age of scandalous schisms, to know that the Protestors never separated from the body-the church of Scotland, nor formed a new church fellowship, to avoid the sin of schism in the body ?"-for there were schisms in the body-the Resolutioners too were then in the body. Would it not be important to know that when Shields, Mc Ward, the author of Rectius Instruendum, the author of the Protestors Vindicated &c., spoke of separating, it was from the prelates, their curates, the indulged &c., who, as they say, had separated from the church of Scotland? And, that that separating meant non-hearing of the curates, because they had "divided themselves from the fellowship of the church in her ministry. lawful courts and ordinances ?" Shields Arg. XII, p. 267. Would it not be important, to know that when they speak of the Protestors "withdrawing" from the Resolutioners, it was, that conscientious people would sometimes "have gone 40 or 50 miles to hear a faithful minister at that time?" Shields, p. 84. "This famous Mr. Rutherford in his due Right of Presbyteries, p. 253-255, showeth to be lawful and calleth it a non-union"-" That there may be causes for non-union with a church which are not sufficient causes of separation." Shields p. 230-231. Again: see "the grave author of Rectius Instruendum, p. 7.—" There is a lawful forbearance of union and compliance with notorious backsliders, in that which is in itself sinful, or inductive to it." He adds "many things will warrant separation from such a particular minister or congregation; which will not warrant separation from the church national." Shields p. 232. Faithful Protestors often found themselves warranted in non-hearing of the Resolutioners, while they never found themselves warranted in separating from the church of Scotland of which the Resolutioners were members; nor did they set up a separate ecclesiastical communion excluding the Resolutioners. The man that can quote " Protestors Vindicated," and similar works in justification of modern separatists, must calculate largely upon the ignorance of his readers.-Would it it not be to the interest of such men to treat the history of the church-faithful contendings &c., as the Priests do the Bible? Let covenanters observe our first rule for avoiding schism.

Rule 2. Yield to the weak in things indifferent; and distinguish betwixt things in themselves not indifferent, but indifferent as to visible church fellowship, and to be borne till the proper remedies can

be applied.

Every matter of thought, or opinion ought not to be made a term of ecclesiastical communion; nor should the fact of every error or disorder in members of the church be sustained as a reason, justifying separation. While the members of the church are enjoined to be of "the same mind and judgment"—yea, "to be perfectly joined together in the same mind and in the same judgment," I Cor. i, 10, and while any, the least even, "difference in the exercise of the intellectual powers of members in the same visible communion," is wrong, yet that fact will not justify separation. Paul saw many differences among members, implying sin in the weak and erroneous, yet treated these as not warranting a declining from the fellowship of the church, or from such weak brethren; but on the contrary, as requiring the forbearance of the strong, and a yielding on their part to the weak and erring. Rom. xiv, 21. Here we have "differences of judgment," (schism.) But those in the right are required to yield to those in the wrong—"It is good neither to eat flesh nor to drink wine, &c." Again; 2 Cor. viii, 1-13. The strong are commanded to yield to the weak, though in relation to the "exercise of the intellectual powers," the weak are in the wrong—that is, they are charge-

able with schism in the body.

Want of proper distinction, tends greatly to hasten and facilitate the disorganizing course of separatists. They seem to overlook the distinction marked by Rutherford in his "due right of Presbytery," page 254-255. "That there may be causes of non-union with a church, which are not sufficient causes for separation." This he asserted in vindication of the Protestors who refused to unite with the "many and greatest part" of the church, the Resolutioners, in their divisive courses, while he condemned separation, because reasons stronger were required than would justify mere non-union. On this distinction is based the doctrine of protest against sinful enactments in ecclesiastical judicatories, to free the conscience of the minority, and to avoid the consummation of schism by separation. The grave author of Rectius Instruendum makes the same important distinction in justification of the protestors, p. 7, as quoted by Shields, p. 232 .-"Many things will warrant separation from such a particular minister or congregation which will not warrant separation from the church national." Thus justifying the Protestors who often refused to worship with their brethren of the Resolutioners, as he farther asserts, same page—" There is a commanded withdrawing from persons and societies even in worship; the precepts, Rom. xvi, 17; 2 Cor. vi, 17; Prov. xix, 27; Acts, ii, 40; will clearly import this "by consequence." Though some of the above texts refer to the withdrawing from heathen associations; yet the author argues, "by consequence," the distinction betwixt non-union in some, and final separation. The Protestors were neither "papists" nor modern separatists. They made distinctions worthy of our imitation in this period of the disorganizing flood of the dragon.

Rule 3. In close connection with the former rule, we should perseveringly labor in the use of all divinely appointed means for the eradication of evils in the church—carefully observing and faithfully following the footsteps of the flock. No man may plead, as a reason for separating from the communion of the confessedly purest branch of the church, any evil, of which he has not publicly warned; and for the removal of which he has not used all divinely appointed

remedies. The physician who abandons his patient before applying all approved restoratives is, "by consequence," a murderer. withdraw from the church, and set up a separate communion before stating all the causes of grievance—demanding their removal and allowing time for enlightening in the truth, and for the regular application of ecclesiastical order and procedure in their correction is, on its very face-schism. To separate and then disclose the discovery of corruptions -corruptions vital in their character, and to which -separatists were privy previously, betrays a malignity to the church. scarcely exemplified, in the history of apostates in the days of the Rothes, the Lauderdales or the Sharps, even. Such contendings. and their honors are reserved for the refined subtlety of separatists of the nineteenth century. The veteran who fires upon the enemy at a respectful distance, and then with his first shot fleetly retires, before his enemy has time to recognize him, has well earned the "palmy crown." Such laurels become the valiant " contending witnesses !" who have earned them in so many hard fought contests upon the high places of the field—when called to "turn the battle to the gate!!"— Such a course, nevertheless, in contending against "spiritual wickedness in high places," betrays the covert design-the harm of the church; and reveals the prompting motive-alienation from the body and its members. No marvel that such tacticians, in drawing out their hostile lines, should entrench themselves behind such directions as are applicable to the christian church, in relation to pagan associations, and to the "out cast" harlot of Rome, from which they are to "come out" and with whom they are never to plead. Very different indeed are the directions given the sons of Zion in relation to their mother when erring-yea when playing the harlot even. Isa. lviii, 6; Hos. ii, 2. These directions are very plain, specific and easily reduced to rules of the most felicitous application in practice. When the church is involved in sin-eyen "grieveous backslidings," the duty of her faithful guardians is to "cry aloud," pointing out distinctly and openly to all every wrong, "not sparing to lift up the voice," still higher, and show to all the full extent of every evil. Then, having faithfully unfolded, in no sibyline strains, but in distinct and impressive sounds, the full roll of grievances without effect, raise the tone of warning to the full swell of the alarm trumpet-and should the first alarm fail to awaken the slumbering, "spare not" till its repeated blasts equal the number whose complement cast down the walls of that Jericho in 1638 which had been erecting in the face of the faithful warnings and contendings of our covenant fathers. for nearly 40 years. To the faithful observance of these directions they were encouraged by the promises Hos. ii, 14, 19, 23. Those faithful sons plead with their mother; though twenty years without a General Assembly, and still plead on perseveringly and untiringly, till deliverance came, knowing well that to desert the camp and then sound an alarm was not in accordance with the relations and duties of him who esteems Jerusalem above his chief joy; but of a prodigal son who feels little interest in his mother's house.

In all the faithful contendings of our reformed fathers, not one example can be found of first separating from the visible fellowship of

the church, setting up a new fellowship, and then spreading upon the winds the roll of the iniquity of the house of Jacob. In vain do modern separatists refer us for example to Luther, the Protestors, McMillan, the Seceders,&c. As already noticed, the Protestors never separated from the fellowship of the church of Scotland, nor from the ecclesiastical fellowship of the Resolutioners. But another, and a very different thing did they, for (16 months?) aye for more than S4 long months—they protested against and plead with their mother though her General Assembly was dissolved, and the "malignants" swarmed within her pale like locusts. What a noble example of importunate pleading with a mother who had basely played the harlot! Luther was not bound to plead, though long enough he did plead; for while in the society of Rome he was not in the visible organic church of Christ. To the Protestors his case bears no parallel. M'Millan, though consistently in error, did plead-did crave, remonstrate, protest-did spread out the roll of the iniquity of the Revolution church before he left her communion. Still he set up no separate communion; he only acceded to a visible communion, which had sustained its distinct organization for more than one thousand years. The Erskines, it is true, seceded; but not till they had again and again proclaimed to the church and before the world, all the corruptions of which they complained as reasons of their secession. None of all these-no not one faithful contender ever first separated from the church, and for years, labored, and toiled, and agonized to forge out reasons-many, yea most of which never entered the head or the heart, till they were evolved, in the process of the Herculean labor of succeeding years.

Rule 4. Observe the distinction between changing a less pure communion, for a more pure one; and separating from the purest fellowship in the visible shurch, originating a new ecclesiastical organ-

ization,

The two wittnesses have been prophesying since the rise of the man of sin. Their organization and identity have ever since been The promise has been kept inviolate-" I will give power to my two witnesses -they shall continue to prophesy." Now we assert boldly, without fear of successful contradiction, that no ecclesiastical organization since the Two Witnesses came out of the apostate church of Rome, holding a separate fellowship organized since that period, is free from the sin of schism-schism too, committed in the very fact of such distinct, separate organization. Let us try: when Luther left the communion of the church of Rome, he This separation was not schism. It was in obedience to God's command-"come out of her." She was not the true church, but a harlot. He and the reformers of that period should have known that Christ's true witnessing church was then in the wilderness; and instead of forming a new and separate organization should have united with the Waldeneses, as did the Genevan church. would have saved from the sin of schism. The church of England, under Henry the VIII and Elizabeth was, upon the same principle, The church of Scotland, was first organized, not guilty of schism. as a separate fellowship distinct from the church of Geneva (from

which she received her first confession of faith) but in ecclesiastical fellowship with her. Calvin and Knox were in ecclesiastical fellowship;—the former a pastor of a Genevan congregation, the latter a pastor of a Scottish congregation. The church of Scotland identifies with the early witnesses in ecclesiastical organization. The Revolution church was a new organization on a constitutional basis, very different from that on which the Reformation church of Scotland was established; and was consequently a schism from the church. Those who, during the twenty eight years of persecution, maintained and preserved her constitutional organization as perfectly as possible in their circumstances, were the true witnessing, reformed covenanted church of Scotland. That with them are the principles contended for by the witnesses; and that with them has been preserved unbroken by secession, schism or declination, the identity and visible organization of the Two Witnesses, cannot be disputed. Seceders who came out of the schismatical Revolution church, by which the covenanted reformation was " laid under a grave-stone," did well to leave a schism; but they no sooner came out of one schism than they originated another. The true witnessing church was in the field; and with it they should have united, (as the Genevan church with the Waldenses) instead of forming a new schism.

Now the error into which these and others have fallen, is their not observing the important distinction betwixt changing fellowships and originating new ones. The former may have been often, but the latter not once, for 1240 years past, without sinful schism.

Rule 5. Distinguish betwixt backsliding from reformation attain-

ments, and not reforming fast enough.

Separatists usually justify themselves on the plea of defection. while often the true-ground of their schism is some fault charged upon the standards to which they have sworn support. And as sudden rupture on the ground of defect in the standards is too gross and startling for the most sanguine schismatic, the plea of defection necessarily becomes the most auspicious for the adventurer. Judicious discrimination is discarded. We may bear long with evils in a reforming church, while in the use of means appointed for reformation; especially, in relation to evils not growing, nor obstinately presisted in; but which are arresting the attention of the community, and becoming more unpopular. Such signs of the times promise favorably to reformation, and consequently require the reformer to wait, persevering in the use of means. In such a state of affairs it is higly sinful to separate. This principle, our reforming fathers understood and illustrated in their practice. They found many corruptions in the church while they were striving to bring her along the sides of the hill, leading her to the summit, where they saw the millenial temple gloriously exhibited in the vision, and sketched out upon her prophetic chart. They were often tried with backsliding on the one hand and tardiness in reformation on the other-they distinguished the evils and the remedies. While the witnesses are finishing their testimony, and for that work they are allowed the period of 1260 years, they cannot be placed in circumstances justifying a minority in seceding from a majority on the ground of not finishing

the testimony fast enough. Such case, in their whole history has never occurred, though they have seldom been free from the charge of tardiness in reformation. When the wheels of reform moved slowly, or were stationary, they waited while they labored to clear the way-to point out evils-to exhibit and illustrate truth, holding forth the lamp upon every dark spot in the way. When defection was made from the way they urged the application of the rod of the Good Shepherd as the means of restoring the wandering. If an unclean beast should go up thereon they, like champions, promptly mel the lion or the bear and thrust him out of the way and from the company of the sojourners. But novel indeed was the incident of any of the faithful contenders turning out from the company, striking out upon a new and separate way because of a disorderly traveller .-Never did they think that, to withdraw from a brother walking disorderly, was to withdraw from the company and footsteps of Christ's little flock of "two kids." The following inferences may be drawn from the word of God and from the landmarks of our fathers. 1 To withdraw from the communion of the church "in a constitute case" on account of the violation of her laws, before we have tested the faithfulness of her courts, by putting in train the regular course of law in relation to scandals, waiting the issue, is sinful schism. 2. To withdraw from the church hastily because we cannot obtain new legislation-effect sudden changes in terms of communion, or reform fast enough, is sinful and aggravated schism.

The church, like the moon, has her changes. Sometimes she is declining in principle, sometimes in her practice, and somtimes in her spirituality: sometimes she revives in the faithful maintenance of the faith delivered to her-sometimes she returns from her backslidings to the paths of God's commandments, and sometimes she renews her age as the eagle, and enjoys enlarged measures of the out pourings of the Holy Spirit. When her laws are violated by the scandalous they are to be promptly applied; and if inferior courts are unfaithful, they are to be reported to or arraigned before the superior. But no member is at liberty to charge upon the church the violation of laws and usages, which has come under his immediate notice, until he has fairly and in law form brought the transgressors before the courts on libel or otherwise. Much less has he the right to abandon her fellowship and set up a separate communion .-In an enlightened community, what should be the judgment, in relation to the pastor of a congregation, who knowing that some members of his charge were in the habitual practice of drunkeness. and who, instead of arraigning the delinquents before the bar of his session, would induce his congregation to memorialize Synod on the general question of drunkenness-next, introduce a string of resolutions prefaced by preamble, asserting the right, and necessity of Synod making inquiry into the nature, extent and evil of drunkenness, and of searching out, confessing and forsaking the sin ?-Would not every man of sense say-the resolutioner is either somewhat knave or fool? Would not common sense say in such a case --go home and apply the law of the church-begin at home where the evil is known and confessed; and if your own session is unfaithful, appeal to the superior courts, and if they are found unfaithful it is time enough then to raise the question of separating.

Again, on the other hand-if the evil complained of be, "traffic in intoxicating drinks for luxurious purposes" against which no law exists, but against which it is supposed law should be enacted. In such case, reform is demanded. Backsliding from reformation attainments is not the matter of grievance. Here we are long to bear-labor, and seek reform; and never while there is rational hope of success can a seceder be justified in his secession, were such a case sufficient ground even, when "obstinately persisted in, or defended" by the church: and in relation to this matter suppose the pastor of a congregation should suddenly have his eyes opened to the evil of " the traffic," and should persuade his congregation to memorialize Synod. Next and last, should be draw up his string of resolutions, resolving the traffic-into a heinous apostacy in contravention to the covenants, which every one should see instanter; but instead of succeeding in the passage of his resolutions, should find the court disposed to act with deliberation, and not blindly at his dictum; yet resolving to give early attention to the document so profound and momentous, effecting a radical change upon the laws and usages of the churchdefining the extent and application of covenant obligation, and settling permanently the ancient landmarks-should the resolutioner withdraw under such circumstances, and form a separate organization, would it be a schism? Would a thousand new reasons invented after the schism, change that schism into a virtue ?-into faithful contendings for reformation in the church?

#### A DEVOTIONAL SPIRIT.

Although all true devotion is founded on the knowledge of God, yet it does not consist in mere contemplation. Man has a susceptibility of feeling of various kinds, according to the nature of the objects presented to his mind; and it would be strange, indeed, if just views of the attributes of God should be accompanied by no corresponding emotions. The very life of religion has its seat in the affections; and the most pure and elevated sentiments of which the human mind is capable are the devotional exercises of a pious heart.

When a person, conscious of his own ignorance and unworthiness, comes into the presence of a man of great wisdom, dignity, or power; as if a country peasant be brought into the presence of a learned philosopher, a dignified judge, or a puissant prince, there is a feeling of awe which spreads over his mind, and which prompts him to treat the august personage before him with profound reverence and respect. And if eminent piety form a trait in the character of the distinguished person, the respect will arise to veneration. A similar feeling is excited, but in a much higher degree, by a view of the divine Majesty. When we have any real impression of the presence and perfections of God, we cannot but fear before him. Godly fear, therefore, or religious reverence is, perhaps, the first devotional feel-

ing which we experience, when we are privileged to entertain any believing and spiritual views of the divine character. Hence we may see the reason why piety is so often designated by the expression—the fear of God. And hence, also, results a distinguishing criterion, by which false devotion is discriminated from the true. The former is commonly devoid of reverence for the sacred majesty of the Most High; but genuine devotion takes its commencement from the fear of God.

Closely allied to reverence is adoration. This is an emotion of holy wonder. In our pursuit of knowledge, we often feel dissatisfaction, and even mortification, that our feeble intellect is insufficient to grasp the object of our contemplation. It might seem, therefore, at first view, that as God is necessarily incomprehensible by the finite mind, there must be a degree of uneasiness in heaven. No doubt the desire of knowledge is as liable to irregularity and excess, as any other natural desire. We aspire often to knowledge which is above us and unsuitable for us. As man is incapable of knowing all things, he should not desire to know what his understanding cannot comprehend. Now the feeling of adoration seems to require an incomprehensible object; at any rate, the emotion is greatly increased, when the object swells beyond the utmost stretch of our intellect .-The constitution of our minds is, therefore, adapted to the necessary limitation of knowledge to which we are subjected. In the most elevated and delightful feelings of devotion, the object contemplated is felt to be infinitely greater than we can conceive. Where knowledge ends, adoration begins. And though the mind seems almost overwhelmed with the emotion, yet the feeling is one of pleasure, not of pain. When absorbed in the contemplation of the great In-COMPREHENSIBLE, we feel a kind of satisfaction in the consciousness of our own ignorance, littleness, and impotence. The true devotional spirit is to give all glory to God; to be willing, if that object is secured, to be nothing; to be any thing which God pleases.

Admiration has a slight shade of distinction from adoration : but the emotions are near akin to each other. Admiration has in it less of the awful; it is more calm, and more occupied with the excellency of its object, than its incomprehensible greatness. We admire the wisdom of God, as exhibited in all his works; we adore his majesty and power, which -stretch our imagination as we may - go far beyond them; and if our minds were enlarged a thousand fold, we have the conviction that the object of our adoration would still infinitely transcend our highest thoughts. But when the mind is in a frame for adoration, it never speculates; it receives, as it were passively, the impression which the profound contemplation of God is adapted to make. It is an obvious truth, that our views and feelings in relation to our own character never will bear an exact proportion to the views which we have of other objects. And the more sublime our conceptions of the great Jehovan, the more humbling will be our thoughts of ourselves; and the more clearly we perceive the purity and beauty of the divine holiness, the more deep and lively the emotions of godly sorrow, on account of our disconformity to the image of our Creator. Philosophers dispute whether there are simultaneous

ideas and feelings in the mind at the same moment; but as far as our consciousness gives us information, we experience joy and sorrow, adoration and self-abasement, the love of God and hatred of sin, the hope of heaven, and a conviction that we deserve hell, in the same instant. The smitten heart, like the pierced side of our Saviour, sends forth a double stream; it rejoices and sorrows at once; or perhaps it would be more correct to say, that all these emotions are so mingled together as to make one complex emotion. But the philosophy of this species of religion is worthless—the experience of it is every thing.

DR. ALEXANDER.

#### FRIGHTFUL ATROCITIES IN SYRIA.

The following extracts from letters recently received in New-York from a resident in Syria, show the distressed condition to which the inhabitants of that unhappy country are reduced .- "A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flame-houses, villages, churches and convents, being reciprocally a prey to the flames. At the moment I write (May 17) we have before us the appalling spectacle of no less than eleven villages and a number of Maronite churches and convents in flames; and what is worse, when the Christians are victorious, they enter the Druse villages, putting to the sword men, women and children:-the Druses following their example when they are victori-All the silk-worms of both parties, the sole support of the Syrian population, have been burned. The convents of the Maronites and Catholics have been burned, and the bodies of their priests, after death, have been burned by the Druses. Every horror is practised on their enemies; for example, to kill by famine, massacre. and a thousand other acts of barbarism are momentarily committed. The christians at the commencement were victorious over their enemies; but our Pasha, who is out with his regular troops, as soon as he perceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take to flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c. I do not doubt but the Pasha has secret orders from his Government to destroy and ruin the Christians entirely, or he could not so openly aid and assist their enemies.

"The fanaticism of the Turks on the coast, is daily becoming more and more visible, and we are menaced by a terrible revolution. In Saida they rose a few days since to massacre all the Christians, but owing to European ships of war, and to Reschid Pacha, who left suddenly for the seat of disturbance, a calm perhaps momentary, has succeeded. Here, in Beyrout, a rising also took place a few days ago, to put the Christians to death; but owing to the energy of the consuls, and to some of the rich Turkish proprietors, a

calm has succeeded.

"At this moment, with the help of our glasses, we see fugitive Christians—women and children, to the number of 6000 or 7000, on the coast. Two ships of war, one French and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed, to collect and save them from the dreadful death which awaits them from famine. I do not know what so many people will do here to live; or what we all shall do, from the great existing scarcity of water, when the population of our city will be augmented by

15,000 or 20,000 souls.

"May 20.—Fire and battle continue to reign with destructive violence on all sides around us, and the news we have at this moment is, that the Christians have been obliged to fire on the regular troops, which places us in a very alarming position, as we fear a revolution of the Turks against all the Christians, and we are now all prepared, weapon in hand, to defend our houses and the lives of our families. Yesterday the Pasha wrote to the Consular body that it was impossible for him to reconcile the hostile parties, and demanded assistance from them. But what can the Consuls do between two nations equally stupid, ignorant, fanatical, and superstitious?—Our city is already full of unfortunate mountaineers, of the Christians, men, women and children, dying of hunger, whom the Consuls here are constrained to support in common charity.

#### THE SEVEN CHURCHES OF ASIA.

It is painful, but profitable seriously to reflect on the truth, that the Church's Head has frequently removed the Gospel and Gospel ordinances from nations, churches and congregations that neglected, misimproved or despised them. This was remarkably exemplified in the case of the Jews, and has been as remarkably exemplified in various cases among Gentiles, since the Apostles turned to them, leaving the Jews for their rejection of the Gospel. Among other instances, the seven churches of Asia, highly favored, and for a time prosperous, furnish examples fraught with warning and instruction. These remarks have been suggested by a perusal of the latest intelligence respecting all that remains of these churches, once so noted. It is contained in a recent letter from Rev. H. Lindsay, Chaplain to the English Embassy at Constantinople.

The following extracts will be read with interest, and will amply illustrate our meaning. After stating that in Smyrna there are from 15 to 20,000 of the Greek church, 6,000 Armenians, 5,000 Catholics, 140 Protestants, and 11,000 Jews, the author adds:

After Smyrna, the first place I visited was Ephesus, now Aiasalick, which consists of about fifteen poor cottages. I found there but three christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place which was blessed so long with an Apostle's labours, and those of his zealous assistants, are christians who

have not so much as heard of that Apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself,

but lend it to his friends in the neighboring villages.

My next object was to see Laodicea. In the road to this, is Guzelhisar, a larger town, with one church, and about 700 christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four gospels, but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, with about 400 christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints and relics had so usurped the place of the scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come when men should. "turn away their ears from the truth, and be turned unto fables." Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two christians, who live together in a small mill: unhappily neither could read; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church-" I will spue thee out of my mouth."

I left it for Philadelphia, now Alah-sheba. Here whatever may be lost of the spirit of christanity there is still the form of a christian church,—this has been "kept from the hour of temptation which came upon all the christian world." There are here about 1000 christians, chiefly Greeks, who for the most part speak only Turkish; there are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the Bishop, with great thankfulness.

I quitted Alah-sheba, deeply disappointed at the statement I received there of the church of Sardis. I trusted that in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find on the plain of Sardis; a small church establishment; the few christians which dwell around modern Sart, were anxious to settle there and erect a church, as they were in the habit of meeting in each others houses, for the exercise of religion.—From this design they were prohibited by the Turkish governor of the district, and in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they

140 Fires.

maintain a priest. The place has gradually risen into a little village, now called Tartar-Kenny; thither the few christians of Sart, who amount to seven, and those in its immediate vicinity resort for public worship, and form together a congregation of about forty. There appears then still a remnant, "a few names even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testatment in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

Ak-hisar, the ancient Thyatira, is said to contain about 30,000 in-habitants, of whom 3000 are christians, all Greek, except about 200 Armenians. There is, however, but one Greek shurch, and one Armenian. The superior of the Greek church to whom I presented the Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible to spare another, that one might be secured to the church, while the other went around among the people, for

their private reading.

The church of Pergamos, in respect to numbers may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church.—The Bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended for them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Thus I have left at least one copy of the unadulterated word of God, at each of the seven Asiatic churches of the Apocalypse, and I trust they are not utterly thrown away; but whoever may plant, it is

God only who can give the increase.

#### FIRES.

Occurrences of unusually destructive fires have been painfully frequent during the past season. In several of the large cities, in numerous villages, and throughout all parts of the country, a series of burnings has been continued, which has formed an item of almost every day's intelligence. The fact seems to be pressed on the attention of the whole community, so that there is a concurring sentiment everywhere expressed, that fires more frequent and more destructive than heretofore known in this country have occurred. The immense amount of property destroyed, the inconceivable extent of inconvenience and suffering inflicted on thousands whose habitations have been visited with the devouring element, the sacrifice, in repeated instances, of human life, are all painful subjects of meditation; and

Fires. 141

in these respects, a commendable degree of public sympathy has been expressed in large and seasonable contributions made for the relief of sufferers and otherwise. But to the truly pious mind, much more painful, and to all, much more important themes of meditation are furnished by these awful conflagrations. Sin is their grand procuring God hereby gives clear indications of his anger-that he is Rew seem to recognize His hand in these dispensations of Divine Providence; few give evidence of a sense of the sins, indi-. vidual, public and national, by which the Almighty is sorely displeased, in turning from their transgression and seeking to Him that smites. The cry of incendiarism is loud and frequent, the existence and operation of secondary causes are carefully investigated, the derangement of business and loss of worldly substance are felt, acknowledged and mourned over. But alas! who considers diligently and devoutly, that God has done it? who seeks to appease his anger, striving in the use of his own Divinely instituted means, to avert his wrath? Is there not reason to say "Lord, when thy hand is lifted up, they will not see?" and with trembling to add "but they shall see and be ashamed; yea the fire shall devour them ?" Isa. xxvi, 11,

The Lord God contends by fire as really as by any other means in the use of which he pleads his controversy. See Amos vii, 4. Our duty is to cease at once our striving with and against Him. In this our only safety is found. "Wo to him that striveth with his Maker." "They that strive with thee shall perish." Our land is sinful exceedingly. Wickedness in various forms pervades all ranks in society. Error is rampant. "Truth is fallen in the street." "Judgment is turned away backward, justice standeth afar off and equity cannot enter." We have been greatly favored; God has been long suffering: but where are any evidences of that gratifude which prompts to render to him according to the benefits received. Individually there is little of it-nationally there is none. The nation continues its rejection of God, of his law, and of the claims of the Messiah, who is Prince of the kings of the earth-continues its oppression of the enslaved directly, and in the sanction and countenance given to slavery in the states that are slaveholding-continues its ungodliness in the almost innumerable forms in which iniquity is chargeable upon it directly and indirectly, while the majority of the citizens act as if they loved to have these things so. The mass of the people "say a confederacy." Is it therefore strange that he who is jealous, and of purer eyes than to behold iniquity should say "Shall I not visit for these things: shall not my soul be avenged on such a nation as this? Jer. v. 29. Oh! that in repentance and works of righteousness we could and would return to God whom we have offended.

Below we give a few startling particulars of the last tremendous conflagration that, at the time of writing, has been added to the catalogue of terrific burnings of recent occurrence, not knowing but before these remarks reach our readers, other burnings will have to be chronicled.

On the 19th ult., a fire broke out in the heart of the business department of the city of New-York, which in the short space of seven hours consumed above two hundred buildings—a large proportion of them being among the largest warehouses and stores of that great metropolis. The loss is estimated at \$6,000,000. The destruction of human life too is considerable, though the extent of the calamity in this respect has not been ascertained. The third building which caught contained a large quantity of saltpetre, which from some cause not yet decided, blew up with one of the most tremenduous explosions ever heard or felt in the city. The building itself was scattered in fragments instantaneously. The flames darted like lightning, spread all around, and communicated immediately to several other buildings in different directions causing them to take fire and burn simultaneously. Five large stores were thrown down by the shock, one fire engine was buried in the ruins, and consternation seized for a moment the assembled crowd.

The shock was felt and the report heard at a distance of several miles; in adjoining streets, bolted doors were burst open, heavy plate glass, some of it three eighths of an inch in thickness, was broken into fragments, and in some instances substantial window frames were broken in by the concussion. The escape of firemen is almost incredible. One was blown from the top of an engine and carried several feet, another lifted from the ground and carried about 40 feet, another blown through a third story window of a building which he had entered, falling at a considerable distance—none of the three very materially injured. Verily, the ways of the Lord are unsearchable.

#### ITEMS OF INTELLIGENCE.

Slavers Captured.—The brig Albany, with 760 slaves on board, was captured on the 1st of March off the River Conga, by H. M. brig Albatross, after the crew had abandoned her. Leaving a master's mate in charge, the Pinnace pursued the fugitives, but did not overtake them until they had been joined by a large body of natives; they accordingly returned to the brig, which they found to be adrift with her cables unshackled. The slaves were taken off. A letter from Ascension, published in the Times, says of them:—

"Of all the horrible sights I ever witnessed, this was the worst; in fact, too horrible and disgusting to relate. They were all quite naked. Some of them had broken open a cask of palm oil, and covered themselves therewith, and then licked it off each other. They also got hold of some raw pieces of pork, which they ate like pigs.

The stench was horrible indeed."

The Times has also news of the capture by the Hydra, of a felucca named the Hurricane, in the Bight of Benin, on the coast of Africa, with a crew of 70 men, and a cargo of 700 slaves, waiting to be shipped at the Gallinas. Eight days after, the Hydra captured the Pepliter, another slaver, with above 300 slaves on board. The squadron under Com. Jones, on the coast, has made sixteen captures during the season. When, oh! when, shall this accursed traffic, and the equally accursed system of domestic slavery, which sustains the traffic, come an end?

Ireland.—In the British House of Commons, a measure has been proposed to establish and endow three colleges in Ireland, to be wholly independent of religious tests or creeds, for the education of the middle classes. About \$100,000 will be required to build the three colleges, and about \$6,500 a year each to endow them. The appointment and removal of masters is to be in the Crown. In general, the project was approved of, and the motion for leave to bring in a bill to endow new colleges in Ireland was unanimously carried, though Sir R. Inglis called it a great scheme of Godless education. If the Roman Catholics and infidels of this country succeed in driving the Bible from the schools of the people, we shall have a similar system here.

The last official returns from the military force in Ireland shows that there were including the Royal Horse and Foot Artillery, 21,000 men; to which may be added 9000 police, and the recently embodied out-pensioners that can be called into active service if required.

On Sabbath May 4th, four persons read their recantation from the Church of Rome, and received the sacrament according to the rites of the Church of England, in St. Andrews Church, Dublin.

A protest against the Maynooth grant had been presented to the Chancellor of the Exchequer, signed by 530 members of the Senate of the University of Cambridge, in which they say they have the greatest repugnance to, and firmly protest against the proposed endowment.

Gathering of the Huguenots.—A new French Protestant or Huguenot Chruch has been erected in Charleston, S. C., for the purpose of gathering the lineal descendants of the Huguenots in the vicinity of that city into a congregation. This church we learn by the Charleston Courier, was dedicated on the 11th ult., when a dedicatory sermon was preached by Rev. Mr. Howard the pastor. The Courier says:

"The original French Protestant Church, in which the Huguenot emigrants worshipped, was built on the site of the present edifice, and was burned down in 1840. A new building was erected on the same site, and was also destroyed by fire in 1796. A third structure was erected in 1800; but, on the recent determination to revive the old form of worship, (discontinued since 1826,) the building being of insufficient size, was taken down, and the present elegant edifice, in the Gothic style of architecture, (which when finished, will be an ornament to the city,) erected in its place." The Huguenot church is said to be the only one of the kind in the United States, and will form an important link between Protestantism in France and Protestantism in America.

Among the new phases of political society, one not of the least remarkable has been the calling together of a Parliament of the Turkish Empire at Constantinople, by the Sultan. There are to be representatives from every province, to bring forward their respective wants and grievances; and their object is to ascertain what is best to be done to remove the former and redress the latter.

Marriage with a deceased wife's sister.—The Presbyterian General Assembly has again pronounced against this marriage, having refused by a vote of 79 to 88 to send this subject down to the Presbyteries for revision.

In the 22 cantons of Switzerland there are 1,287,100 Protestants, 865,400 Catholics, 61 monasteries, and 53 numeries.

The Russians are collecting vast armies for the conquest of the Caucasus, not less it is said, than 180,000 men. The new comander of these armies is Count Woronzoff.

A Romish Nut.—A Roman Catholic priest, some time since, in Germany, entering the pulpit, took a walnut into it. He told the people that the shell was tasteless and valueless—that was Calvin's Church. The skin was nauseous, disagreeable, worthless, valueless—that was the Lutheran Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut, and found it rotten.

Slavery Abolished in the Island of St. Bartholomew.—A letter from Stockholm, dated the 12th of April, says that the Swedish Diet has responded to the appeal of the King, and in a manner which secures freedom to the four or five hundred slaves belonging to the Swedish Island of St. Bartholomew. The estates acceded to the proposition of the King by voting 10,000 piastres yearly, for five years, to be expended in redeeming the slaves, and compensating the loss of their masters.

Italy.—The publication of the Italian translation of Bancroft's History of the United States has been formally refused, notwithstanding the efforts of the American Minister, by both the civil and ecclesiastical censure of Turin.

Lamented Death.—The Rev. John Fisher, Pastor of the Reformed Presbyterian congregation, York, N. Y., departed this life on the 22nd ult. His disease was bronchitis, which induced bleeding of the lungs—the immediate cause of his death. We have made room for this notice after being ready for the press. An Obituary may be expected.

ERRATA—In Minutes of Synod, p. 88. line,23, for "this ground of,"—read "the ground of our."\* P. 96. line 32, for "paternal"—read "fraternal." Same p. line 4 from foot, for "Acheran"—read "Acheson." Next line, for "Bawden"—read Bowden."—The Clerk's name in the signature lacks an L.

<sup>\*</sup> This was printed according to the copy furnished us by the Clerk of Synod for publication. He suggests the erratum, and we make the alteration on his authority.

## REFORMED PRESBYTERIAN.

Vol. IX.

SEPTEMBER, 1845.

No. VII.

#### ADDRESS ON A SCRIPTURAL EDUCATION.

The following report is submitted by the Special Committee, appointed at last meeting of Synod, to prepare a circular "on the subject of a Scriptural Education."

Man enters the world a frail and helpless creature: and is for a long time even unconscious of his imbecility. But, frail and helpless as he is, man is endowed with a rational and immortal soul. which shall exist throughout eternity, in the condition of unspeakable blessedness, or unutterable woe! And that too, just as the end of his being has, or has not, been attained. The chief end for which man was made, is the glory of God. "This people have I formed for myself: they shall show forth my praise." The rational and moral nature of man fits him for receiving education; and the end for which he was made imperatively demands that he should obtain it: his helplessness and prolonged infantile dependence is evidently designed by the beneficent Creator, for the purpose of cultivating his powers of mind, and for training him for the highly important sphere of action to which he is appropriated. A sense of dependence is necessary for submitting to the nurture and discipline by which the rudiments of knowledge and moral culture are attained. This introductory state gives the mind that submissiveness and docility which are required for the acquisiton of knowledge and moral improve-In early life there is a susceptibility of mind which admirably adapts it as well for the reception of instruction, as for those exercises that would be almost intolerable at a riper age. Impressions made upon the mind at this period are much more enduring than those made later in life. Advantage should be taken of this susceptibility by a careful culture of the youthful mind, and storing it with lessons of spiritual wisdom. It is the Spirit of God who says, "Train up a child in the way he should go, and when he is old, he will not depart from it." The duty of parents, and of the church is thus pointed out in respect to those placed under their parental and pastoral care. It is a law of nature repromulged and sanctioned by supernatural revelation, that parents should train their children "in the nurture and admonition of the Lord." church of Christ is under obligation to her glorious Head to exercise a pastoral care over the children of the church, by taking a direct charge of their education, as well, as by taking care that parents do their duty, in this respect. "Feed my lambs," is as obligatory, as that other command addressed to Peter by his risen Lord, "Feed my sheep:" and demands the most serious practical consideration, The parent may not shift his on the part of the christian ministry. part of the obligation upon the church, unless incapacitated by inability; nor may the church dispense with her part of the obligation; for to her spiritual officers is the command given, "Take heed therefore unto yourselves and to all the flock," (and the children of believers are part of the flock) " over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath

purchased with his own blood."

It must not be forgotten for a single moment, that it is not every kind of education that meets the necessity of children, or fulfils the revealed design of God in regard to them. They may be taught much that is useful, and even ornamental; nay, the mind may be cultivated to a very high degree, while the most important part of their education, may be either very much, or altogether neglected: for, merely to cultivate the mind, and enlarge its stock of secular knowledge, falls far short of the education which children require. Such is proper in its own place, and only in its own place; for it should not be allowed to supersede a higher and nobler education,-one. fully adapted to the wants and requirements of man. Nor, are we by this to be understood as speaking disparagingly of mental cultivation, or the acquisition of human knowledge in its various departments. Intellectual improvement, we consider of very high importance, and worthy of much greater attention than it has generally received in society; but, we wish it to be distinctly understood that this alone is not the education that man requires .- That it is only subordinate, and comaratively very inferior, to that which we have in view. We take for granted, that intellectual improvement should not be neglected, but made a subject of far more engrossing attention than it has hitherto generally obtained. But, with this admitted importance of intellectual culture, we must take care that it is not allowed to supersede that which is vitally important to the welfare of man.

Our views on this subject we present by remarking

1. That in the education of man, he should be considered in a moral and religious, as well as in an intellectual point of view.

It is well to cultivate the mind; and if proper seed is sown, the more highly cultivated the better. But, if the understanding and reasoning powers of man only, are attended to, the rankest and most noxious weeds will thereby be cherished; while, in a moral point of view the mind will become a tangled wilderness in which a worthless, if not dangerous growth, must predominate. Such culture it is conceded may give vigor and activity to the mind, but, can

do little to direct its energies in the proper channel: it may, indeed, rub off some of the grosser asperities of the outward man,—it may give a partial refinement of manners, but it cannot improve the character. No system of education can be considered proper for man, that does not provide for the training, and improvement of all the capacities of his mind,—that does not regard him as a moral and religious being, as well as endowed with understanding.—Or, that does not keep in view the glory of God, as his chief end. A process of training that regarded him only, or even mainly, as an intellectual being, could not aid him in seeking the glory of God; nor, in the least prepare him for his enjoyment.

Such an education would not be satisfactory to a civilized heathen: the light of nature admonishes him that he is destined for higher purposes, than the exercise of mere intellectuality. There is an inward longing in the soul of man, the remains of that law implanted by the finger of Almighty God in his original constitution, that reminds him of the need of another, and a more important part of education than that furnished by the culture merely of his intellectual powers. However far short heathenism may have come in teaching man the knowledge of God, or the relation which he holds to him; yet it demonstrates the fact, that the light of nature proclaims the need

of a moral and religious education.

2. Education should be thoroughly christian. That system is radically and ruinously defective, that loses sight of the condition of man as a sinner, and deliverance from this condition through the obedience of our Lord and Saviour Jesus Christ. These considerations should give the controlling direction to his education. The most important knowledge for man to learn is divine truth: this alone can make him wise unto salvation, -this, while it shows him that he is by nature without God and without hope in the world, because he is a sinner, and thereby proclaims the need of a Saviour, discovers also the way by which he may be saved; and that every other way is a refuge of lies. It is of this knowledge that the Spirit of God says, "get wisdom, get understanding. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." For, "the fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding. Buy the truth and sell it not: also wisdom, and instruction and understanding."

The excellence and glory of Divine truth do not consist simply in the transcendent grandeur of its doctrines, though in this respect it infinitely surpasses all secular knowledge: but in this, that it is Divine truth believed that becomes the means both of a sinner's justification and sanctification.—That furnishes him with the necessary rule of life.—And supplies him with the only safe motives and principles of moral conduct. Such being the appointed instrumentality of gospel truth, it is essentially necessary to both the present and future well-being of man, that his mind should be thoroughly imbued with its beneficent influence. That his understanding, his conscience, his will, and his affections should all be under the directing power

of christian knowledge and principles.

There is a transforming power in Divine truth by which it assimilates to itself the character of those who receive it in sincerity and love. "Seeing," says the Apostle, "ye have purified your souls in obeying the truth through the Spirit." It not only enlightens the understanding, but it purifies the whole soul; for it is the only authorized, and therefore the only effective instrumentality, in the sanctification of man. "Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures. not of blood, nor of the will of the flesh, nor of the will of man, but of God. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The promises of salvation contained in the gospel is that which the sinner receives, when he exercises saving faith: and by means of which he is justified. Thus he receives the righteousness of Christ, -that righteousness which is "unto all, and upon all them that believe." It is a fact declared in scripture respecting unbelievers, that "the word preached did not profit them, not being mixed with faith in them that heard it." From this it follows, that apart from the knowledge of gospel truth there can be no faith in Christ, and without faith there can be no salvation. "For without faith it is impossible to please God." Salvation, whether considered as the title to everlasting life, or as the fitness for its enjoyment, is obtained through the medium of gospel truth believed.

We remark further, that it is the knowledge of Divine truth that fits man for the business of the present life, -that directs him in the duties arising out of his different relations and employments. The pervading power of this also, ensures personal peace, domestic enjoyment, and social prosperity. We conclude then, that no man can be fitted for the sphere of action to which he is appropriated, apart from the knowledge and influence of Divine truth.

is by this he is taught to serve God and enjoy him forever.

From this summary view of the use and advantage of gospel truth, the indispensable necessity of christian education is most evident, both as it regards the present and future well-being of the individual, and the prosperity of social life in all its departments .--For, the gospel, is the most efficient means for improving society, as well as the only means of saving sinners. An education therefore that regards man only, or chiefly as a creature of understanding, and apart from the high moral purposes of his being, is both defective

and dangerous.

The otherwise most accomplished education, if christian principles are lost sight of, must necessarily prove a moral failure. The truth of this is verified by an experience, that establishes at the same time, the infinite superiority of christian education-the universal experience of all civilized heathen nations, ancient and modern. Among such, science and philosophy have failed to give currency even to an outward morality; so, that amid much refinement, and enlarged acquaintance with human knowledge the most licentious morals prevailed. This result is as clearly established by inductive experience, as any principle or fact in science. And, it is established by a still higher authority than experience. For, it is

the Spirit of God who says, of all heathens," "They became vain in their imaginations and their foolish heart was darkened: professing

themselves to be wise they became fools,"

The progressive advancement of human knowledge has done little for modern heathens, as may be seen even in the most favorable examples, such as the Hindoos, and the Chinese. We adduce a particular instance in illustration of this remark. And, we give it as stated (in 1925) by Mr. Duff in the General Assembly of the church of Scotland. And the statement is of the greatest value on this subject. As Mr. Duff is the Assembly's chief missionary at Calcutta, and one of the most gifted and enlightened of living men, he had both the opportunity and the capacity of forming a correct judgment. "I have already shown" said he "that the communication of useful knowledge will demolish the ancient learning and religion of Hindustan. On this subject a grand experiment has been made at the expense of the British Government in the metropolis of India. About eighteen years ago, there was founded in Calcutta a college for educating Hindu youths, in the literature and science of Europe, apart from religion. The semminary has been attended chiefly by persons of rank, wealth and influence in society. Here then was a favorable opportunity of ascertaining the power of European knowledge, when brought into contact with the systems of Hinduism. The result was precisely such as any one acquainted with the subject would confidently anticipate. For the last ten years, class after class has issued forth from this institution, who by the course of enlightened study pursued, were made alive to the gross absurdities of their own systems. These, therefore, they boldly denounced as masses of imposture and debasing error, and the Brahmans as deceivers of the people, though many of themselves belonged to that exalted class. But no morals or religion having been taught in the institution, the young men were in a state of mind utterly blank as regards morals and religious truth; moral and religious obligation. They were infidels or sceptics of the most perfect kind, believing in nothing, believing not even in the existence of a Deity, and glorying in their unbelief." This experiment illustrates what may be expected from a system of education that does not include religious instruction. The result will be similar in all similar circumstances: modified it may be, by special peculiarities in different cases, but issuing after all, in the same general result, -that of infidelity. In a neighbourhood where christian knowledge is more generally diffused than it is in Calcutta, it must have an influence upon the general education of youth, though it may be conducted on principles apart from religion. In such a country as our own, therefore, the evil effects of excluding religion from general education, may not appear so evident for some time, but ultimately it will result in the prevalence of a widely extended scepticism, which, when it has taken place will not be easily arrested in its course. The lurid clouds that darken the moral horizon, seem already to indicate that such a state of things, is rapidly approaching. In the meantime the result is retarded only by the general influence of religous truth in society. But, let this influence be removed, or very much lessened, as it must

be by the exclusion of christian principles from a common school ed ucation, and the fearful crisis of a general scepticism will soon over take us.

The danger of separating education from christian truth is further illustrated by the example of Popery-a system which while it retains the name of christian has abandoned the simple truths of of christianity. It was the absence, of christian education and principle, that constituted what is emphatically called the dark ages. But during those ages, Popery was in its zenith of power. And the same thing is still true to a certain extent in countries where Popery predominates. The reason is, because, "the mystery of iniquity" does not allow free access to the scriptures of truth; the Bible is to the votaries of Popery generally a sealed book: and the results are ignorance and vice. That it is traceable to this cause alone, is evident by comparing Popish, with Protestant countries where a much greater acquaintance with the bible is maintained. To illustrate our meaning we give Ireland as an example. Popery, though possessing the fruitful soil of the South and West, presents a condition of moral and physical wretchedness not far above barbarism: while Protestant Ulster, with an inferior soil, has attained a high degree of moral superiority, and physical comfort. Under the same government, and political regimen, with the advantage of a far superior soil, the condition of the Popish part of Ireland speaks volumes on the subject of education. No axiom in Geometry is more evident than that the extraordinary disparity between the North and South of Ireland is caused by the difference of education: in the latter, utter ignorance characterizes the population, in the former it is distinguished by intelligence and extensive knowledge of christian

Lest it should be assumed that the moral and religious inferiority to which we have referred in the examples of heathen and Popish countries, is traceable to the absence of education, and not, because of the absence of a christian education, it is proper to state that such assumption is unsupported by facts. It is true that in heathen, and popish countries education has not been generally enjoyed by the mass of the people: but it is equally true, that, apart from christian principles, education has always failed to elevate the human character to high moral excellence; no matter how highly cultivated, the mind may be, by mere secular instruction. The most enlightened of the heathens are no exception to this statement: their mental culture did not preserve them from the grossest licentiousness, and the most abhorrent practices, as all who are acquainted with the writings of the ancients well know.

The same fact is verified by the example of the Popish countries where secular education has made any great progress. The revival of literature in Italy was accompanied by an almost universal sceptidism, and profligacy of manners. "The revival of letters, of science, and of the arts was not the moving principle of the reformation,"—says its most distinguished historian. "We may rather say, that the Paganism of the poets when it re-appeared in Italy, brought with it the Paganism of the heart. Vain superstitions were attack-

ed:—but it was incredulity that established itself in their stead with a smile of disdain and mockery. Ridicule of all things, even the most sacred, was the fashion, and deemed the mark of wit; religion was regarded only as an instrument of government." "I have one fear," exclaimed Erasmus in 1516, "it is, that with the study of an-

cient literature the ancient Paganism should re-appear."

France during th 18th century, possessed much science and literature: but her learned men were sceptics, because their education was destitute of the renovating principle of christian truth. France became a nation of infidels, or atheists; and in her revolutionary era, rioted in the abyss of profligacy and crime, not because she was without education, but because her learned and influential men were destitute of christian education! Their intellectual greatness, separated from christian principles as it was, made them great in wickedness,—disrobed them of the last filament of humanity, and sunk them to the level of demons!

Great intelligence, apart from high moral, and religious principles, must prove ruinous to both individual, and social well-being, as we have seen exemplified in the case of France. Like a gallant-ship, set adrift without a pilot, is only the more endangered by unfurling her sails; so a greater degree of intelligence, apart from the directing influence of christian truth, may only the more readily expose the

possessor to moral ruin.

It is much to be lamented that the sceptical tendency of the presentage, even when the importance of christian truth is admitted, would add it merely as a condiment to an already finished education, rather than make it, what it ought to be, the basis of all mental culture. For not unfrequently, though it is admitted that christian truth may be taught with advantage, the notion prevails that it should form no part of popular education. That the bible, and the catechism, nay, the very elements of religous truth should be excluded from schools! To teach in our common schools the elemental principles of christanity, is held to be sectarian, and therefore to be avoid-Improving on this view of the subject, others would go so far as to tie up the hands of even parents and ministers of the gospel from imparting religious instruction to children. In the judgment of such, children may be educated in any other department of learning, the whole circle of which may be laid open before them; but christian truth is carefully to be excluded, and the doors of its au gust temple shut against them. And all this is done too, under the pretence of doing honor to truth; lest, instead of deliberate conviction, children should merely be biased in its favor by the fact of pre-occupancy. According to such, the minds of children should he kept free of all religious instruction, that they may determine for themselves with matured judgment without the bias of early education.

Such crude notions are as much at variance with scripture and common sense, as they are perilous to the safety of the rising generation,—perilous, alike to the individual, and to society! The unavoidable result of these views, though it may not be contemplated by some who hold them, while by others it may be anticipated, must be

the predominance of immorality and error! If the elements of christian truth are not taught to children, their minds must soon become pre-occupied with false views of morals and religion. If the seed of truth is not early sown, the foul weeds of error will spring up in the mind with luxuriant growth. Man is a religious creature, and this principle of his nature is not the less active though left to waste itself on improper objects: for, if in early life he is not taught the lessons of heavenly wisdom as they are unfolded in the volume of revelation, he must become a ready prey to either superstition or scepti-

cism, or perhaps to a combination of both!

It is impracticable, and wrong if it were not, to attempt to keep the minds of children in a state of religious vacuity; there must be religious principles of some kind; for atheism cannot long have an abiding place in the human heart. If not possessed by true, it must soon be pre-occupied by false views of religion. Such being the case, shall not christian parents and ministers turn to advantage the authority and influence which God has given them over the subjects of their parental and pastoral care - so as to fill their minds with truth, and train them up in the knowledge and service of the true God; or, shall they abandon the tender subjects of their care to be carried about with every wind of doctrine-to be the dupes of religious falsehood; and so finally become the prey of Satan, the destroyer of There is here no neutral position-no midway course which If the education of children is not conducted on we can adopt. christian principles, the most fatal results may certainly be anticipated. They must from early life be educated in the nurture and admonition of the Lord, or otherwise they are left an easy prey to the devourer! The Christian can have no difficulty in making his choice between these alternatives.

Thoughtless and imprudent men, who have not forecast of mind to anticipate the danger, may indeed follow the deceitful, though popular current, without designing to dishonor God, or to peril their children's welfare: nevertheless, it is infidel, and originates in hostility to christian truth-springs from hatred to the gospel of Jesus Christ, and salvation through faith in his blood. Scepticism, and Popery and other enemies of pure Christianity, anticipate respectively the prevalence of their own systems by such a course of education. They hope, in the negation of christian truth, to implant their own superstitious and soul-destroying errors in the minds of youth! The immediate effect of such a course is the diffusion in society of a sceptical latitudinarianism; but as the minds of men cannot generally long endure the negation of all religious emotion, these disciples of infidel training will insensibly glide into the idolatry and superstition of Rome, because far more agreeable to the carnal mind than pure Christianity. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned."

3. Scriptural education is as practicable as any other kind of edu-

cation.

The difficulty of imparting religious instruction has often been made an objection to it. The validity of the objection we presume

may well be questioned. The child that is capable of receiving mere secular instruction, is as capable at the same time, we maintain, of receiving religious instruction. The first principles of christian morals, and many of the truths of our holy religion, are as much within the sphere of a child's capacity, as the simplest elements of a secular education. To master the Alphabet of a language, we are persuaded, requires a far greater exercise of mind, and far more painful drudgery to a child, than to be taught a distinct understanding of the Decalogue, which in fact contains a summary of all moral obligation. And there are difficulties in the construction of language which a child must grapple with in its primary lessons, which certainly demand not less maturity of thought for their solution, than many of the most important truths of christianity. One great characteristic of christian truth is the perfect simplicity by which it is adapted to the capacity of the humblest minds. There are mysteries, it is true, in our holy religion, but these form no obstacle to the christian education of children, because the comprehension of these form no part of christian instruction: these are as much beyond the reach of the adult as the child. In such cases however, let it be borne in mind that it is not mysteries that are to be solved, but facts that are to be learned, and that a clear apprehension of the facts may be as much within the reach of children as of the most powerful minded.

For example, the existence of God is a fundamental truth, without the knowledge of which there can be no religion. But what is it that must be known? Is it the mode of the Divine subsistence?-No! for this cannot be understood by any created intellect; this is not more baffling to the comprehension of a child, than it is to the most The fact that there is a God, possessed of gigantic created mind. such perfections as the scriptures predicate of him, and not the mode of his existence, is what we are called to believe. Than this, nothing can be more plain, or more easily understood-it is a simple fact, that lies as much within the range of the humblest scholar, as the profoundest philosopher. And this is true also of the doctrines of the Trinity, and the incarnation of the Son of God. The scriptures state the facts, that there is one, and only one God, -that he subsists in the persons of the Father, the Son, and the Holy Ghost. And that in the fulness of time the Son of God became man; "God manifested in the flesh." These, as well as others that might be adduced, are to be received as bible truths, not because he who receives them is capable of measuring the unfathomable depths of the Divine nature and subsistence; but because they are revealed facts. They must be received, if received at all, simply on the testimony of God himself: and they are of as easy comprehension as any other fact, be it what it may! The whole difficulty here is fictitious, and is caused by an attempt to comprehend what no creature can comprehend, and then making this inability a reason for rejecting the facts revealed, as is done by Socinians; or by the modified view adopted by those who make the mysteries of religion a reason why children should not be taught religion.

There is then, no real difficulty in making christian truth an essential and large part of early education: the ground of objection militates, if legitimately carried out, against all the mysteries of religion; followed out it necessarily leads to rationalism, or the disbelief of every thing that mere reason cannot grasp: We feel ourselves called upon to maintain, as we do, not only that the necessities of children demand, but also that they are capable of receiving instruction in Divine truth! In conclusion, we add, without fear of successful contradiction, that the view which we have given is verified by the experience of a very large portion of the most enlightened christians. We venture the opinion, that the greater number of such owe their superior intelligence to the fact of their having been early indoctrinated into the principles of christianity.

4. It is the duty of the church, and of parents in particular, to supply the children and youth under their charge with scriptural in-

struction.

The conclusion to which we have now arrived, is that christian truth ought to be taught as the basis of popular education. In the preceding report we have shown that in the education of man, he should be considered in a religious as well as an intellectual point of view. That his education should be thoroughly christian,—and that such education may be as easily imparted to children as any other kind of education. And now we have remarked, that it is the duty of the church and of parents in particular to supply such instruction.

With the earliest dawnings of reason—as soon as children are capable of receiving an idea on any subject, so soon should the elements of christian morality and truth be imparted to them: and the increasing current of religious instruction should keep pace with the development of intellectual capacity, so that their opening faculties may become thoroughly imbued with christian knowledge and principles. The result of such education, is a becoming sense of the reverence due to God as revealed in the scriptures—a conviction of the sinfulness and helplessness of man by nature—his need of a Saviour to save him from sin, and that such a Saviour as he needs is provided and revealed, by the grace of God, in the person of our Lord and Saviour Jesus Christ. And all this too accompanied with a sense of the submission due to God and the obedience which he requires of man.

We do not say that all this will be savingly known by children; but that does not affect the correctness of the view which we have given: for the most enlarged Christian education is not always accompanied with saving knowledge in the case of adults. But, as the truth of scripture is the only means of making a sinner savingly acquainted with the one, living, and true God, by faith in Christ, and through the agency of the Holy Spirit: then may we expect only in the use of these means, to know him, whom to know is life everlasting. And as the truth of God is the only means of a sinner's sanctification, then may we expect only by the knowledge of truth to be sanctified; hence, the more that the minds of children are pervaded with Christian knowledge, they are the more in the way of knowing the true God, and the way of salvation by his grace; and the more too

will they be in the way of sanctification, and thereby be the more fitted for glorifying and enjoying God. This view of the subject imposes a vast responsibility upon parents. The apprehension that his children may prove ungodly, must be a source of much anxiety to a pious parent. The heaven appointed means of averting this, is to teach them the lessons of divine truth, and thus train them up in the fear of the Lord, and when they become old, God has promised that they "will not depart from it!" The Christian ministry also, to whom is committed the oversight of the flock of Christ, should give this subject the most earnest consideration. Holding as we do, that the church representative is under the most solemn obligation to see that children under their pastoral care be educated in the fear of the Lord, which is the beginning of wisdom, we hold further, that this should be done not only by the pastoral supervision of parents; but also by a direct agency of the church.

Pastoral examinations of the youth of a congregation, will in part cover this ground; but only in part: the subject is too extensive to be safely left to such occasional instructions; and moreover, we are persuaded that pastoral catechizing will not be greatly profitable, unless there is a preceding, and broader basis of instruction laid down by an every-day Christian education. In a word, we mean that we should organize primary schools, which should be so managed, that not only the intellectual powers of children might be cultivated to the greatest advantage, but that their morals and Christian character also should be formed by careful religious instruction; and this conducted under the immediate direction and control of the church.

1. We recommend that in every congregation where it is practicable in the existing state of things, a school should form part of the parochial machinery of instruction. And that such school, with its teacher, shall be placed under the immediate supervision of session; while superior church judicatories shall have, as in all other ecclesiastical matters, a superintending care of all the schools within their jurisdiction—an authority both original and appellate.

2. That in these parochial schools, the Bible shall be regularly and daily read—portions of the Psalms, in our metrical version, and of the Shorter and Larger Catechisms (by the Westminster Divines) committed to memory—and that the more evident and elemental doctrines of Christianity shall be made subjects of scripture proof. To this may be added such other Bible exercises as may be embraced in a well digested plan prepared by Synod, for the general use of the church.

3. That such scriptural instruction shall be given collaterally with the secular branches of education, including the younger scholars, to the capacity of whom the moral and religious exercises shall be adapted.

4. That said schools shall be opened and closed with prayer, and

reading the scriptures.

5. In congregations numerically weak, or so situated that a parish school cannot be organized, or kept up, the moral and religious part of the instruction shall be provided for by the pastor of the congregation, devoting one secular day, or part of such day each week;

and if necessary, calling upon the aid of the members of session, or other suitable persons of the congregation, whom the session might deem fit to be employed in this service. The assistance of the elders would necessarily be demanded in all congregations including extended geographical bounds; and in some cases without the presence of the pastor.

6. That whensoever members of the church have an opportunity of teaching, or of influencing teachers of common schools, they endeavor to have this plan carried into operation in whole or in part.

7. That where our youth are seeking a liberal education, they be recommended to make, as far as practicable, the original scriptures, and a purified classical literature, the text books of their studies.

8. That sessions be recommended to establish congregational libraries where practicable, for the benefit of all, but especially of the

young.

Popular education, embracing moral and religious instruction, is essentially a scriptural principle: the Protestant Reformers clearly perceived this, and guided by its direction, endeavored to establish schools for the instruction of the young. In all the Protestant countries of Europe, with the exception of England, they were more or less successful in their efforts to establish systems of popular education. But by none was a popular and religious system of education carried into effect so thoroughly, and so efficiently, as by our Covenanted ancestors in Scotland. To their profound sagacity and piety, in devising a very efficient system of popular education, we are indebted for the advantages, moral and religious, which we enjoy.

They have left us an inheritance which has been emiching spiritually every generation through which it has passed; and which is destined, by the blessing of God, we hope, to enrich generations yet unborn—and to become the means of diffusing widely the testimony of Jesus throughout the world. We know no way by which we can better show ourselves worthy of our birth-right as Covenanters, or better perform our duty to the rising generation, than by doing all we can in behalf of not only a popular, but a scriptural education—than to adopt such a course as that proposed in the preceding report, by which the minds of children may from very early life, be submitted to the enlightening and sanctifying influences of the gospel; thus leading them directly to the fresh, flowing fountains of divine truth in the sacred scriptures, that they may thereby be made wise unto salvation!

Unless some vigorous effort of the kind proposed, be made, we have reason, from the present aspect of society, to apprehend danger. To fear that the fond anticipations of parents, and the hopes of the church, will be sadly disappointed. Unless something is done to arrest the obviously growing influence of the spurious liberality of the age, the evident tendency of which is sceptical, children, as they grow up and pass from the paternal roof, will mingle with the world to the eminent danger of their abandoning their church connection, and perhaps of making shipwreck of the faith! A scriptural educatian is the best safeguard of youth, and lays the best foundation for piety in the church.

We cannot withhold the remark, though it does not strictly belong to the subject, submitted to the consideration of your committee—that while we are far indeed from under-rating the value of systematic theology, yet we have no hesitation in recommending that preference should be given to the word of God, as the text-book of theology. We doubt not, that very great benefit would soon accrue to the church, and immediate advantage to her ministry, if some portion of scripture were made the basis of theological prefections, rather than any human system of divinity, however excellent.

In conclusion, we remark, that at no former period perhaps, has society had so much cause of apprehension from the combined influence of scepticism and antichristianism, on the carnal mind, as at the present time. The prince of darkness is now mustering his hosts for some dread conflict; and ungodly men, as of one mind in their opposition to truth, crowd to his standard. This is strongly manifested by the world's rancorous hatred to the application of Christian principles to popular education. On this account, the friends of truth should the more earnestly unite their efforts in behalf of a scriptural system of education, as the most efficient means of arresting the progress of popery and infidelity; and of training up children in the fear of the Lord.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

### THE INVALIDITY OF POPISH ORDINANCES.

Synod, at its late meeting, decided that the ordinances of the church of Rome are not to be held valid. Had Synod sufficient reasons for this decision? This question we answer in the affirmative

on the following grounds.

The church of Rome is not the church of Christ—she is the mother of harlots. This is admitted by all sound commentators. Papists worship departed saints, angels, even the pretended wood of the cross and other inanimate objects, under the name relics. They call the mother of our Lord, Refugium peccatorum—the Refuge of sinners, and thus "worship and serve the creature more than the Creator." These things are too notorious to need proof. Holiness is not required by the church of Rome as a qualification for membership.—The history of the nations of Europe, during the dark ages, shew that princes and people lived in the practice of all manner of wickedness. One prince caused his subjects to murder those of another—for what were their wars, but wholesale murders—and yet princes and people, on both sides, were good children of the church! so long as they were liberal and obsequious to the clergy. This was frequently by the instigation of the holy father, the Pope!

Papists reply, that they are required to confess their sins and do penance. True; but to whom do they confess? Besides, for a small sum they can get an absolution, a pardon, or an indulgence,

and continue in the same crimes; and the more and greater the crimes, the more money comes into the treasuries of the church.—Thus the system is a great nursery of wickedness—"the Mystery of iniquity." Babylon the great, the mother of harlots and abomina-

tions of the earth, is surely not the Bride, the Lamb's wife.

It is objected, "You admit the church of Rome was once a true church of Christ: when did she cease to be so? It behooves you to define the precise period." If I find a man lying in a state of putrefaction, it is not necessary to ascertain the moment when his breath departed, to prove that he is dead. The livid hue and fetid smell sufficiently attest that he is no longer a living subject. The greater part of the human family die gradually, disease operating for some time before the vital spark becomes extinct. It is so with churches. In the church of Rome, corruptions early began and continued to increase till they grew into the monstrous system called Popery. In the Historical part of Reformation Principles, (Ed. 1835,) p. 63, we find the following paragraph. "The city had been a long time unsafe, but it had not been absolutely deprived of its ancient liberties. until the council of Trent had completely established every part of Antichristianism by ecclesiastical law. From that period Romanists are to be considered as excommunicated from the privileges of God's visible Covenant Society. They are preserved in this excommunicated state as barren branches, which are to be visibly burned." The correctness of these sentiments appears from the following considerations. The council of Trent concluded each of its decisions with a curse on all who should oppose them. Those curses must fall, either on Protestants, or Papists. But "the curse causeless shall not come." Prov. xxvi. 2. "As he loved cursing, so let it come to him." The curse which the Jews imprecated upon themselves when they said, "His blood be on us and on our children," God confirmed. As the prayers of God's people, when not heard for their enemies, return into their own bosom; (Ps. xxxv. 13,) so the mischief of God's enemies returns upon their own heads. "With what judgment ye judge, ye shall be judged; and with what measnre ye mete, it shall be measured to you again." Mat. vii. 2. We see then, that the church of Rome is idolatrous, profane, excommunicated—she is not the spouse of Christ, but a divorced adulteress!

To this it is objected, that if the ordinances of the church of Rome are invalid, so are ours. Reply. The church of Rome is like the leprous house under the law. Although the house was infected, and consequently unclean, the furniture, if removed before the priest pronounced the house unclean, was accounted clean. The Reformers, Luther, Calvin, Knox, and others, had left the church of Rome before she became excommunicated by the doings of the council of Trent. When they left her communion, the salt was withdrawn: and when they denounced her as the Mother of harlots, they really and effectually excommunicated her. "From such turn away," is equivalent to "turn away such." McCrie intimates that Knox set little value on his popish ordination. Why should he? The church of Rome has no Bible—no version of the scriptures which she holds to be authentic. The preference is given to the Vulgate and Douay translations:

The first Sy-

but neither of these versions has the sanction of a General council. The council of Trent recommended the Vulgate as the best version, but left it to a future council "to correct its errors!" That council never met.

The many disorders, tumults and villainies by which the superior clergy were often inducted into-office greatly invalidated, if not destroyed, their boasted uninterrupted succession. "Women of abandoned character reigned at Rome. The throne, which affected to exalt itself above the majesty of kings, was sunk in the filth of vice. Theodora and Marozia installed and deposed at their pleasure the pretended teachers of the church of Christ, and placed on the throne of Peter their lovers, their sons, and their grandsons." \* - " A child of five years old was made archbishop of Rheims. The see of Narbonne was purchased for another at the age of ten." † In 1377, there were two popes; in 1409 there were three: and never yet have the papists given a criterion by which to determine who was the true Pope -who the false. As the church of Rome holds that the validity of ordinances depends on the intention of the administrator, and as it is not given to man to search the heart, no papist, on his own principles. can tell whether he ever was baptized, ordained, or received the Lord's supper. In what they pretend to be cases of necessity, the Romanists permit laymen, and even mid-wives to administer bap-Should such baptisms be held valid?

We are told, Acts xi. 19, that "they who were scattered abroad

upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word." Whether they were all regularly ordained, or whether some had an extraordinary call, their ministry was sanctioned by the Church's Head, for he accompanied it with his blessing: and by the Church, when Barnabas was sent to Antioch. It was to be expected, that when the Reformers were aroused from the slumber of ages, the nature of the case would prevent them from attending, in every instance, to punctilios of order. Still, though there might be some irregularity in the manner of entering on their ministry, none of them came into the office by bribes, simony, court favor, or popular violence. The Church's Head has owned and blessed their ministry. The Lord pardoned those who came to the passover with an upright heart, though not cleansed according to the purification of the sanctuary. 2 Chr. xxx. The ministry of the Reformers was also acknowledged by the Church. "As soon as the Reformation put on a regular appearance, and the Reformers had erected a separate communion from the Roman church, the Waldenses strengthened their hands; and joined in their Churches. On the 11th Nov. 1571, in a general assembly, they entered into a solemn bond of union. They all bind themselves

under the sanction of an oath, to maintain inviolably the ancient union between all the faithful of the evangelic religion of the Waldenses down to their own time." # "The great muster in France, and the gathering of those who determined to vindicate their religious

rights, took place between the years 1550 and 1772.

<sup>\*</sup> D'Aubigne. † Hallam's Middle ages. ; Ref. Principles, p. 64.

nod of Protestants was held in 1559; and in the twelve years that followed, there were no less than seven Synods. The places where some of these councils were held bear witness, that from the centre of the kingdom to its farthest extremities, east, west, north and south, the standard of religious independence had been displayed. At Paris, Poictiers, Orleans, Rochelle, Lyons, and Nismes, delegates assembled, and those represented churches, which declared themselves Reformed and Protestants. But some of those, particularly the delegates from Dauphine and Provence, announced 'We consent to merge in the common cause, but require no reformation; for our forefathers and ourselves have ever disclaimed the corruptions of the churches in communion with Rome.'"\* Now as much as the authority of Elijah was superior to that of the prophets who ate at Jezebel's table, so much do we esteem the approbation of the Waldenses superior to that of Rome.

It is asked, If we invalidate the baptism and ordination of the Mother of harlots, what shall we do with the harlot daughters? If they have become synagogues of Satan, let them be treated accordingly. Korah and his company did not attempt, either to worship idols, or corrupt the worship of the true God. Their sin was, intruding into an office to which they were not called. Their censers appear to have been filled with fire from the altar, and incense fit to be offered: their censers, therefore, were hallowed, though they were destroyed. But it has been shown that the papists are idolators.—

They also corrupt the ordinance of baptism, by adding to the water, oil, salt, spittle—things which defile, instead of cleaning—and of the

Lord's supper, by withholding the cup.

It is objected, that the ordinances administered in Israel and Judah were held valid long after they were guilty of spiritual whoredom. True: Christ bare long with their adulteries before he divorced them; but he cast them off at last; their ordinances are not valid now. Romish ordinances may have been valid till the council of Trent—not since. An adulteress may still be a wife till she is di-

vorced-not afterwards.

As to God's requiring his people to come out of Babylon;—It is not for us to determine where He may have his hidden ones, nor in how pestilential a moral atmosphere a child of God may live; yet certain it is, that Popery is a system which wicked men are suffered

to embrace, that they may be damned! 2 Thes. ii. 12.

The foregoing observations make evident, that we have no need to send to the Alps to have our ordinances renewed. No link has been broken in the chain of ordination since 1571. When we find a pure Presbyterian church, that was never defiled with the abominations of Rome, sanctioning the Reformers, and acknowledging them as brethren in the faith and patience of Jesus, we need not concern ourselves much about the time when Popish ordinances ceased to be valid. They are not valid now, nor should they be so regarded.

PROTESTANS.

<sup>.</sup> Gilly's Introduction to the Life of Neff, p. 31.

#### THE CONVENTION OF REFORMED CHURCHES.

We feel but little interest in noticing this non-descript body, or its proceedings; partly, because we regard their doings as contemptible, and partly, because no true Covenanter is in danger of being influenced by so miserable an affair. A large majority of even Newlights, in their late Synod, refused to give the "Basis of union" adopted by the Convention, judicial sanction. Three years ago, we characterized this Body as "strangely constituted and anomalous," and its attempts at union as "calculated to unite in NAME all that can be induced to come into a coalition, however much they may differ in SENTIMENT." \* The re-application of these characteristics is more than justified by the history and doings of its late meeting. The grand effort evidently was, not to ascertain the truth and come to an agreement in embracing and definitely expressing it; but to find out vague terms in which to set forth propositions capable of as great a diversity of construction as there is of sentiment in the different and differing churches represented. In this they succeeded admirably! Dr. Black, a member, characterized a part of their "Basis"-that relating to Catholic communion—as "an agreement to shake hands on condition that every man should shake his own hand!" Drs, Mc-Master, Black, and Wylie, with others, in reasons of Protest against its reference, even without sanction, by their Synod to Presbyteries, speak of it as "a document remarkably deficient in Theological and Ecclesiastical character, not answering one of its leading proposed ends, in giving a more unexceptionable phrascology." One reason of dissent is, "Because of the indistinctness, if not contradiction, of its statements." Another commences thus, "Because, from the nonassertion, or indistinct statement of several principles of our system, The judgment of these men in this case, viewing all the circumstances, is worth much. They are leaders in the Synod with which the whole scheme originated-which invited the other bodies to meet with her in Convention - a Synod more anxious for the union, up to their last meeting, than any other represented—which in 1843, virtually decided that such alterations as have been made in the Confession of Faith, might, for the sake of union, be made; and in 1844, more expressly and almost unanimously, reiterated the decision-a Synod, whose members generally, with many of their people, since the time of its organization in 1833, seem not to have regarded any thing as a stumbling-block even, in the course of their declension, until their feet struck upon this "Basis of union." It is well, that in stumbling for the first time they have fallen backwards. these men, in the face of all consistency, regard the "Basis" as so indistinct and indefinite as to be thereby vitiated, it may indeed be so considered.

The Convention itself says, "The great difficulty has been to fix upon such a mode of expression, on certain points, as was best adapted to the united sentiment of the Convention." Aye, here was the

<sup>\*</sup> Reformed Presbyterian, Vol. VI. p. 136,

difficulty—here the effort—"to fix a mode of expression!" The palpably contradictory sentiments, known to be entertained by members of the Convention, on the great and vital doctrines of Messiah's Headship, Catholic communion, Covenanting, the descending Obligation of Covenants, Temporal mercies, &c., &c., could all be managed with comparative ease, on the plan of shaking hands on the con-

dition that every man should shake his own hand. Not so, however, did the Convention treat the great doctrines taught in those parts of the Confession of Faith which they dared to alter. Here they have shown themselves thorough repudiators, disowning and rejecting important portions of that venerable system of divine truth. They have, moreover, given their sanction, puny it is to be sure, to the foul charge of Erastianism, a thousand times made, and as often refuted, against the Confession. Yea, they have themselves laid the charge anew, and sitting in the double capacity of accuser and judge, have decided against the Confession, and in favor of its aspersors. It was no ordinary degree of presumption in about a dozen such men-some of them among the weak brethren in their own churches-to treat as unscriptural and Erastian, doctrines deduced from the word of God, under the Spirit's influence, by the enlightened, godly Assembly at Westminster-received by the Church of Scotland in her best and purest days-and embodied in the Testimony of the martyrs of Jesus. History will leave its beaten track. if it consign not to oblivion the names of such men, though it may darken its page with the record of their presumptuous doings. Their effrontery equals their presumption; for after altering, mutilating, and marring the symmetry of the Confession, they present, in their adopting act, the Westminster Confession of Faith as a part of their subordinate standards.

After endeavoring for seven years to effect a compromise, in accomplishing which "the great difficulty has been to fix upon a mode of expression," the Convention have succeeded in covering up, by the use of ambiguous phrases, the grand points on which diversity of sentiment and practice has existed among them. They have also succeeded in altering and expunging parts of the long established and scriptural Creed of the purest Presbyterian churches, and in subjoining to each chapter of their mutilated Confession a list of errors, which they have condemned. They have agreed to take the Form of Government in use in the Associate Reformed Church, the Westminster Directory for worship, and the Book of Discipline in use in the Associate Church; all with such "alterations, amendments, additions, modifications," as may be deemed necessary.

All the Synods represented, except the Newlight, have overtured the "Basis of union" to their respective Presbyteries. A minority of the Newlight Synod urged the same course. These facts favor the idea of a coalition by parts, at least, of the Associate, Associate Reformed, and Newlight bodies. Or rather, it seems probable, that parts of the Associate and Newlight bodies will merge into the Associate Reformed Church, which appears willing to change her name, for the sake of increasing her recruits. A highly respectable clergyman, in a letter recently received, says, "What a singular state of

things is exhibited by the late movements of the Synods represented in Convention! The Newlights, who were the first and keenest for union, are on the back track, with locomotive speed. The Seceders, who were at first as cold as January, are now glowing with the heat of July. And the Associate Reformed are just quietly waiting, till the others, wearying themselves with their mutual conflicts, settle down on their platform, as a kind of half-way house.

#### THE RONGE MOVEMENT IN GERMANY.

The schism which Ronge has produced in the Roman Catholic church in Germany seems to be on the increase. The latest accounts say, that after having organized several communities of German Catholics in the district of Konigsberg, he repaired to Dantzic, where every thing was prepared to give him a solemn reception. The inhabitants proceeded en masse to the sea port to receive him on his landing. A numerous band was present, and performed appropriate pieces of music. Two days afterwards, in presence of the principal authorities of the town, and an immense crowd, he performed divine service, and administered the sacrament. On a subsequent day, he preached in the open air to upwards of seven thousand persons. His service is said to be distinguished by its great simplicity. He held a council of his adherents, to whom he submitted questions relative to baptism, the marriage of priests, &c., all of which were adopted provisionally, until the Government shall have decided officially on the new church. All the Resolutions were determined by a majority of votes, the laity as well as the priests having a deliberative voice, and being equally called on to give their opinions on matters relating to religious worship. We give below the Confession of Faith adopted by Ronge and his followers. Such a Creed, spring: ing from such a source, in the land of Luther, descryes attention .-Already has it awakened the wrath of Rome. The thunders of the Vatican have rolled over the heads of Ronge, and his followers. He has been burnt in effigy, and his manifestos have been committed to the flames. Such bonfires often shed light on dark minds, that are impervious to reason. This was the effect of similar efforts in the days of Luther, and has been, to some extent, of the burning of Bibles by Popish priests in our own land.

Confession of Faith:—1. We throw off the allegiance of the Bish-

op of Rome and his whole establishment.

We maintain full liberty of conscience, and contemn every compulsion, falsehood, and hypocrisy.

3. The basis and the contents of the Christian belief are the Bible.

4. The free investigation and interpretation are not to be restrained by external authority.

5. As the essential contents of our faith, we lay down the following symbols :- "I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice and love. I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and death, has saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy universal Christian church, forgiveness of sin, and life everlasting. Amen."

6. We recognize only two sacraments as instituted by Christ, bap-

tism and the Lord's supper.

7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

8. The Lord's supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected.

9. We recognize marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the church, and consider, with regard to the conditions and restrictions applying to it, the laws of the state alone as binding.

10. We believe and confess that Christ is the only Mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest,

and all pilgrimages.

11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting.

12. We believe and confess that it is the first duty of the Christian

to manifest his faith by works of Christian love.

#### HORRIBLE ANTI-RENT MURDER.

A series of disturbances, and of lawless outbreakings, has been carried on for five or six years, in some of the counties of the State of New York, by a class of persons usually called Anti-Renters .-They are men who live on leased farms, belonging to large land proprietors, and who have refused to pay the annual amounts at which the farms were leased to them, or those from whom they hold titles. Efforts have recently been made to compel payment, in several instances, by process of law. Organized bands of men, some of them quite numerous, have conspired to resist these efforts and all others made for the purpose of requiring tenants, who refuse, to comply with the terms of their leases. Companies banded together under the name of Indians, and so disguised as to make recognition and detection difficult, have committed all kinds of outrage. The State authorities, actuated by a mistaken clemency, or by political considerations, have trifled with these lawless men, until the evil has become serious and alarming. The latest outbreaks have been in Delaware County, and have resulted in the murder of one of the County officers, the following particulars of which we extract from the Delaware Express of Aug. 8th. Truly the elements are at work, in all sections of the land, which bid fair to issue in anarchy, unless efficient remedies be seasonably applied. And yet, political demagogues, for the sake of popularity, connive at, or overlook the evils which threaten the peace and security of society, as well as the rights of indi-duals.

"The Sheriff a few days since endeavored to sell some property belonging to Moses Earle, of Andes, which he had levied upon by virtue of a warrant. Not being able to obtain bidders, (owing to the threats, &c., of the Anti-Renters,) he adjourned the sale until yesterday, when he proceeded to Earle's, accompanied by Deputy-Sheriff O. N. Steele, P. P. Wright, Esq. and Constable E. S. Edgerton .-Upon arriving on the ground, about 10 o'clock in the morning, there were several spectators there. The Sheriff endeavored to have the matter settled, without a sale, but Earle said he would not settle it. but would fight it at the hardest. In about half an hour Indians began to appear, armed with rifles; and at about half-past 12, they commenced marching out of the woods. There were about 150 .-The Indians formed a hollow square around the cattle, and placed a platoon at the bars, forbidding the citizens entering the field. Mr. Wright requested the Sheriff to drive the property into the road where the bidders were, or adjourn the sale. The Sheriff endeavored to get the property to the road, and while doing so, Mr. Wright forced a passage through the file of Indians into the lot, and was followed by Steele and Edgerton. The "chief" ordered the Indians to "shoot the horses." The cry was taken up by the Indians—
"shoot the horses"—"shoot him—shoot him." Edgerton spoke at the top of his voice, and commanded the peace, calling on all persons to assist him in preserving the peace. A volley was discharged by the Indians, and Edgerton's horse was shot in the breast. Immediately a second volley was fired, when Steele fell, mortally wounded .-His horse expired in a few minutes; Edgerton's was killed instantly. Steele was taken to the house, when it was found that three balls had taken effect, one in the chest, another in the bowels, and the third on the right arm. He survived till about 8 o'clock, being in excruciating agony all the time, when he expired. His wife and friends arrived a few moments before his death, in time to bid the last adieu on earth.

We have no heart to comment at present upon this inhuman murder. Our citizens feel deeply the sad affliction, by which one of their number, beloved and and respected by all, has been cut off in the prime of life, while faithfully performing his duty as a public officer. Our young friend has fallen a sacrifice to the spirit of rebellion and worse than heathenish barbarism that has been for some time spreading in our once peaceful country. But with his untimely death has sprung up a fire that will not be subdued till the last vestige of that system is obliterated. LAW and ORDER must and will prevail, be the cost what it may."

#### SUPPRESSION OF THE JESUITS IN FRANCE.

An order has been issued from the Vatican for the immediate departure of the Jesuits from the kingdom of France. Their alleged interference with the government of that country—a familiar custom of the Order-has for some years been the occasion of very considerable excitement against them; and rather than have a rupture with France on their account, the Pope has Jesuitically removed the chief cause of offence. Implicit obedience is the foundation principle of the Order. They have obeyed just as implicitly while remaining in France, and in producing the excitement, as they now obey in withdrawing from that particular field. And there can be no question that the Pope has other work for them of the same general character as that which they have already performed. Perhaps he designs to employ them in strengthening his various missions throughout the world. A part will probably be sent to the Sandwich and South Sea Islands, and wherever else Protestants have succeeded in founding among the heathen a Christian Church-and a part will be sent to this country. At any rate, he will find employment for them-and at that very work which formerly led to their successive expulsion from all the states of Europe, and finally to the suppression of the Order. And as the implicit obedience to which they are sworn includes obedience to all that the Pope directs—be it good or bad-we must have great confidence in the integrity and purity and wisdom of His "Holiness," if we give a welcome to this main prop of his throne!

The following is from a late French letter :

"The greatest topic of general interest during the last fortnight has been the question relative to the Jesuits. After the famous appeal of Thiers to the government to put the laws in force against the followers of Loyola, M. Rossi was sent to Rome with the mission of persuading the Pope to recall the Jesuits from France, and thereby save the government the pain and scandal of being compelled to expel them by the strong hand. In this mission M. Rossi has completely succeeded—the religious communities of the Jesuits being ordered to be broken up, the greater part of their body to quit the kingdom, their noviciates to be sold, and their houses and property (they are very rich) to be disposed of."

#### OBITUARY OF ANDREW ACHESON.

Died, on the 17th of January last, at his residence in the city of New York, Andrew Acheson, in the 65th year of his age. Mr. Acheson emigrated to this country early in life, coming over from Ireland in company with Rev. William Gibson, in the year 1797, being then 17 years of age. A few years after his arrival, he united himself to the Reformed Ptesbyterian Church in New York, then under the pastoral care of the Rev. Dr. Alex'r McLeod, recently ordained, and who then (1801) administered, for the first time, the Sacrament of the Lord's Supper to that congregation. In the beginning of the year 1805, he married Mary, daughter of Robert and Jane Beattie, of Coldenham, both long and favorably known in this part of the Reformed Presbyterian Church for their attachment to its principles, their devotion to its interests, their uniform life and

conversation, and the hospitality they extended to the ministers and members of the church. Mr. Acheson's life was passed in a humble and unostentatious sphere, steadfast in his profession, and regular and conscientious in his observance of the duties of religion, public and private. Towards the close of his life, which since his arrival in this country he had passed, with little exception, in the city of New York, he was afflicted with bodily infirmities which gradually disqualified him for any secular pursuits: for this change it is hoped he was happily prepared. Although the nature of his complaint, an affection of the nervous system, subjected him at times to deep depression, his mind became calmly fixed on the promises of God's gracious covenant, and after many vicissitudes of his disease, he quietly breathed his last, leaving to his mourning family the strong consolation that their loss was his great and unspeakable gain.

#### ITEMS OF INTELLIGENCE.

Conflagration at Smyrna. - The following details are taken from a

letter, dated Smyrna, July 9, 1845:

Smyrna is again in misery and ruin; a large and awful conflagration commenced on the evening of the 3d instant, continued violently for twelve or fifteen hours, and upwards of two days in burning embers and side fires. Even up to yesterday, here and there magazines and stone buildings were burning-some from being opened too soon, when the heated air burst into a flame. It began in the centre of the town, aided by a furious north wind, (which afterwards changed,) destroying every thing right and left, and for a circumference of at least a mile and a half. The English hospital was saved as by a miracle, and thereby preserved that part of the town. The Austrian hospital is burnt. Then, backwards, all the Armenian quarter except Purdie-street, is destroyed. The fire skirted the Jews' quarter, burning some 100 houses. The Dutch and Tuscan consulates were burnt; two or three large Kahns-that of the Grand Vizier, and Imaum Oglu Kahn, were destroyed. The Greek hospital, close to the Austrian hospital, was saved by great exertion. It had 300 invalids in it. Fourteen or fifteen large wine taverns and their depots, &c. are gone. At one time the fire so raged, that had not a change of wind taken place, it was thought all Smyrna must have been in ruins. A fire in this country is dreadful. Many thousands are compelled to live out in the open air in the gardens, fed by charity, as they must be for some time; and the first day or two after the fire no bread was to be had.

Ireland.—O'Connell is about to retire to Derrynane, where he proposes to occupy himself during the recess with details of various measures for carrying out his views. The state of Ireland is serious—not to say alarming. The chronic disease of the country—its poverty—is making itself superior to law. All O'Connell's influence, great as it is, cannot keep the people quiet. He cannot fill their mouths, pay their rents, or mitigate the amazing destitution, which, like a pall, covers the land.

Italy.—It would appear that the suppression of the Jesuits in France had caused considerable sensation in Italy. At Parma, where the Order was restored two years ago, some demonstration took place against them, and a number of persons were arrested. Disturbances had likewise occurred at Modena, and the lectures of the medical faculty had been suspended. Several carbiniers had been killed at the legation of Ravenua, in a collision with some young men of Cartel Bolognese.

The latest news is, that one hundred arrests have been made at Ravenna, of persons who engaged in a recent effort to shake off the Papal yoke. Of these, two have been guillotined, one condemned to hard labor for life, and nineteen have been sent to Rome to be tried by an ecclesiastical council; the rest were to be brought up in order.

Great Protestant Union.—The anti-Christian policy evinced by the British government in the endowment of Romanism, has revived in many minds in England the plan of an extensive union among Protestants. The anti-Maynooth committee recently passed the following resolution:

"That a sub-committee be appointed to make inquiries, and to open a correspondence with the three kingdoms, the Continent, and America, on the subject of the proposed great Protestant Union."

A correspondence has been commenced in England and Scotland, in order to obtain a preliminary meeting of the representatives of the evangelical Protestant churches, at which the matter may be freely and fully discussed. The basis and objects of the proposed union are exclusively doctrinal and spiritual—a union of Protestants for the recognition and promotion of their common principles, apart from the peculiar views of ecclesiastical polity, with which, in the various religious bodies, they may be associated.

The Pope's Encyclical Letter.—In the late encyclical letter of his holiness, the adherents of the Pope were warned against reading the History of the Reformation, written by Merle D'Aubigne. One consequence of this is, that a translation is being made into Italian, for the purpose of enlightening the inhabitants of the Italian states upon a subject so deeply interesting to every christian mind.

The Lakes Presbytery will meet at the house of James Robinson, Sandusky congregation, on the 2nd Wednesday of October, at 10 o'clock, A. M.

A Commission of the Lakes Presbytery will meet at the house of Charles Lemon, Bloomfield, Mich., on Tuesday, Sept. 30th, at 9 o'clock, A. M. The members of Commission, and parties, are hereby notified to attend at the above time and place. The members are, Rev. J. B. Johnston, Rev. R. Hutcheson, Messrs. A. Duguid, S. Blackwood, Jr., and John Russell. R. Hutcheson, Moderator.

The New York Presbytery will meet in the Sullivan st. church, New York, on the 1st Tuesday of October, at 7 o'clock, P. M.

The congregation of Beaver, &c., in the bounds of the Pittsburgh Presbytery, have made a call on Mr. J. W. Morton, who lately acceded to our communion from the Presbyterian Church, (Old School.)

. . . .

# REFORMED PRESBYTERIAN.

VOL. IX.

Остовек, 1845.

No. VIII.

## IMPORTANCE OF OUR DISTINCTIVE PRINCIPLES.

Against the distinctive standing of Reformed Presbyterians two objections are constantly urged by men of all classes and every char-The one, that their distinctive principles are of little importance-the other, that they act an inconsistent part, when they hold any privileges under the government of the country, or apply to it for protection or redress, and at the same time represent it as a wicked institution. The latter objection is very generally urged; even by some, who feel that there is not much force in it; but who employ it instead of argument against a Covenater who proves to be a troublesome opponent. The former objection is not so often expressed, but it is more generally believed, by those who express it, and by many who do not. It is frequently doled out in such small phrases as, "It is only about civil government;" "only about one regulation in regard to civil rule-whether nations should take the Divine law as their rule &c." These, and many such phrases are deceptive. When tried in religious matter they appear in their proper light. The Israelites differed with their neighbors about religion; but the difference respected only one small point!-whether the Lord were God only; or whether Baal and Ashtaroth might not be reckoned deities - one single point of difference; merely the object of worship. Protestants differ from the church of Rome: but it is merely whether the Lord Jesus, or the Pope, be the head of the Church on earth! Every one can see in these matters, that in the "one single point" are included many, very many "single points" in the details of religion-in Doctrine, Government and Worship. So in the case before us: there are a great many items contained in the "one point" of civil rule. Covenanters should be able to show, that this is not a matter to be thrown into a corner as unworthy of notice. Due examination of the subject will show that civil rule is by no means a small matter. Because,

1. It is an ordinance of God. Deut. xvi. 18, "Judges and officers shalt thou make in all thy gates &c." also Rom. xiii. 1-7. We are at a loss how to estimate the piety of some, otherwise apparent-

ly good men, who make light of this Divine ordinance; or rather wish us to make light of it; for to their own notions on the matter they hold tenaciously. Moreover, they say we expose ourselves to the divine wrath, for "they that resist shall receive to themselves damnation." Where is the consistency of such men, in speaking of a righteous civil government as a small matter, but of a wicked one as of vast importance. It only shows that men, speak as they will, cannot but attach importance to civil rule: and well they may, for,

2. It occupies a large portion of Divine revelation. The precepts contained in the law of Moses, the book of Proverbs, Ecclesiastes and the Epistles-the warnings and directions given by the Prophets to kings and princes—the narratives contained in the Historical, and the prophecies embodied in all the Prophetical, books of the Old Testament, and in the Apocalypse, with the promises and threatenings made to nations in almost all these books, show the truth of this position. Can it then be a small matter which occupies so much of the Book of God? Do not they who think or say it is, virtually charge the Holy Spirit with folly in giving to it so large a space in the books of scripture mentioned, and a place, though not so prominent, in every other book of the sacred volume. There are frequent references to it in the book of Job: it occurs often in the book of Psalms. In that eminently spiritual composition, the Song of Solomon, we read of the little foxes that spoil the vines. Now fox is a title given by Christ to a wicked civil ruler. Luke xIII. 32, "Go tell that fox &c." In the sacred records, civil rule is connected with doctrines apparently remote, at first sight, from its nature. Take one example of many. Jeremiah, setting forth the unity and majesty of God, Chap. x. 10, immediately adds, or rather includes in his illustration, "The nations shall not be able to abide his indignation." When it is so often connected with such doctrines, how presumptuous to regard it as a small matter! The church universal has not so regarded it, for,

3. It occupies a place in the Confessions of all the Reformed Churches. Whatever is found in the creed of a church is reckoned important by that body at least; but what we find in the creeds of all churches deserving the name, ought surely to be admitted as a matter of importance by all who regard the footsteps of the flock.

4. It concerns the welfare of all ranks of men. Life and death; liberty and slavery; wealth and poverty, are all affected by the good or evil management of civil affairs. "As a roaring lion and a ranging bear; so is a wicked ruler over the poor people. Wanteth understanding is also a great oppressor." The prince that wanteth understanding is also a great oppressor. Prov. xxviii, 15, 16. Let the history of two and a half millions of slaves in Egypt; let as many in the United States, and the countless numbers worn out with oppression in other countries answer the question, whether civil rule, that sets at nought the rights of God and man, is a small matter? Under pious kings in Judah, the people feared and served the Lord; under wicked rulers they went astray.

5. Systems of civil rule occupy the minds of many men. In Europe, Asia, Africa and America, these claim and receive a large share of attention. It has been so in all times past, and there is no appearance of a change in this respect. We submit to the judgment

and conscience of the objector, whether the moral character of civil systems which so greatly occupy the minds of so many depraved,

yet rational and immortal beings is a small matter.

6. It has a powerful influence in forming or changing the habits of the community. If this were disputed, it might be illustrated and proved at length, from the authority possessed by rulers—the respect paid to them—the almost involuntary disposition to imitate them, and their power to enforce what they desire. "The wicked walk on every side, when the vilest men are exalted." Ps. xii. S. "If a ruler hearken to lies, all his servants are wicked." Proverbs xxix. 12.

7. Those who would persuade us that civil government is a small matter, are themselves very anxious to have a share in it. An office must be had, if possible, be the Constitution good or bad; if not an office, a vote; if not a vote, they can at least talk politics and electioneer; or if they have not a capacity for even this, they can, at least, assist in raising a flag-pole for a favorite party, and reproach and curse "the Covenanters," for not helping them! It is astonishing how anxious some men are to be in the employment of the government, however low may be the service.\* This anxiety for civil station, and concern about public affairs, surely evince that importance is attached to them, especially when men, for the sake of them, will shut their eyes to the immoralities of the government, or admitting these immoralities, will, notwithstanding, support it as God's moral ordinance.

8. It has great power either to protect or persecute the church.—All history confirms this: present experience proves it: prophecy evinces it, and future events will establish it still more clearly to some. The blood of a Stephen, a Huss, and a Renwick will witness this till the end of time. Under righteous governments, properly administered, the saints have never been persecuted: under immor-

al ones they have been and will be.

9. It has been the occasion, nay, often in great measure the cause of dividing the church. All must acknowledge that this is not a small matter. Yet the best Reformed Churches have been separated from each other about civil rule for centuries, and continue separated, without a reasonable prospect of union till civil rule be rectified, or they agree to give up the support of that which is wrong. Till one of these events takes place, all efforts at union will end only in division.

10. Wicked systems of civil rule are the great supports of that great apostacy, the church of Rome—Mystical Babylon. Rev. xvii. 3—15. And righteous civil rule will be the means of overthrowing that Antichristian establishment. Rev. xvii. 16. Can that, which according to the word of God, has so much power for evil or good, be

a small matter?

11. Civil rule, as instituted by God, is his representative on earth. Ps. lxxxii. 1, 6. Rom. xiii. 1—7. It cannot then be a small matter

<sup>\*</sup>Once an individual took great pains to inform the writer, that he was building fence for the State of Pennsylvania; and really seemed to be elated with his employment. It was State business!

to set up a mere caricature of God, possessing none of his qualities, -preach and pray respecting it, and submit to it as a divine institution. "They have set up kings, but not by me: they have made princes, and I knew it not." Hos. viii. 4.

12. It concerns the national rebellion of eight hundred millions of the subjects of the King of kings at this day, and how many more may vet join in the conspiracy none can tell. Is the revolt of so many millions from their lawful Sovereign a small matter? Is it of little moment to me whether I engage in or encourage that which is so highly dishonorable to him whose kingdom ruleth over all? If these be small matters, what are the great matters about which we may

lawfully contend?

13. It crucified the Lord of glory. This argument is two-fold .-Wicked rulers were the agents. The people of the Jews could not accomplish their wicked and murderous design without the concurrence of Herod and Pilate. Pilate was determined to let him go. as one in whom he found no fault; yet he was overawed by others, and delivered him up to their will; yea, he, by his centurion and band of soldiers, took an active part in the business. The house of Herod had determined on the death of the Redeemer long before, and readily concurred in it now. Almost as soon as he was born he was persecuted by Herod the great, lest he should reign in Judea. charge alleged against him before Pilate was, that he was found perverting the nation, and forbidding to give tribute to Cesar, saying that he himself was Christ a king. Pilate questioned him accordingly. "Art thou the king of the Jews?" His answer in the affirmative seems not to have displeased Pilate, who was at enmity with Herod. Finding, however, that he belonged to Herod's jurisdiction. he sends Christ to him, who arraying him as a mock king, with his soldiers, mocks him and sends him again to Pilate. His crucifixion being still demanded by the people, Pilate asks, "Shall I crucify your king?" They plead that they have no king but Cesar-that whoever makes himself a king speaks against Cesar-and that if he let this man go, he is not Cesar's friend. Thus we have the accusation, the interrogatories, the pleadings, all about civil rule. And to finish the case, we have the inscription on the cross, holding forth that for which they put him to death-"This is Jesus the King of the Jews." Do Christians really consider the import of these things? Or do they believe that it accords with their professed love to Christ, to join in the fellowship of his murderers, by rejecting his rightful authority?

14. Our position, in relation to civil institutions, is the only one consistent with the acknowledgement which we, in common with all the Reformed Churches, make, - That the Priptures of the Old and New Testaments are the ONLY rule of faith and practice. Many of those who object to our position now admit this; for they say "your principles will do well enough in the Millennium," &c. Truth is the same now that it will be in that happy period. And our high aim ought to be to contribute our share in preparing the way for that glorious display of truth. Is it a small matter to hold the principles, and occupy the position of the Church universal in the Millennial reign of our Redeemer? The position which we occupy is the only one, according to which the Divine law can be either ad-

ministered or honored.

15. All nations have admitted the necessity of some kind of civil rule. But to say that there ever can be a necessity to set up and sustain institutions which dishonor God, contravene his law, and violate the rights of men, supposes that the claims of the Eternal may be dispensed with, which is impious. The full and faithful carrying out of our principles is the only thing that can satisfy the world in relation to social order. Men will always experience a lack in every thing that does not come up to the Divine institution; and God will withhold the blessing from all who do not seek it in the way of his own The numerous associations among men for remedyappointment. ing particular evils, show how generally men are conscious of the insufficiency of the present civil establishments; and the failure of these associations, in most cases, to obtain the desired end, will soon, we trust, satisfy men, that nothing will promote or secure human happiness-remedy or prevent evils, so well as the pure ordinances of God, purely administered.

16. These matters will not be accounted small in the day of Judgment. Then matters and men will appear in their true character and proper light. It will not then be reckoned a small matter that a man has prayed for "able men, men of truth, fearers of God, and haters of covetousness," to be rulers over the people—and on the same day actually vote into the most important offices, men of directly opposite character! Nor will it then be reckoned a small matter that men have preached, prayed, or taken an oath, in support of systems that are in rebellion against the Most High God—systems which disregard the plainest dictates of his Word—which he has declared he will overthrow, and which all good men ought to pray him to destroy. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. "But the Lord is the true God, he is the living God, and King of eternity: at his wrath the earth shall tremble, and the nations shall not be able to abide his indigna-

tion." Jer. x, 10.

After all that can be said on this subject, however, let it be borne in mind, that the *holy life* of a Covenanter does more to convince the world of the importance of bis principles, than all the arguments he can employ.

# OBLIGATION TO THE EXERCISE OF PECUNIARY LIBERALITY IN THE CAUSE OF RELIGION.

On this important, but little-considered subject, we give the following extracts from an able article in the Prebyterian Review, October, 1844:

"Men like to be told that the whole subject of giving is a subject of choice and privilege. Even though not reluctant to part with their substance, they have an idea that we should pay court to their

liberality, and are rather uneasy if you place them under the lock and key of positive command. To leave the matter in this position, however, would be most dangerous and unsatisfactory. Nay, worse; it would be leaving it where God's word has not left it. Under the gospel, it is true, we are more conversant with principles than statutes—with motives rather than laws, and we may not find all that is requisite for our guidance on the points we are now canvassing, without looking back to former constitutions under which man has been placed. But, assuredly, when we would gather God's mind, and our duty in these respects, from whatever quarter the light may issue, we will not be without the most explicit direction from holy writ.

Under Moses we find that one-tenth of the income of a pious Israelite was claimed by God for the support of his worship and the relief of the poor. And this precedent might of itself have gone far to indicate what would be expected from those who live under a dispensation which in nothing is more distinguished from that of Moses, than in its generosity and love. But long prior to Moses, we are assured that Jacob dedicated to God the tenth of all he should acquire in Mesopotamia; and this showed the law of sacred tribute written on his heart, as certainly as did the reproach or approval of his conscience prove the law of holiness to be engraven upon the heart of every Gentile. It is, however, still more serviceable to the point in hand, to read that 'Abraham gave a tenth of all to the king of Salem,' that he 'paid tithes to Mechisedec.' Brief as these statements are, they are pregnant with all that is essential to the great duty of Christian liberality, and if understood by us aright, will disclose the main

principles that bear upon the subject.

A very general idea is, that it was to Melchisidec as a priest, that the holy patriarch rendered the homage of this tribute, and were this so, we could deduce but little from his example. The truth, however, is, that in the mysterious Prince of Salem, Abraham recognized the type and representative of Christ, and to him, only as thus interpreted, did he bring his offering. Tithes then are not the right of priesthood in any case. But as they are certainly the claim and right of Christ, they must continue, so long as he abides 'the same yesterday, to-day, and forever.' The tribute was not paid, it is true, when Christ was on earth. But for our sakes he still retains his claim, and exacts the tribute which is his own, that without miracle, and by means only, he may uphold his church on earth. The principle, accordingly, to which we are thus conducted, can amount in no view, to less than this, that Jesus Christ claims a definite portion of all that his disciples may possess, and has enjoined it to be paid for the maintenance of the interests created by his priesthood. We may have some difficulty in adjusting the exact proportion that is demanded. But here is a simple truth which all may understand-an authoritative principle that none dare annul. there is something in the hands of every man, which belongs to Christ, and which is Christ's alone. The sum bears no particular sign. Still it is not our own, but Christ's - and Christ's in so high a sense, that it would not be more unrighteous, were we to seize the seventh of our time from God, and use it for our own purposes, than it is to detain in our own hands that item of our substance which as proprietor Christ challenges as his, and the destination of which he has fixed as priest. Had the Son of God pleased, he might have made this world a tenth less than it is, or he might have bestowed on its inhabitants a tenth less than they have, that is, he might have arrested our wages in the master's hands. He might have paid himself in full ere he gave us anything at all. But wishing to treat us generously, to deal with us not as ignoble slaves, but as chosen friends, he entrusted us with the entire sum, out of which we were both to provide for ourselves, and satisfy his demands, mercly adding, that he expected we would afford him not less than a tenth of all.

For the most part, we look upon the tribute now insisted for, as an exploded theory—an obsolete misapprehension—an abandoned claim-a priestly artifice. And no doubt it has been too often levied in a manner most apt to gain it the appearance of anything else than an institution of Christ, and an obligation of the Christian. The truth is, it was Satan's policy to frustrate and degrade an expedient which if rendered duly efficient, would have been a most formidable engine for the overthrow of his kingdom; with the utmost strenuousness he labored to effect this result, and not without success .-Let us, however, divest the arrangement of all earthly mixture-let us resolve it into its original principle--let us contemplate its magnificent design, as well as its holy origin, and instead of deeming it an obnoxious system, we shall view it as a scheme of infinite wisdom -we shall recognize in it not an instrument of tyranny, but a rule of sacred duty-not the aggrandizement of the ambitious, but the salvation of men. It is the divine contrivance for transmitting the knowledge of the truth from age to age, and evangelizing the world. it we do homage to Christ-giving back a little of what he has given us, to him to whom we owe even ourselves; yet beyond all such personal results, thereby providing for the support and increase of those who will unfold the mysteries of the gospel, and dispense the treasures of grace. Unquestionably, were the number of Christ's servants limited, whilst the number of those who gave them even a tenth of all was ever enlarging, the effects of such a law would be mischievous in the extreme. But what we call special notice to, is, that the system of which we speak is for providing a constant succession, and an indefinite number of those who shall proclaim the Saviour's character and work. And in this way it follows most happily, that whilst by the expedient Christ has authorized, provision is made for bringing in sinners unto God; every sinner thus brought in is placed under the government of a principle which will lead him to supply new facilities and resources to the church for multiplying her heralds, and redoubling her exertions, and augmenting the 'nations of the saved.'

The argument which is most likely to be offered in opposition to these views, is, that the dissolution of the Mosaic ritual brought the law, of which we have been speaking, to a full end. But when the Mosaic ritual passed away, that only which was Mosaic ritual passed away. The arrangement, however, on which we have taken up our

position, dates not its beginning at Moses, neither draws its existence from the Levitical code. 'It is not of Moses, but of the fathers.'-Centuries before the law had been enacted, was this system established; and even as the Sabbath, which the law did not create, but merely adopt, survived the polity into which for a season it was incorporated, so must this system be regarded as superior to every change that may have been effected upon the law. Nay, it is an arrangement which, standing as it it does, related to the priesthood of Christ, and created on behalf of it, must run coeval with the necessities of the elect, and whilst this dispensation lasts, must remain, overlooked, and disrelished, and violated, and maligned though it be. -The case is perhaps stronger than this represents it. For, in the first place, that description of tribute which Abraham paid, was afterwards constituted an element of that economy, all'whose usages and laws were at once framed by God, and typical of Christ. let it be observed, this law which the patriarch felt not at liberty to disobey, and which was embodied in the Mosaic code, our Saviour neither discountenanced nor abrogated, when he marked all those institutions of Judaism which were eventually to cease. And finally, it is clear that the principles for which we contend, received the sanction of the apostles. So long as Jesus was undergoing his poverty, he challenged no good thing to himself. But no sooner is he done with poverty, and anew 'enthroned upon the riches of the universe.' than he instructs his servants to re-enact the law, under which we desire the church still to consider herself-to publish that claim of his own blessed priesthood on which we insist, for with undeviable reference to the practice now under discussion, as it existed in the Jewish economy, Paul warmly demands, 'do ye not know that they who minister about holy things, live of the things of the temple-and they which wait at the altar are partakers with the altar? Even so (hath the Lord ordained that) they who preach the gospel should live by the gospel.' So far is the great apostle from imagining that all the previously existing laws for the support of the Redeemer's cause are abrogated under the gospel, that he even waxes indignant with those who have yielded to so crude a fancy, and with authority announces that as in all former ages, so still, and to the end, Christ has ordained and consecrated a revenue in the hands of those who bear his name. for the maintenance and multiplication of his servants in the ministry. Every one who has really felt the power of grace quickening his soul, must often have been prompted to put the question not only What wilt thou have me to do? but, Lord, What wilt thou have me to give? But on the principle upon which we have been dwelling, the minimum of their contribution is fixed, and they know the mark below which they are not permitted to sink. More than 'a tenth of all,' they will often be inclined and compelled to render, when their worldly goods abound, or when they have experienced unusual mercies, or when the Spirit has largely opened their hearts. Still it is comfortable to scrupulous souls, and a great means of saving them from entanglement, to know what is peremptorily exacted of them, and in default of which we cannot imagine ourselves the Lord's disciples. It is a principle not of quantity, but of proportion; every one

can comply with it just as well as another, and equally enjoy its blessings. Had the law required the same amount of all, ere all could be said to have contributed equally, then poverty and discipleship would have been incompatible—or at least, the indigent Christian would not have been a Christian of the same height, and privilege, and reward, as the opulent. But when Christ fixed a scale which shifts with the circumstances of individuals, and yet proclaims that if the scale be regarded, he asks not what may be the absolute sum, he at once laid au equal burden, and conferred equal privileges upon all his people—nay, by the standard of contribution which he has appointed, it is secured that though my resources may greatly fluctuate, yet my

offering on his altar is always the same.

Gathering up the sum of these preceding remarks, we shall easily see what the law is that should govern the church of Christ in its liberality; and a most commanding position do we acquire from which to reason with the people as to their past deficiency and present duty in this respect. 1st. Christ Jesus, as the only priest of his church, demands not homage merely, but also tribute from all who acknowledge him in this relation. 2nd. As the claim flows from the sacerdotal character of the Redeemer, it must run coeval with it under our economy, and cannot be dismissed or modified as we may please. 3rd. If the right be inalienable, its design is most gracious, for the destination of all that is yielded in obedience to it, is not almsgiving, or the support of any class, rich or poor, but the furtherance of every thing connected with the blood-shedding of Jesus, and his universal reign as a priest upon his throne. 4th. The amount of what each believer owes to the Saviour is not left optional—but there must be a fixed proportion in every case between a man's income and his religious offerings, and that proportion cannot be violated 5th. And who can impeach the equity of this arrangewithout sin. ment? for what Christ exacts he bestowed, and had he not made such a demand, he needed not to have conferred the same amount of resources that any man possesses, even by the difference of all he We assert then, that just as God has specified the quantity of time, even a seventh, which we are to render him out of the total he confers, so has he stated and fixed the minimum of substance, even a tenth, which we are to lodge yearly in his treasury, for the promulgation of his truth in the world.

Let it go through the church then, and be pressed authoritatively, that to give in support of Christ's cause at home and abroad, is not a matter of choice and favor, but a point of obligation which it would be a shame for a man to deny. Too many even still consider that it is optional with them to appropriate a portion of their means in the way we speak of. Most give at random, as they brush the dust from off their clothes. They never calculate their resources, they never determine beforehand what is either their ability or obligation. The consequence is that few give wisely, uniformly, and cheerfully, even when they do give. So long as we are guided by caprice in what we pay into Christ's treasury, it will happen for the most part that we defraud him of his rights. But let us adopt the system of a fixed amount, and we will no longer be harsh to those who craye our lib-

erality. We will not be so much as we now are, upon the alert to evade an appeal. We shall not suffer as we often do, the reproach of our own hearts for a niggard or reluctant contribution—but from our calculated and consecrated treasure, we will allot to every cause the support it seems to merit, and all with a heartiness and promptitude, not more sweet to ourselves, than to Him who loves a cheerful giver."

## TRUST IN GOD.

No exercise of the pious heart is more frequently mentioned in Scripture, than trust, or confidence in God. This state of mind is undoubtedly highly pleasing to God, and it is most appropriate to the helpless, dependent condition of the creature. It is, indeed, no other than the highest exercise of that precious faith which is indissolubly connected with salvation. Trust in another, where it has any solid foundation, not only supposes a general good will in the person on whom we rely, but some explicit declaration or promise, that he will do what we need and desire. Trust in God, therefore. is founded on the promises of God. In these He not only manifests his loving kindness, but condescends to pledge his faithfulness-to bind himself, as it were, to the creature, as one man binds himself And what is more wonderful still, to his promise he to another. adds his oath, that by two immutable things they might have strong consolation who have fled for refuge to the hope set before them in the gospel. This exercise is often represented in Scripture, by the figure of taking refuge in God, or under the outstretched wings of his mercy. In this world, the believer is surrounded with difficulties from which he cannot extricate himself, and with dangers from which there is no other escape but by taking refuge in God; and, certainly, no other metaphor more suitably expresses that act of the soul by which, under a conviction of its own sin and misery, it lays hold of the free offer of life made in the Gospel. Therefore we read. (Deut. xxxiii. 27.) "The eternal God is thy refuge, and underneath are the everlasting arms." And I need not inform the careful reader of the Psalms, how often this figure is used. "God is our refuge and strength, a very present help in trouble." "God is a refuge for us." A refuge in times of trouble-a refuge for the poor and needy -a refuge in the day of affliction. "In the shadow of thy wings will I make my refuge, until these calamities be overpast."

In drawing nigh to God, nothing is more essential to an acceptable approach, than confidence in Him. He that cometh unto God, must not only believe that He is, but also that "He is the rewarder of those who diligently seek Him." Many of our devotional acts are nothing else but the exercise of trust in the promises of God. Every soul who approaches near to God comes under a deep sense of his own emptiness and unworthiness, and the motive which impels us to seek God is the confidence that what we are conscious we do not possess in ourselves, may be found in Him. In communion with

God, the outgoings of the soul toward Him, are very much in acts of trust. And in proportion as our confidence is strong, is our worship acceptable to the Most High. Therefore, many blessings are pronounced on that person, however lowly and afflicted, who trusteth in the Lord. And all the revelations which He makes of Himself in his word, are calculated to invite and win our confidence.—And the more dark the prospect to human view, and the greater the difficulties and daugers which environ the child of God, the more pleasing to Him is his unshaken confidence in the faithfulness of a

covenant-keeping God.

We find the most eminent saints, both of the Old and New Dispensations, constantly expressing their trust in God. There is something truly remarkable in Job's confidence-"Though He slay me, yet will I trust in Him." And if we should cite all the passages of the Psalms, in which David expresses his confidence in God, it would be necessary to fill many pages. "The Lord is my Shepherd, I shall not want. O my God, I trust in thec. O Lord, my God, in thee do I put my trust. The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?" "Truly my soul waiteth upon God; from Him cometh my salvation. He only is my rock, and my salvation. He is my defence; I shall not be greatly moved." "In God is my salvation and my glory. The rock of my strength. My refuge is in Trust Him, at all times, ye people." "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever." Many distressed souls are seeking for rest, and many ways have been devised to procure peace to laboring consciences, and to unsatisfied souls; but there is only one way of peace, and that is, TRUST IN GOD. By this single act, the soul long agitated and perturbed, is brought to a state of repose, and that maugre the most unfavorable external circomstances and prospects. That expression of joyful confidence, by the prophet Habakkuk is beautiful and animating; "Although the fig-tree shall not blossom, nor fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." And Paul does not fall behind any in the strength of his confidence in the Lord Jesus Christ: "I am persuaded," says he, "that He is able to keep that which I have committed unto him, until that day." "For I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." And again, "For I am now ready to be offered up, and the time of my departure is at hand. I have fought a 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 unto all them also that love his appearing."

Many praying people are sensible that there is some great defect in their devotional exercises; but they are often at a loss in what particular point the deficiency exists. It will be commonly found, on careful examination, that the root of the evil is distrust of God's goodness or faithfulness. This is a great sin, though its evil is not fully apprehended by many. Serious minds are very apt to entangle themselves in a snarl in regard to this point. They allege, that if they knew they had an interest in the promises of God, then they could exercise confidence: but they are afraid they have no right to claim the promised blessings; for if they do this without really having an interest in them, they will be found guilty of presumption .-But they forget, that God's appointed method of getting an interest in the promises, is by trusting in them. Even if the moment before they had no part in them; yet as soon as they begin to trust for salvation in the promises of God, they have eternal life. God gives to every one who hears the gospel a right to put in his claims for all its blessings. The gospel offer warrants every one to receive what is offered. If some rich man should offer an inheritance to a poor child, would it be reasonable or ungrateful to say, 'It is not mine?' Let him take it when it is his. Just so in regard to the gospel. Our Lord more frequently rebukes his disciples for the want of confidence in Him, than for any other fault. "O ye of little faith, wherefore should ye doubt?" "Why are ye so fearful?" And when before leaving them, he would lay a solid foundation for their comfort, his exhortation to them is, to believe in God, to believe in Him. We cannot honor the Saviour more than by placing implicit confidence in Him, at all times, and for every thing. We may trust in Him for guidance in the path of duty, for strength to perform whatever he reguires of us; for the forgiveness of all our sins, for comfort in the dark day of adversity, and for support even in death. We may trust all our concerns, temporal as well as spiritual, in the hands of a faithful God; and may rest assured, that He will cause all things to work together for our good. He will give grace and glory, and no good thing will he withhold from them that walk uprightly. And as he undertakes to provide for our wants, He would have us to be without corroding solicitude. The exhortation therefore is, "Be careful for nothing." "Take no thought for to-morrow." That is, Be not anxious about future events. Leave them to the direction of divine Providence. "Cast your care upon Him, for He careth for you."

Let us come boldly to a throne of grace, that we may obtain merey and find grace to help in time of need. Let us not only believe in the truth of the promises, but plead them earnestly at the mercy-seat. Our heavenly Father loves to be importuned, and to be put in remembrance of what he has promised. And by a strong exercise of faith, we may, like Jacob, prevail.

DR. ALEXANDER.

## NOTICES OF THE COVENANTERS.

Mr. John Welsh was the son of Josias Welsh, minister of Temple-patrick, in Ireland, who was designated "The Cock of the North," and grandson to the celebrated John Welsh of Ayr. He was, consequently great-grandson of the illustrious Reformer John Knox: and he seems to have inherited from this line of truly noble ancestry, the piety, the zeal, and the indomitable fortitude which distinguished them. He was settled in the parish of Irongray, and was ejected from his charge, in 1662. But though compelled to leave the scene of his pastoral labors, Mr. Welsh did not remain idle; he was constantly engaged in preaching at field meetings, and frequently, notwithstanding all the edicts passed against him, returned and preached sometimes once a week, in his old parish, and baptized all the children. Nothing is more remarkable than the escapes which this faithful and undaunted minister met with on these occasions .-He was present at the insurrections at Pentland, Drumclog, and Bothwell Bridge; and there as well as elsewhere he took an active but unsuccessful part in endeavoring to allay the animosities regarding the indulgence, and counselling the younger and more violent leaders to adopt moderate measures. "He was," says Kirkton, "a godly, meek, humble man, and a good popular preacher; but the boldest undertaker (adventurer,) that ever I knew a minister in Christ's Church, old or late; for notwithstanding all the threatenings of the State, the great price of £500 set upon his head; the spite of bishops, the diligence of all blood-hounds, he maintained his difficult task of preaching upon the mountains of Scotland many times to many thousands for nearly twenty years, and yet was kept always out of his enemies' hands. It is well known that bloody Claverhouse, upon intelligence that he was lurking in some secret place, would ride forty miles in a winter's night, yet when he came to the place he always missed his prey. I have known Mr. Welsh to ride three days and two nights without sleep, and preach upon a mountain at midnight on one of the nights. He had for sometime a dwellinghouse near Tweedside, and sometimes when the Tweed was strongly frozen, he preached in the middle of the river, that either he might shun the offence of both nations, or that two kingdoms might dispute his crime." After all his dangers he died peaceably in his bed in London, on the 9th January, 1681.

The intrepidity and self-possession of this worthy minister, to which, no doubt under Providence, he owed many of his escapes are illustrated by the following anecdote: -On one occasion, being pursued with unrelenting rigor, he was quite at a loss where to flee; but depending upon Scotch hospitality, he called at the house of a gentleman of known hostility to field preachers in general, (and to himself in particular,) though he had never seen Mr. Welsh before. He was kindly received. In the course of conversation, Welsh, was mentioned and the difficulty of getting hold of him. "I am sent," said Welsh, "to apprehend rebels: I know where he is to preach tomorrow, and will give you the rebel by the hand." The gentleman. overjoyed by the news agreed to accompany his informant next morn-When they arrived, the congregation made way for the minister and his host. He desired the gentleman to sit down on the chair. at which to his utter astonishment, his guest of the previous night stood and preached. During the sermon the gentleman seemed much affected; and at the close, when Mr. Welsh, according to his promise, gave him his hand, he said: "You said you were sent to apprehend rebels, and I, a rebellious sinner, have been apprehended this day."

As a specimen of the manner in which the loyal and peaceable Presbyterians who suffered at this period vindicated themselves, we might refer to the case of Mr. Archibald Riddle, brother to the Laird of Riddle, who was charged in 1680, with preaching at conventicles. Mr. Riddle denied that he had been preaching in the fields, but allowed that he had done so in private houses, while the people stood without doors. Preaching even in private houses, without the consent of the incumbent of the parish, was now accounted high treason, as well as preaching in the fields. "Will you be content," said the Lord Advocate, "to engage not to preach in the fields after this?" "My Lord, excuse me," said Riddle, "for I dare not come under any such an engagement." ".This is strange," observed the Advocate, "that Mr. Riddle, who has had so much respect to authority as not to preach in the fields since the indemnity, will not, out of the same respect, be content to engage to behave hereafter as he has behaved heretofore." "My Lord Advocate, I can answer somewhat for the time past, but not for the time to come; I have not, since the indemnity, judged myself under a necessity to preach out of a house; but I know not but He who has called me so to preach, may, before I go out of the world, call me to preach upon tops of mountains, vea, upon the sea; and I dare not come under any engagement to disobey his calls." "If I were of Mr. Riddle's principles," said the Advocate, "and did judge in my conscience that the laws of the land were contrary to the laws of God, and that I could not conform to them, I would judge it my duty togo out of the nation and live elsewhere, rather than disturb the peace of the land by acting contrary to its laws." "My Lord," replied Mr. Riddle, "if I do any thing contrary to the laws, I am liable to the punishment due by the law.' "That is not sufficient," said the Advocate; " a subject that regards the public good of the land, should, for the peace and welfare thereof, either conform to the law, or go out of the land." The reply of Mr. Riddle to this reasoning, which has been the convenient logic of persecuting governments at all times, is worthy of notice. "My Lord, I doubt that argument would militate against Christ and his apostles as much as against-us; for they both preached and acted otherwise, against the laws of the land; and not only did not judge it their duty to go out of the land, but the apostles on the contrary, reasoned with the rulers: "Whether it be better to obey God rather than man, judge ye." "Will you promise not to preach in the open fields?" cried the judge from the bench. "My Lord, I am willing to undergo what sufferings your Lordship will be pleased to inflict on me, rather than come under such an engagement."

The other case to which we here advert is that of Alexander Hume, of Hume, in 1632. This worthy gentleman, whose only real offence consisted in his having attended conventicles, was accused without any proof, of having had intercourse with some of the rebels: and it was part of the cruel mockery of justice then practised, to insert as a preamble in every indictment against the Presbyterians, all the insurrections that had taken place, with the murder of Archbishop

Sharp, though they had nothing more to do with these acts than the judges who sat on the bench before them-a practice resembling that of the bloody inquisitors of Spain, who clothed the victims whom they condemned to the fire of heresy with cloaks, on which hideous likenesses of monsters and devils were painted, to inflame the bigotry and quench the sympathy of the spectators. It is said that the remission of Mr. Hume's sentence came down from London several days before his execution, but was kept by the Earl of Perth, a bigoted Papist and persecutor; and when his lady, Isabel Hume. fell on her knees before Lady Perth to entreat for her husband's life. urging that she had five small children, she was repulsed in the most insulting manner, and in terms which cannot here be repeated. On the scaffold, this pious and excellent sufferer vindicated his character from the aspersion of those who had thirsted for his blood. "The world represents me as seditious and disloyal," he said, "but God is my witness, and my own conscience, of my innocence in this matter. I am loyal, and did ever judge obedience unto lawful authority my duty, and the duty of all Christians. I was never against the king's just power and greatness; but all a Christian doth must be of faith, for what clasheth with the command of God cannot be our duty; and I wish the Lord may help the king to do his duty to the people, and the people to do their duty to the king." He then said: "My conscience bears me witness, I ever studied the good of my country. I hope I shall be no loser that I have gone so young a man off the stage of this world, seeing that I am to make so blessed an exchange as to receive eternal life, the crown of glory. I bless His name He made me willing to take share with his persecuted people, for I hope I shall also share with them in their consolations .-Farewell all earthly enjoyments; farewell my dear wife and children -dear, indeed, unto me, though not so dear as Christ, for whom I now suffer the loss of all things; I leave them on the tender mercies of Christ. And now, O Father, into thy hand I commend my spirit; Lord Jesus receive my soul!" When the rope was put about his neck, he concluded by singing the last verse of the 17th Psalm.

> "But as for me, I thine own face In righteousness will see; And with thy likeness, when I wake, I satisfied shall be."

These instances are sufficient attestations of the fact, that there were many among the Presbyterians who suffered at this period unimpeachable in their loyalty, and whose only crime, even in the judgment of their accusers, was, that they would not, and could not, comply with the dictates of human authority when these conflicted with the Divine. And they show the falsehood of the pretence set up by the persecutors, that none were condemned during this period for their religion, but simply for sedition and rebellion. It is certain that there were some who went the length of disowning Charles and his minions, and did not scruple to do so in the face of their persecutors; but the examples we have given (and many more might be added) are sufficient to prove that, even in the case of those who went

this length, it was not simply because they refused allegiance to the tyrant that they were condemned to die, but that they would have suffered with equal certainty, though they had professed the utmost loyalty, provided they qualified that profession by declaring that they

could not obey him in matters of religion.

At the head of those who set the authority of the government at defiance, and disowned all allegiance to the civil rulers, stood Richard Cameron. He was originally of the Episcopal persuasion, but having been led to hear the gospel preached in the fields, he forsook the curates, and took license from the outed ministers, He entered on his labors with all the ardor of a new convert, who, tracing his first serious impressions to field preaching, could not bring himself to think with patience of those who availed themselves of the Indulgence.-Finding that he could not help preaching against it, though he had come under a promise to refrain from it, he retired for a time to Holland, but returned after the stipulated period, in 1680, burning with a desire to disburden his conscience. His sermons were filled with predictions of the fall of the Stuarts, and the sufferings of Scotland which would precede it. But his course was brief; for in July of that same year, Bruce of Earlshall, a violent persecutor, came upon him and his followers with a troop of dragoons, at a meeting held in a desert place called Airsmoss. On seeing the enemy approach, and no way of escape, the people gathered around their minister, when he offered up a short prayer, repeating thrice the memorable words. -" Lord, spare the green and take the ripe!" He then turned to his brother Michael, saying, "Come, let us fight it to the last; for this is the day that I have longed for, the death that I have prayed for-to die fighting against our Lord's enemies; and this is the day we will get the crown." And there, accordingly, he died, fighting manfully back to back with his brother. The enemy, foiled in their object, which was to bring him to an ignominious end, wreaked their vengeance on the inanimate body of the hero. They cut off his head and hands, and carried them to his father, who was then confined in the Tolbooth of Edinburgh, tauntingly inquiring if he knew to whom they belonged. "I know them, I know them," said the poor old man; "they are my son's, my dear son's. Good is the will of the Lord, who cannot wrong me nor mine." They were then fixed upon one of the ports of the city, the hands close to the head, with the fingers upwards, as if in the posture of prayer. "There," said Sir Robert Murray, "there's the head and hands of a man who lived praying and preaching, and died praying and fighting."

In the same skirmish at which Cameron fell, David Hackston, of Rathillet, was taken prisoner. Having been one of those present, though not active, at the death of Archbishop Sharp, a large reward was offered for his apprehension; and having fallen into the hands of his enemies, they determined to pour upon him all the vials of their wrath and revenge. Upon his trial, he boldly refused to own that the bishop's death was murder; and he was the first of those who, at the bar, openly declined the king's authority, as a usurper of the prerogatives of Jesus Christ. Being brought to the scaffold, first his right hand was struck off, and then his left; he was then drawn by

a pulley to the top of the gallows, and suffered to fall with all his weight three times; while yet alive his heart was torn out of his body, and then—but we refrain from adding more. Even at this distance of time, the flesh creeps, and the blood runs cold, at the bare recital of the cruelties perpetrated, under the sacred name of Justice, on this unbappy gentleman.—Mr Crie.

## OBITUARY OF THE REV. JOHN FISHER.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men," is a prayer which should be offered by the faithful as often as they learn of a good man's death. It should be presented by the Church when they who have been useful are called from their spheres of labor on earth, leaving vacant the places which they severally occupied. The righteous are the salt of the earth-the light of the world. In the death of each one of them a portion of the preservative substance is, as it were, withdrawn-a luminary, that shed its light around, becomes extinguished. Proportioned to an individual's usefulness will be the loss sustained when he is taken away, and in this light should we regard the death of one whom God has honored by making him an instrument of good. In the removal of an able and faithful minister of religion, whose ministrations in divine things have been owned and blessed by the Church's Head, Zion is visited with chastisement, while the particular portion favored with his pastoral labors is especially afflicted, and called to suffer privation. More remarkably is this the case when the harvest

is great and the laborers few.

God, in his inscrutable, but all wise Providence, has recently given a painful exemplification of these general truths in the lamented death of one of his faithful public servants, the Rev. JOHN FISHER, late pastor of the Reformed Presbyterian congregation of York, N.Y. Nearly two years before his decease, that subtle and dangerous form of disease, termed Bronchitis, began to develope itself. By its progress he was rendered unable, for a time, to attend to his public ministrations. The disease in measure abating, he was enabled to resume, and continue them until early in May last, when he was taken suddenly with hemorrhage from the lungs, under frequent returns of which he was gradually prostrated beyond recovery. The nature of his disease prevented him from conversing much during his last illness; but his mind was calm, and it may be said he was instant in meditation and prayer. He expressed his confidence in God and his hope of salvation through the righteousness of Jesus Christ -exemplified the grace of patience in all his affliction, and manifested submission to his Heavenly Father's will in drinking the cup given to him. The evidence was ample, that while for him "to live was Christ, to die was gain." "Mark the perfect, and behold the upright; for the end of that man is peace." In this was furnished the consolation which mitigates the severity and bitterness of the bereavement with which surviving relatives and friends have been visited. May the reader be influenced by the example to live the life

of the righteous, and anticipate blessedness in death.

Mr. Fisher was born near Ballylane, in the County of Armagh, Ireland, in the year 1797. He was in infancy dedicated to God in baptism by his parents, who were both members of the Reformed Presbyterian Church. Early in life he gave evidence of being impressed with a sense of his baptismal engagements, and in the 18th year of his age solemnly renewed and ratified them personally by a public profession. In June, 1820, he emigrated to the United States, and connected himself with the Reformed Presbyterian congregation of Coldenham, in Orange County, N. Y. Having devoted himself to God in the work of the ministry, he prepared himself, by a course of classical and scientific studies, for entering the Theological Seminary of the Reformed Presbyterian Church, into which, according to its Constitution, no student could be admitted, "unless he had previously graduated in some college or university," or was, "upon examination, found to possess literary qualifications equivalent to those which usually entitle a student of college to the first degree in the arts."\* With the same diligence which had been exemplified in his literary studies, he completed the course prescribed for Theological students in the Seminary, and was licensed by the Presbytery, under whose care he was, to preach the everlasting Gospel. While a probationer, he visited the few remanent families of Covenanters in South Carolina, where, as in other parts of the Church which he visited, his labors were highly acceptable and refreshing. A call having been made upon him by the congregation of York, N. Y., which he accepted, he was ordained to the ministry and installed into the pastoral charge of said congregation on the 21st July, 1831. It soon became evident, and the evidence increased in strength and clearness to the last, that the Lord of the vineyard had designated this part of it as the place of labor for his servant.— The congregation greatly increased under his ministry, and he had the satisfaction of leaving it prosperous and flourishing, when the intimation came that his work was accomplished. Through his instrumentality also, a small society in the city of Rochester, grew up to a congregation capable of giving a call and support to a minister.

Mr. Fisher was endowed with a strong and independent mind.—
This characterized his preaching, his action in church courts, and his social intercourse. To this was added prudence, which served to keep him from going to extremes. Integrity of character and conduct, as a man and a minister, secured the confidence of all who knew him. He was beloved by his flock, esteemed by Christians of other denominations, and respected for his moral worth even by the men of the world. His name is savoury throughout the district of country in which he resided, and his memory is embalmed in the hearts of the people to whom he statedly ministered. In preaching he insisted much on the doctrines of grace, ably refuting the Arminian, Hopkinsian, and other heresies which are opposed to them—forcibly

<sup>\*</sup> See Constitution of the Theological Seminary.

vindicated the distinctive principles of the Reformed Presbyterian Church—exhibited and maintained the Testimony of the Witnesses in a firm, consistent and prudent manner. His constant endeavor was to maintain and promote peace in the congregation, and this endeavor was, by the blessing of the God of peace, crowned with success. He was happy in managing cases of discipline, so that, with the aid of an efficient Eldership, business of this kind arising in the congregation, was attended to and generally settled satisfactorily,

without troubling the superior courts.

The Lord seeth not as man seeth, and hence the Church, a congregation, a dependant family and numerous warmly attached friends. have been called to mourn the removal of one who was an able and faithful minister, a diligent pastor, an affectionate husband and father, a true and steadfast friend. And this at a time, when his opportunities for usefulness seemed to be greatest, and his labors, in the fields already white unto the harvest, especially required. But the evening of his day on earth had come, his work was done, and, at his Master's bidding, he willingly retired, sweetly falling asleep in Je-The 22nd of July, 1845, is the date of this event, which, compared with that of his ordination, shews that he had just entered on the FIFTEENTH year of his ministry, being in the FORTY-EIGHTH year of his age. He left a widow and seven children to mourn their loss; but they were left committed in faith to the care of Him who is a Husband to the widow, a Father to the fatherless-of Him who is JEHOVAH-JIREH. "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them,"

## THE GERMAN CATHOLIC CHURCH.

Letters received from Leipsic, dated the 13th August, bring us accounts, which are not without gravity. Public tranquility has, say these letters, been seriously and unexpectedly troubled in this rich and populous city, the centre of the commerce of Germany. The population of Leipsic, that had shown already great sympathies for the new German Catholic Church, of which the Abbe Ronge is the founder and chief, took advantage of a review of the Rural Guards to make a violent manifestation, which led to deplorable tumults .-His Royal Highness, Duke John, only brother of the king of Saxony, Commandant-General of the Rural Guards of the Kingdom, arrived at Leipsic on the 12th August, to inspect this militia. The Prince is, it is said, a zealous Catholic, and passes for having contributed, in the council of Ministers, to the measures taken against the proselytes of the Abbe Ronge in Saxony, who has been prohibited to open churches, or to celebrate publicly divine service. When the Prince presented himself before the Rural Guard, the Commanding officer, according to usage, cried the first, " Prince John forever," there arose from all parts confused cries of "Ronge forever!" "Down with the Jesuits!" "Down with the hypocrites!" The Prince after the review, went to the Hotel of Prussia, and was fol-

lowed by the whole population, who did not cease to repeat the cries of " Down with the Jesuits," "Ronge forever!" The guard of honor of the Prince used their efforts to maintain order and to clear the square, but they were forced back by the mass of the population that invaded all the adjacent streets. The Prince then gave orders to a battallion of infantry to take up their position before his During this time the population continued their turbulent manifestations, and sang first the celebrated chorus of Luther, "Eine festeberg ist unser Goth," (Our God is a fortress,) and afterwards a strophe from the Brigands of Schiller, "Ein freies leben fuhren wir" (We lead a free and charming life.) The population, growing more and more excited, began to throw stones at the windows of the apartments inhabited by the Prince, and broke several of them. The commander of the troops, (then about half-past tenin the evening,) not having been able to disperse the population, gave orders to fire upon the people. It is asserted that the discharge took place without any previous notice having been given to the people, or that it was given in such a manner as not to be heard by those nearest to the troops. The bullets, in fact, struck, in particular, inoffensive persons, who stood some distance from the scene of disorder, on the parade in front of the hotel.

The number of the wounded has been estimated at thirty, seven of whom have already died. Among the latter was a government officer, a police agent, and the father of a family, standing at the time before his door, inquiring the cause of the tumult. This event has exasperated the population; and, to prevent more serious consequences, the authorities assembled the Rural Guards, who succeeded at about two o'clock in the morning in dispersing the crowds. The Prince quitted Leipsic in the morning, but was again hissed by the populace in the streets he passed through, and stones were thrown at his coach. The troop is ordered to the barracks, and the authorities have sent for a battalion of infantry to reinforce the garrison.—The battalion was received by the hisses of the populace, who manifested the greatest animosity against the troop. The Municipal Council has ordered the severest measures for the maintenance of order. It was occupied at the departure of the courier, in drawing

up an energetic proclamation addressed to the inhabitants.

The following letter from Halberstadt, dated August 10, furnishes farther particulars relating to the preaching of Abbe Ronge:

"On Wednesday afternoon Abbe Ronge, who has numerous partisans in this place, delivered his first sermon at Halberstadt, in the yard of the Cathedral, before several thousand persons of every age and sex.

"As soon as he had pronounced the last words of his sermon, which were "Yes, brethren, Rome ought to fall, and she will fall!" a rustling noise was heard among the portion of the audience nearest the pulpit, when a salesman, well known for the fervour of his religious belief, rushed forward after Abbe Ronge, who had just left the pulpit, and endeavored to throw a stone at him. The persons who were near this fanatic held him back and prevented his realizing his culpable intention; but at the same instant a young man struck, with

a heavy stick, a violent blow upon the back of Abbe Ronge, who immediately fell to the ground. The Abbe got up and ran away, but soon afterwards was further ill-treated by several; and it was with great difficulty, and through the protection afforded him by a great number of his friends, that he succeeded in gaining the hotel

he lodged at.

"Some moments after, a crowd of his partisans walked through the streets of the town, and threw stones at the windows of the houses they thought to be inhabited by Roman Catholics. The police put all their agents on foot to appease the tumult, but their efforts were useless. The military were called out, some detachments of infantry and cavalry appeared, and after having ordered the rebels to retire, which was not obeyed, the troops charged them and blood flowed in abundance. The German Catholics went in crowds to the Rue de la Digue, where dwelt the salesman who had endeavored to throw a stone at Abbe Ronge; they barricaded themselves in this narrow street, and demolished from top to bottom the house of this individual. It was only then that they separated, and that tranquility was re-established at Halberstadt.

The intelligence brought by the Brittania, which arrived at Boston on the 19th ult., is twelve days later, and is, in substance, that the movement by Ronge and his followers is onward—that the Government had become alarmed at the aspect the matter had assumed, and had given orders that the preachers of "the new faith" should not be admitted into the Protestant chapels, and that the newspapers, with few exceptions, should refrain from writing

about it.

We have been gratified by seeing a specimen of Ronge's preaching—a part of the discourse delivered at Halberstadt, which occasioned the disturbances mentioned in one of the above letters. We give, for the gratification of our readers, the closing part of the

discourse:

"One Reformation has already shaken to its foundations the Roman edifice; since that period, which is now more than three hundred years ago, the demon of ambition and tyrranny has scarcely ever ceased animating the shattered colossus. Recently, even the cause of truth, of reason, of liberty, and of the human mind, has been threatened by the plots and intrigues of the emmissaries whom the monstrous power of the Pope keeps up in all the corners of the earth. Emboldened by long impunity, Rome has no longer set bounds to her enormities. She has imagined that she might dare any thing, and it is only a short time since she has been seen to make herself a spectacle, to prostitute herself for money, and to sell the privilege of looking at a few rags to the degraded and fanatical populace of Treves. It was too much; the measure of her crimes is filled up—the knell of her deliverance has rung-the new reformation will complete the work of the first. Rome will fall, she must fall! Amen." Ten thousand voices responded, amen.

## SCOTTISH AND IRISH SYNODS.

We expected to receive, ere this, a full account of the proceedings of each of these judicatories at its last meeting, but have been disappointed. We learn, however, from private letters, that the meeting of the Scottish Synod was harmonious and pleasant—that the church there seems to be in a prosperous state—that during the last year, between three and four thousand dollars had been raised for Missionary purposes—that, besides supporting the two missionaries now in New Zealand, and the one in Canada West, the Synod purposes to send two to the Jews, and an additional one to the British Provinces in North America. The last communication from our Synod to that judicatory was read and an answer was ordered to be returned. Resolutions respecting the additional endowment, by the British Government, of the Popish College of Maynooth were passed; and also resolutions on the subject of American slavery.

Respecting the meeting of the Irish Synod, we have privately learned, that it was most pleasant—that much important business was before it—that "Synod agreed to organize a Theological Hall and Library for its own students"—that the subject and plan of covenanting was still farther matured, but not definitely settled, and that a lady, late of Derry, had bequeathed £500 to Synod for the educa-

tion of poor young men who may study for the ministry.

The 4th Thursday of November was appointed as a day of Thanksgiving, and the 4th Thursday of January, 1846, as a day of Fasting—Causes of Fasting and Thanksgiving to be prepared and issued by a committee, Messrs. Houston and McFadden, having special reference, in the former, to the measures of the British Government favorable to Popery. The Missions under care of Synod are prospering. A long and interesting report on this subject was read, giving ample details of encouraging success. Synod devised two plans, on either of which marriages can be celebrated under the new Marriage Act, without relinquishment of the Testimony. The next meeting was appointed to be held in Belfast, on the 2nd Tuesday of July, 1846.

The following list of ministers, with their Post Towns, and of Congregations belonging to the Reformed Presbyterian Church,

Ireland, will be interesting to many of our readers:

## NORTHERN PRESBYTERY.

D.

351-1-4---

Congregations.

Post Towns.
Ballymoney.
Belfast.
Ballymena.
Portglenone.
Ballymoney.
Ballymoney.
Coleraine.
Belfast.
Ballymena.
Portglenone.

#### WESTERN PRESBYTERY.

Ministers.

James P. Sweeney,
A. Brittin,
John Stott,
Robert Nevin,
James Kennedy,

Congregations.
Faughan,
Bready,
Convoy,
Londonderry,
Derrybeg, &c.

Post Towns.
Londonderry.
Bready.
Convoy.
Londonderry.
N.tonlimavady.

#### SOUTHERN PRESBYTERY.

Thomas Cathcart,
J. Hawthorne,
Thomas Carlile,
Samuel Simms,
J. W. Graham,
Hutchinson M Fadden,
William S. Ferguson,

Fairview,
Ballenon,
Rathfriland,
Loughbrickland,
Bailiesmill,
Ballylane,
Grange,
Dromore,

Ballybay.
Portnorris.
Rathfriland.
Loughbrickl'nd
Lisburn.
Markethill.
Cookstown.
Dromore,

## MISSION CONGREGATIONS.

W. Russell, Robert Johnston, William Somerville, Alexander Clarke, A. M'L. Stavely, Ballyclare, Manchester, Horton, Amherst, St. John's. Ballyclare. Manchester. Nova Scotia. Nova Scotia. N. Brunswick.

#### LETTER FROM REV. H. STEVENSON.

EDEN, July 31st, 1845.

To the Editor of the Reformed Presbyterian: —DEAR SIR: Through your periodical I wish to acknowledge the receipt of the following donations, to the Bethel congregation of the Reformed Presbyterian Church, Illinois.

From the congregation of Newburgh, \$15 50; from the 1st congregation of New-York, \$71 00; from the 2d congregation of New-York, \$163 50; from the 1st congregation of Philadelphia, \$110 50; from the 2d congregation of Philadelphia, \$50 00; from the congregation of Pittsburgh, \$104 61; from the congregation of Conococheague, \$18 45; from the congregation of Cincinnati, \$13 00.

These are the only congregations of our people, that I visited on my tour eastward, for the purpose of collecting funds for the completion of our church. In all of them I was kindly received, and the people manifested by their liberality, the sincerity of their friendship, and the great interest they took in the church in other parts.

To all those kind brethren, I would now, in behalf of this congregation, express my kindest regards, and trust that it will be a means of strengthening those sacred bonds which already exist amongst the members of our church, and perpetuating that affection which is characteristic of the disciples of the Lord Jesus.

H. STEVENSON.

## . . THE BOARD OF DOMESTIC MISSIONS.

ALLEGHENY, Sept. 16, 1845.

Pursuant to the call of the chairman, the committee appointed at the last meeting of Synod to "act as a Board of domestic missions," convened, and a quorum being present, proceeded to organize the Board.

The meeting was opened with prayer by the Chairman. Samuel Henry, of Pittsburgh, was appointed Treasurer, and John Galbraith, of Bakerstown, Secretary.

The following resolutions were passed:

1. That the Board will meet on the first Tuesday of January, 1846: and thereafter quarterly on the first Tuesday of each quarter: at which times all monies "raised for domestic missions," and sent to the treasurer, as Synod has directed, shall be distributed, according to the "information which may be derived from the different Presbyteries."

2. That the chairman call extra meetings of the Board, when in his judgment necessary, to give more efficiency to its operations.

THOMAS SPROULL, Chairman.

JOHN GALBRAITH, Secretary.

China.—From the province of Honan accounts have been received of a great earthquake, which demolished about ten thousand houses, and killed upwards of four thousand of the inhabitants. Honan is situated near the centre of China. On the 25th of May, a theatre in Canton, in which about six thousand persons were assembled to see the performances, was destroyed by fire. It is estimated that two thousand lives were lost, besides many who were awfully burned and otherwise injured.

India.—Recent intelligence represents the cholera as raging extensively and fatally in many parts of this country. Peshawur and other towns were almost uninhabited, the citizens removing when they had the means, and death daily depopulating them in fearful measure. At Lahore, from five to six hundred were dying daily. Between twenty and thirty thousand had fallen victims in this place alone.

American Bible Society.—The proceedings of a late meeting of the Managers of this Society shew it to be in a prosperous state. The issues of Bibles and Testaments for the past month were nearly 48,000 copies. One individual has lately bequeathed to the society \$10,000. Another, including a residuary legacy, about \$16,000; and another \$1,000. With such means the Society should be efficient.

The Commission appointed at last Synod to prepare and publish in "overture," the Draught of a Covenant, will meet in Allegheny, on the 4th Thursday, inst. The congregations were enjoined to lift and forward collections to defray the travelling expenses of members.

The Pittsburgh Presbytery will meet in Allegheny, on the 4th Wednesday of October, inst., at 10 o'clock, A. M.

# REFORMED PRESBYTERIAN.

VOL. IX.

NOVEMBER, 1845.

No. IX.

## AN INQUIRY INTO ALLEGED INCONSISTENCIES OF COVENANTERS.

In our last No. we stated two objections that are constantly urged against the distinctive standing of Reformed Presbyterians. The one, that their distinctive principles are of little importance-the other, that they act an inconsistent part, when they hold any privileges under the government of the country, or apply to it for protection or redress, and at the same time represent it as a wicked institution .-The former having been considered, it remains to inquire into the validity and force of the latter. We hope to shew that it is as groundless, as the other has been shewn to be untrue. Where an individual, in seeking or enjoying privileges, &c., acts, not for the glory of God, but merely for his own temporal advantage, we defend not his conduct. Such person must fairly yield that in his conduct there is inconsidency. But that it is inconsistent with our principles to hold privileges, seek redress of wrongs, &c., when proper motives influence, we deny. Some indeed, acting on the principle of the objection, have refused to appear before the courts either as plaintiffs or defendants, or in any other capacity. This is an unwarrantable extreme; for Paul appealed to Cesar, defended himself before his judgment seat, and declared that there he ought to be judged. This is not the place to prove that the Roman government was, or that the government of the United States is, a wicked institution. Both have been done often. Our argument takes for granted, and the objection proceeds on the same ground, that the government is wicked; and both apply to any such government, wherever it may be.

The earth is the Lord's, and the fulness thereof. His people then have a right from himself to a place in it, and also to all necessary privileges, though he, in his Providence, allows its governments, for a time, to be in the hands of the wicked. A good illustration of this matter is given in an able work, entitled "The two sons of oil," by Rev. S. B. Wylie. In this illustration it is shewn that there is no recognition of the right of a band of robbers to a men's property which they have taken, if he treat with them for a restoration of a

The illustration is good as far as it goes, but does not cover the whole ground of the objection. It meets civil cases, but not criminal, especially when capital punishment is concerned. In this matter no conventional arrangements can have place; for it is a divine ordinance, that "whoso sheddeth man's blood, by man shall his blood be shed !" All good people, rightly informed, admit that none but a duly authorized officer, holding his authority from God, has a right in God's sight, to take away the life of the murderer in ordinary cases. Hence arises the difficulty of employing men who have no such right to do it. To meet this case, we must find another illustration, which happily is not difficult. Take the practice of the best gener-The christian is a soldier; his Captain is the Lord Jesus, who came to destroy the works of the devil. Among our enemies are Satan, all wicked men, and wicked civil institutions. In claiming or defending our rights we employ one of the enemy's soldiers against another. If one of these take our property, we apply to another to restore it-if one break the Sabbath, we apply to another to prevent him-if one kill a friend or neighbor, we apply to another to avenge his death, &c. This the objector charges as inconsistent. The objection resolves itself into four different forms: 1. That it is inconsistent with our professed opposition to a wicked government to employ its servants to do any thing for us. 2. That we employ others to do for us what we would not do ourselves. 3. That we employ men to do what we say they have no right to do. 4. That we thus as really sustain the government as they do who vote and hold office. and yet we find fault with them for so doing.

To the first form of the objection (applying our remarks chiefly

to criminal cases) we reply,

1. In seeking redress our conduct accords with the universally approved practice of the best generals when making the greatest opposition to an enemy. Washington, Napoleon, and others, have been justified and lauded for taking, whenever they had opportunity, the enemies' cannon, and other implements of warfare, and use them against themselves. Our Redeemer teaches us to learn of the men of the world, who are wiser in their generation than the children of light; and surely Covenanters do no more, in the case before us, than renowned warriors have done in the way referred to when seeking redress from them to whom they were most violently opposed. We only use the enemies' own weapons against themselves. If any object to the relevancy of this view, that it refers to mere instruments and has no relation to the using of men for such purpose, our next remark meets that case, for

2. The servants, as well as the instruments of an enemy, have been used against himself, by good men, with divine approbation. The men whom Joshua sent to Jericho availed themselves of the services of Rahab, an inhabitant of the city. Josh 2nd chap. When the house of Joseph came to the city of Luz, their spies used the services of a man of the city, who shewed them the way into it. Judg. i. 24. In the case of Gideon, the Lord set every man's sword against his fellow throughout all the host of the enemy. Judg. vii. 22. In that of Jonathan and his armour bearer, every man's sword was against his

fellow. 1 Sam. xiv. 20. David not only slew Goliath with his own sword, but he used the servant of an Amalekite to lead him to his master's company, whom he overcame, taking their spoil. 1 Sam. 30th chap. Paul used the Pharisees to stand between him and the Sadducees, while both were in deadly hostility to him. Acts xxiii. 6. To this list may be added the objectors themselves. They are, we suppose, all good men in their own estimation, and many of them are good men in our estimation; yet they rake up every apparent inconsistency in the writings and practice of Covenanters, and try to fight us with our own weapons, and with our own men. And we know that this their conduct is consistent with opposition! It is the very essence of the objection now before us. Indeed it is one of the most common things in life to take the testimony, concessions,

&c. of an opponent and turn these against himself.

3. Our Redeemer often acted on the same principle. When the chief priests, scribes and elders came to him with the questions, "By what authority doest thou these things? and who gave thee this authority?" he put a plain question, which he knew they could not answer without condemning themselves. "The baptism of John, was it from heaven, or of men?" Mark xi. 30. All know the result .-When questioned about the lawfulness of paying tribute to Cesar, he drew from his adversaries a concession, which he so employed against them as to stop their mouths, and make all present marvel. Mark. xii. 16. As to healing on the Sabbath, he drew such an argument from their own practice, that they could not answer him again. Luke xiv. 3. See also, Mat. xxii. 42, where he so used one of their own concessions respecting the Messiah, that "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." It was the Captain of the Lord of hosts who set every man's sword against his fellow in the cases of Gideon. and Jonathan, already mentioned: also in the days of Jehoshaphat. 2 Chron, 20th chap. In that battle the host of Judah used neither sword nor spear; but "when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smit-For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another." verses 22, 23. The Lord has declared by his prophets that he will do as he has done. Isa. xix. 2, "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom." Most of the wars that have been on the earth illustrate this principle; for they have been carried on by wicked men on both sides, the Lord using one of Satan's servants against another. Yea, after the great day of judgment, will not devils and wicked men be each other's tormentors, executing the divine judgments upon one another ?- The Captain of the Lord of hosts shewing to all eternity the consistency of employing an enemy against himself, or one enemy against another.

4. It is consistent to use even Satan's servants in this way; for Christ has taught us, that Satan's kingdom cannot stand if he be di-

vided against himself. If errorist can be set against errorist—the transgressor in one form against the transgressor in another form, it is but acting on the universally received maxim, "Divide and con-

quer."

5. Pursuing a different course would render us liable to much greater objections, and involve us in absurdity. Should we let the murderer, the Sabbath breaker, the thief, the manstealer, escape, without contributing, as we have opportunity, our assistance to have them punished, the very persons who now object to our course would be the first to represent us as favoring Satan's cause; and they would have good reason. Indeed, if we could enjoy no privileges, use to no good end any thing that is under the control of Satan and his servants, then must we needs go out of the world; for he is the god of this world, and his servants hold it mostly in possession.

To the second form of the objection, that we employ men to do what

we would not do ourselves, we reply,

1. No man can be retained in the privileges of our church who employs another to do what is contrary to the divine law; we consider the employer, in such case, as really guilty as the man employed. Hence we readily admit the inconsistency of employing an officer or servant of the government, who in the exercise of his office has to use immoral means in our cause, or who gives an unjust verdict for us. If we were allowed, in a way consistent with the divine law, and if properly called thereto, we would ourselves do any or all of the things which we employ others to do for us. We would officially punish the murderer, the Sabbath breaker, the robber, &c., and we hope more faithfully than is now often done by those whom we and others have to employ. We would, in any capacity in which we might be called to act, officially promote and enforce justice and equity between man and man. So that in this view of the matter, the objector alleges against us what is not true. Infidels have of late used appeals of this kind to ministers of the gospel and other christians on the subject of capital punishment, petitioning legislatures that "clergymen be appointed the hangmen!" They are a little too late in ma-king the appeal; for scarcely does an execution take place at which some minister of religion is not as near the unhappy culprit as is the executioner, improving the opportunity, and by his presence sanctioning the deed. The objection which we are considering is often, we fear, made in the same spirit with this appeal. Happily it is, when duly considered, as useless and forceless.

2. Suppose it were true, that we would not do something which we employ another to do, it does not follow that it is necessarily sinful to employ him. "The plowing of the wicked is sin," evidently because he does not do it to the glory of God. May I not employ a wicked man to plow for me? when for some reason, I could not, or would not, do it myself. The punishment of transgressors of the divine law is as righteous a measure, and as necessary and dutiful, as tilling the ground is a proper and warrantable business. In the latter case I can employ a man who sins in the accomplishment of his work, and no one thinks of inconsistency: in the former, the services of others are laid under requisition, and we have the charge of inconsistency alleged at once, and that by those who think the persons

so employed commit no sin in rendering the services required. How very consistent these objectors are! No wonder that they feel at perfect liberty in charging inconsistency upon us! However, the true principle in this matter is, that which is immoral we may not employ others to do for us: that which is moral and righteous we may, and there is no inconsistency in so doing, whether we would do the thing ourselves or not. Let it be remembered, however, that as every good man should feel it to be his duty to employ good men, rather than bad men to even plow for him—men who would do it to the glory of God—so it should be in all national affairs. This, however, is a different question from that which we have been considering.

The objection, under its third and fourth forms, will be examined

in a future number.

## INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

[From the Intelligencer and Guardian.]

My Dear Friend: - You ask my views on the use of musical instruments in the worship of God. You say, "I have been accustomed to regard them as improper and do still. The feelings instrumental music, in divine service, produces in me, though elevating, solemn and pleasing, are yet different from the pure and spiritual affections of true devotion-something else than the outgoing of the heart to God; such I think I experience in singing his praise. This must arise from nature and not from prejudice, or I should feel disgust instead of pleasure. Still musical instruments are used in many churches-and by many pious men and ministers considered not improper aids to devotion-and by some contended for as essential to divine praise. My chief difficulty, however, is that I find frequent approved instances of their use, and some places where their use is commended in the Old Testament. My attention has been more called to this subject from reading some pieces which have recently appeared in favor of instrumental music, in certain Presbyterian and Baptist journals, the \* \* \* \* which, you know, are widely circulated in this valley, and which find their way, more or less, into the families of all christian denominations."

I have not seen the journals to which you allude, and can therefore form no judgment as to the force of the arguments which they contain. My views are given without any reference to them; but still I hope they may be instrumental in aiding you to form a correct decision in your reflections on this subject. I regret that I cannot have recourse to any author who has devoted time and study to this matter, and has entered extensively and profoundly into its merits.—What I shall communicate is the result of my own unaided reflection; and that, too, the sluggish reflection which the mind gives to a subject in the consideration of which it feels neither the impulse nor stimulus of controversy. However, what my thoughts may lack in

point they will gain candor.

The invention of the harp and organ belongs to the family of Cain—to Jubal, the sixth in descent from him, and the probable cotemporary of Methuselah. Gen. iv. 2. So early as the birth of Enos, men "began to call on the name of the Lord;" or to associate for his worship. Gen. iv. 26. During many centuries then, they could not have used musical instruments, for they were not yet invented. And it is not probable that, when the harp and organ were invented by one of the "sons of men," a descendant of Cain, the pious, the "sons of God," would readily adopt the use of them in his worship.

By the earliest accounts, musical instruments were first used in carnal festivity and spicing. Gen. xxxi. 27. Job xxi. 11-15. The first recorded instance of their being used in celebrating the praise of God, is about a thousand years after the flood, when the Israelites triumphed in the destruction of the Egyptians in the Red Sea. Exodus xv. God was then praised with those outward demonstrations of joy which were customary on triumphal occasions. See Jud. xi.

34. 1 Sam. xviii. 1 Kings i. 40.

Shortly after this, trumpets were appointed to be used in blowing over the sacrifices, in commemorating the new moons, and in the feast of trumpets. Num. x. 8-10. Lev. xxiii. 21. Ps. lxxxi. 3-5. It seems to have been the special duty of the priests to blow the trumpets, even in war, (Josh. vi.) when the ark of God accompanied them.

After this we find one instance of religious persons, a band of prophets, marching along with tabrets and other musical instruments before them. It is not said that they were religiously used, but prob-

ably they were. 1 Sam. x. 5.

It is very certain that when David and all Israel accompanied the ark of the Lord from Gibeah to Mount Zion, it was with divers instruments of music, as well as with singing. 1 Kings vi. 5. 1 Chron. xiii. 8. 1 Chron. xv. 16-29. Though all Israel attended in the ceremony, the priests blew the trumpets, and Levites, set apart for the purpose, served as musicians. The king also played, and dancing was a part of the ceremony.

And it is equally certain that, when David (doubtless by divine instruction) arranged the temple service, he made provision for the use of various musical instruments in the worship of God, and set apart a portion of the Levites to play upon them. 1 Chron. xvi. 4-6,

and 37-42. 1 Chron. xxiii. 5. 1 Chron. xxv. throughout.

The book of Psalms is full of evidence that instruments of music were incorporated into the worship of God, when his worship in the temple was brought to that perfection which belonged to it under the

Old Testament dispensation.

In the New Testament we have repeated instances of singing in the praise of God. Christ and his disciples "sung a hymn, and went to the Mount of Olives." Mat. xxvi. 30. Paul and Silas prayed and sang praises to God. Acts xvi. 25. We have frequent commands to sing. Is any merry? Let him sing psalms. Jas. v. 13. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. v. 19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs,

singing with grace in your hearts to the Lord." Col. iii. 16. The prophet, in view of the gospel times, says, "with the voice together shall they sing." Isa. lii. 7, 8. The apostle, (1 Cor. xiv. 15,) speaking of the duty of praise, in connexion with that of prayer, says, "I will sing with the spirit, and I will sing with the understanding also." When he (Heb. xiii. 15,) defines the praise which Christians, as distinguished from Jews, should offer, he settles it to be vocal, not instrumental: "By him (Christ Jesus,) therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Hence, Christ, as the head and leader of the New Testament worship, says: "In the midst of the church will

I sing praise unto thee." Heb. ii. 12. Now, while we find these examples and commands in support of singing, in the New Testament, we have neither precept nor precedent for the use of musical instruments, in the New Testament.-The only semblance of authority is from the representations given in Rev. v. 8, xiv. 2, xv. 2, of harps being used to praise God withal. But if Rev. v. S, be plead as authority, let them follow it: "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Instead of one organ, or a bass viol, let the worshippers every one have harps. And this text is just as good authority for every one to have a literal golden vial full of odors, as it is to have a literal harp. But that the harps and vials and odors are all symbolical, is plain, for the odors with which the vials were filled, "are the prayers of saints." It is just as plain that the harps, Rev. xiv. 2, and xv. 2, are symbolical. If the worshippers, Rev. v. 8, are figuratively called the four beasts and four and twenty elders, they are, Rev. xv. 2; figuratively placed on a "sea of glass mingled with fire"-and if the "sea of glass mingled with fire," is to be understood as symbolical language, why may not "the harps of God" be so understood? "And I saw as it were a sea of glass, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Now, whenever we can have a congregation assembled on a literal sea of glass mingled with fire, then we will give them literal harps.

I know it is contended that the word rendered (Eph. v. 19,) "making melody," means to play on an instrument. But to render it so does not make sense in the place: "singing and playing on an instrument in your heart to the Lord!" Besides, if it means the use of instruments in God's praise—a mode of praising him distinct from singing, and a very proper and important accompaniment of it—how does it come that in the parallel place, Col. iii. 16, it is altogether omitted? If psallontes, (the Greek word rendered making melody, Eph.v. 19) is used by the apostle to denote playing on a musical instrument, then we have the advice of the apostle James as follows: Jas. v. 13, "Is any merry?" let him play on an instrument—a psaltery, a harp, an organ, or a fiddle! which? The good sense of our translators (who doubts their skill in Greek?) led them to render it, "let him sing psalms." The apostles use the term to specify sacred singing

—singing melodiously in the worship of God—singing those compositions familiarly called *Psalms*—to coin a word, *psalming*. The term *psallo* is used interchangeably with *ado* and *ummeo*. Compare Rom. xv. 9, "For this cause I will confess to thee among the Gentiles, and sing (*psalo*) unto thy name," with Heb. ii. 12, "I will declare thy name to my brethren, in the midst of the church, will I sing praise (*umneso*) unto thee." The places are parallel, and the two

words express the same thing."

With respect to the other ordinances of the New Testament, we have either an explicit record of their institution, or a command to observe them, or some approved instance of their use. So with prayer, preaching, hearing the word, baptism, the eucharist, &c.— Even the observance of the Lord's day, and infant baptism: of the former of which, the moral obligation, and of the latter, the lawfulness, are denied by a large and respectable body of christians—are supported by ten-fold more evidence (and proof of an entirely different kind) than can be plead for instrumental music in the christian

worship.

If the laws appointing instrumental music, in the Old Testament, be plead as authority for the use of them now, under the New Testament, it behooves such as plead this authority to follow it exactly.-Now these laws appointed certain instruments to be used-trumpets of silver, psalteries, timbrels, cymbals, harps, organs: and the dance attended their use. Ps. cl. 1 Chron. xv. 29. In the reformation wrought by Hezekiah, that good king decided to restore with the trumpets ordained by Moses, the very instruments ordained by David. 2 Chron. xxix. 25-28. But these laws not only appointed certain instruments, but ordained that they should be played by a certain class of men-men of the sacred or Levitical tribe-priests and ordinary Levites-men free from secular concerns, and devoted to the service of God-men of piety and sanctity. Num. x. 8-10. 1 Chr. xv. 16-22. 1 Chron. xxv. 2 Chron. xxix. 25-28. Now, it is manifest to all, that these laws are not applicable to the church, under its present organization; that to apply them, we must revive the whole Levitical economy; and that they are not (even in spirit) complied with, by those who plead them as authority for the use of musical instruments in the worship of God, under the New Testament. Instead of a full band, only two or three instruments are used, and most generally but one. And instead of the pious and holy, the giddy, the thoughtless, and even the openly ungodly, either manage or partake in the management of this concern, while the godly and devout sit mute below.

Musical instruments, under the Old Testament dispensation, were appointed for the temple service, and not in the synagogue. Now the worship and government of the New Testament church are formed after the model of the synagogue, and not of the temple. The synagogue was universal with the Jews in the time of Christ and the apostles, both in the Holy Land and in their dispersions, and was better suited to the christian dispensation than was the temple; and the apostles, as well as the Saviour, conforming as closely as possible with the views, feelings and prejudices of the Jews, established the

Christian church and its worship after the synagogue model. The synagogue had its bishop, elders and deacons; the temple had not. Ordination, by the imposition of hands, was practised in the synagogue, but there was no ordination in the temple. The services of the synagogue were every Sabbath day, and consisted in reading and expounding the scriptures, and public prayers; but the convocation of the people to the temple was but ulrice in the year, in the observance of their great national festivals.

No sacrifice was offered in the synagogue; but the temple was the place of sacrifice and oblations. The synagogue had its discipline and its censures, like those of the christian church, to be managed by the bishops and elders, and its contributions for the poor, to be managed by the deacons, like the christian church; but these things were not in the temple. The admission of proselytes by baptism, and the settling of the question, who shall eat the passover? belonged to the synagogue, and not to the temple. Baptism was a rite of the synagogue, and not of the temple. Now, these things show that the organization and service of the christian church or congregation, are after the model of the synagogue, and not of the temple. But musical instruments belonged to the temple service, and not to the synagogue service. Singing belonged to the service of God, wherever his saints were assembled in holy worship. Hence, such expressions as the following: "Sing unto the Lord, O ye saints of his,

and give thanks at the remembrance of his holiness."

The whole temple service was typical, adumbrating good things to come. In Heb. ix. 1-7, the apostle gives a description of the labernacle, (the temple was the same thing, only in more splendid form,) and then says, verses 8-10: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation:" that is, as is stated in the next verse, till "Christ should come, the High Priest of good things to come, by a greater and more perfect taber-nacle, not made with hands." These "carnal ordinances" continued in full force till the coming and death of Christ had introduced the realities of which they were the types, and then was "the time of reformation,"-when they ceased: "He abolished in his flesh, the enmity, even the law of commandments contained in ordinances." The · rule is a good and sound one, that the whole temple ritual was abolished, except so much as is continued by express authority. Singing is continued, as is shown above, by such authority, but playing on instruments is not. That musical instruments are typical, and belonged to the ceremonial service, is still farther apparent, from the fact that in the temple they were used by typical persons and in typical services, and at abrogated times and seasons; by the priests and Levites, over the sacrifices and offerings, and on occasion of their new moons and feast days. They belonged then to the altar and tabernacle, under the law; but, says the apostle, "Christ has come by a

greater and more perfect tabernacle," and hereby has abolished the former with its carnal ordinances; and Heb. xiii. 10: "We have an altar whereof they have no right to eat who serve the tabernacle."—The context shows that by "this altar," which we now have, he means Christ; and as by the altar belonging to the tabernacle or temple, (for Paul speaks of the temple under the idea of the tabernacle,) the priests and Levites offered up praises with trumpets and cymbals, &c.; so the apostle says, (v. 15,) "By him, (i. e. by our altar, Christ,) let us (all true christians,) offer the sacrifices of praise to God continual-

ly, even the fruit of our lips, giving thanks to his name."

Musical instruments bore the same relation to praise that incense did to prayer. In Luke i. 10, we are told that the people prayed in the outer court at the time of incense. And David prays, Ps. cxli. 2, "Let my prayer be set forth before thee as incense." And in Rev. viii. 3, "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne." These quotations prove that, under the law, incense was connected with prayer and symbolical of it. Hence when the worshippers of the Lamb, Rev. v. S, are represented to have harps and incense, they are symbolically represented to have been employed in praise and prayer. But as incense ceased with the temple service, so did the harp.

J. C.

[To be continued.]

## CONVICTION OF SIN.

There is, no doubt, a great diversity in the exercises and circumstances of souls under conviction. Some are agitated with awful terror, while others are gently led to a view of the aberrations of their hearts and lives from the law of God. But in all that is essential to conviction, there is a precise similarity in the experience of all Christians. The end attained in every case is the same, though the steps, by which it is arrived at, may be exceedingly different.

Every man who is brought under the conviction of the Spirit—for all true conviction is his work—is made serious, and brought to a solemn consideration of his ways. Serious consideration, therefore, may be said, always, to be the first step in a religious life. The multitude are destroyed for want of this. They cannot be persuaded to lay aside their frivolity, and their worldly cares; to consider what they are, and whither they are going. But the first touch of divine influence on the mind, renders the hitherto careless soul deeply serious. An awakened attention to divine things is experienced. The man begins to hear with other ears, to see with other eyes, and to entertain other thoughts and feelings than he was wont to do. The past, the present, and the future, engage his attention. He asks himself, "What am I? whither am I tending? what have I been doing all my life? and what are my prospects beyond the grave?"—

Though accustomed to hear the word all his life, it now appears like a new thing-like a message from God to himself. And he can hardly be persuaded, that the preacher has not undergone a great change; or has learned to preach new doctrines; for the truths that now rivet-his attention, he never understood; nor did they before make any impression, more than momentary, on his mind. The awakened soul is often ready to exclaim, "Surely I never heard these awfully solemn, and highly interesting truths before, or I should have been affected by them." But, not only the word preached, but read, appears new. He takes down from the shelf, the long neglected Bible, which was kept in the house more for the sake of decency, than for use; and shaking off the dust of years, he opens the sacred volume; and whilst he reads, he holds up a faithful mirror, which exhibits to him his own moral features. Here he sees the evils of his past life reflected in a clear, strong light, upon his conscience .-Sometimes the truth is so pungent, and penetrates the feelings, with so much pain, that he is tempted to lay aside the book. The more the awakened sinner reads, meditates, and hears of the truth, the more uneasy he becomes, and the more dangerous does his condition appear to be. At first, gross sins, or palpable neglects of duty, engage his attention, and affect his conscience; and these defects he attempts to reform; but he soon is made to see, that not merely a few, but all his actions have been "evil, and only evil, and that continually, from his youth up." And as the light of conviction increases. he becomes conscious that the fountain from which these streams issue, is within him, and is entirely polluted-that "the heart is deceitful above all things and desperately wicked "-and is continually sending forth streams of wicked thoughts and desires. To reform the life, where habits of iniquity have become inveterate, is no easy task; but who can regulate the thoughts, desires, and volitions ?-Who can command the affections to fix them with due intensity on their proper objects? Who is found able to purify the inner man, and restrain all wanderings of thought and desire? Alas! boasted ability turns out to be a mere illusion of an unenlightened mind; and vet the sinner, under conviction, excuses not himself on account of his inability. He is deeply conscious that it is his own fault. the very core of his iniquity. He feels most sensibly that he ought to love God, but his wicked heart refuses. He is convinced that it is his duty to come believingly and penitently to Christ for grace and salvation, but his obstinate will is reluctant; and his heart remains callous and ungrateful under all the representations of God's wonderful love, and Christ's tender compassion, which induced him to endure the cross and despise the shame.

This conviction of deep-rooted depravity, and helplessness, is a state of mind the most distressing that can well be conceived. The convinced sinner feels as if he could take vengeance on himself, for having acted so shamefully, so foolishly, so wickedly. He groans under the burden of his iniquity, like a slave under hard bondage, and under the lash of a severe task-master. But the sinner thus convinced, does not feel tenderly; nor is he sensible of pungent pain.—This want of tender feelings, and sensible heart-breaking, is the very

thing which gives him most distress. Such an one will often be heard to exclaim, "I have no conviction of sin-no conviction bearing any proportion to my enormous transgressions-I am quite stupid and insensible. Surely, there never was lodged in any human breast, a heart so impenetrably hard. Nothing moves or softens it in the least. It remains equally unaffected with the joys of paradise, and the pains of hell; even the bitter agonies of Christ in the garden, and on the cross, produce no tender relentings." Another unexpected conviction which is commonly experienced, is, that the person is growing worse instead of better. Some have strenuously maintained that this is the truth of the fact; concerning which we will not now dispute: that which is asserted is, that to the apprehension of the convinced sinner, it seems to be a truth, that he is growing worse and worse; but this can be accounted for from the mere increase of light. Just as a man placed in a dark and loathsome dungeon, if he should have the light let in gradually, would see the filth increasing on every side: so the heart, when the covering which conceals its turpitude is withdrawn, appears to become more and more vile and abominable.

Now, say to one under these convictions, if you feel nothing as you say, why do you yet complain? What mean these deep fetched sighs, and these abundant tears? Why are you not contented and at ease, as the multitude are, and as you once were? To such questions and expostulations, he would reply, "I am distressed because I feel so little distress-I am grieved because I cannot feel griefmy most earnest desire is, to fall under deep conviction of sin-O, if I could feel my heart sensibly pained, and tenderly affected, I should be in a comfortable state compared with that which I experience." Now this is real conviction; and it is one of those paths into which the blind are led, of which they knew nothing prior to experience. Before this, indeed, they may have formed a conception of the feelings of a convinced sinner—they imagined that by some flash, like lightning-by some awful stroke, by which their souls should be stunned, as by the thunder-bolt, and shaken to the very centre, and melted as the ice by the rapid heat, conviction of sin would be effected. And very commonly the awakened person strives to produce conviction of the kind conceived, by bringing up to view the most frightful images, by reading the most awful and affecting descriptions of death, judgment, and hell; and frequents that preaching which denounces with the most awful severity the wrath of the Almighty; still hoping and praying to be overwhelmed with such feelings as have been described. But if the convinced sinner could realize all the feelings of which he has conceived, and for which he · longs and prays, the end of conviction would not be at all answered; for the end of conviction is to lead the sinner out of himself-to destroy all self-confidence and self-complacency; to show him how evil and how helpless is his condition. But if he could experience such feelings as he wishes, he would think well of himself, as being in the frame in which he ought to be. The views and feelings produced by the conviction of the Spirit, lead the soul to despair-to despair of ever saving itself. Thus self-righteousness, which is so deeply

inherent in every man, is cut up by the root. "I through the law, am dead to the law," says Paul, "that I might live unto God." Again, "I was alive without the law once, but when the commandment came, sin revived, and I died." Thus "the law is a schoolmaster to bring us unto Christ." It is an unexpected thing, of which the blind could form no practical conception, that the nearer the sinner approaches towards deliverance, the farther he recedes from hope and comfort, in his own apprehension. That is found true, therefore, in spiritual things, which has been remarked in natural things: that the darkest hour is that which immediately precedes the dawning of the day. When the convinced sinner is brought to the point of fully condemning himself, acknowledging that the sentence which dooms him to misery is perfectly just, then is the time of God's mercy; so that, in the moment when it expected nothing but death, salvation is found. Thus the richness and freeness of the grace of the gospel are magnified, and the saved sinner is prepared to give all the glory to God, and ever afterwards to confess that he deserved nothing but to be cast off for ever. DR. ALEXANDER.

## A CANTICLE OF THE COVENANTERS.

"Ho! watcher of the silent hill,
What of the night? What of the night?
The winds are hushed—the earth is still—
The voiceless stars are sparkling bright—
From out this heath'ry moorland glen,
By the shy wild fowl only trod,
We raise our hymn unheard of men,
To thee, an omnipresent God!

Jehovah! though no sign appear
Through earth our aimless path to lead,
We know—we feel thee ever near,
A present help in time of need;
Near as when pointing out the way,
Forever in thy people's sight,
A smoke wreath'd column in the day!
A fiery pillar in the night!

Whence came the summons forth to go? From thee came down the warning sound: 'Out to your tents, O Israel—Lo! The heathen's warfare girds thee round: Sons of the faithful, Up! Away! The lamb must of the wolf beware; The falcon seeks the dove for prey; The fowler spreads his cunning snare.'

Then all was seeming peace around,
Was seeming peace by field and flood,
We woke—and on our lintels found,
The mark of death, the sign of blood;
Lord! in thy cause we mocked at fears;
We scorned the ungodly's threatening words;
Beat out our pruning hooks to spears;
And turned the ploughshare into swords.

Degenerate Scotland! days have been When freemen o'er thy pathways trod, When mountain rude and valley green Poured forth the loud acclaim to God! The fire which liberty imparts, Refulgent in each patriot's eye, And graven on a nation's hearts, The Word! for which we stand or die.

Unholy change! the scorner's chair, Is now the seat of those who rule; Tortures and bonds, and death the share Of all except the tyrant's tool; The faith in which our fathers breathed, And had their life,—for which they died—That precious boon, which they bequeathed Their sons,—our impious foes deride.

And we have left our homes behind, And we have girded on the sword, And we in solemn league have joined, Yea, covenanted with the Lord— Never to seek these homes again, Never to give the sword its sheath, Until our rights of Faith remain Unfettered as the air we breathe!

Oh, Thou who reignest in the sky,
Encircled round with heavenly thrones,
Cast down thine all protecting eye
Upon our wives and little ones;
From Hallelujah's surging round,
Oh for a moment turn thine ear,
The widow prostrate on the ground,
The famished orphan's cries to hear!

And thou wilt hear!—It cannot be, That thou wilt list the raven's brood, When from the nest they call to thee, And, in due season, send them food; It cannot be, that thou wilt weave The lily such superb array, And yet unfed, unsheltered leave Thy children,—as if less than they!

We have no hearth—the ashes lie
In blackness where they brightly shone;
We have no home—the desert sky
Our covering, earth our couch alone;
We have no heritage—depriven
Of these, we ask not such on earth;
Our hearts are sealed; we seek in heaven,
For heritage, for home, and hearth." [D. M. Morr.

#### THE AUTHORIZED METRICAL VERSION OF THE PSALMS.

Two and a half centuries have passed since the Bible, under the inspection of James I. was translated into English; and notwithstanding the changes in the language which have since occurred, this ancient and faithful translation satisfies all who do not wish to make scripture agree with their own preconceived opinions. The inspired Psalms were versified nearly fifty years afterwards, by a man of acknowledged talents; this version was reviewed, amended and approved by the most able and holy men of that age, and was "allowed by the authority of the Church of Scotland." A version was thus formed which must be considered equally finished and faithful with our translation of the Bible; while it is fifty years more modern .-Any anxiety then manifested for a new version of the Psalms, while satsfaction is expressed with our translation of the Bible, is inconsistent, and cannot therefore be supposed to take its rise from a desire of promoting nearer communion between the Church and her Head. If our translation of the Bible satisfies, so should our version of the Psalms, as the later the writing, the less antiquated its idioms, and the less the number of obsolete words. But if we observe the influence which these ancient forms of expression in our Psalmody have, we will find it good, rather than evil; they press home on the intelligent christian the pleasing thought, that ages back. in the best days of the Reformation, his ancestors praised God in these inspired Psalms, and they passed over the Jordan of death with these ancient numbers sweetly dropping from their lips .-Again, they remove inspired Psalmody from our common every day language, and so keep it out of the mouths of the silly, who would otherwise trifle with that sacred book as they do with the hymns of Watts and the other shallow rhymes which are ever in their mouths. Again, they naturally lead the intelligent mind back to a period in the days of other years when the people of God entered into solemn covenant engagements to walk in the fear of the Lord, and afterwards sealed them with their blood. Would we be gainers to change such a version, for one which can only lead the mind to a man in a Western village writing psalms in poetry.

If the worship of God be marred by these ancient words and phrases in our present version, and an alteration has become necessary, then we are bound to believe that God, according to his promise, that Zion shall not want any good, has chosen a man somwhere

in the church and fitted him with gifts for this great work, let the church, to which is committed the oracles of God, and to whom it belongs to superintend this solemn duty, search for a man to whom God has given the interpretation of tongues in an eminent degree; and if he be found to possess the other requisite gifts and graces, let him be set apart and commence the work. But since for this it requires great gifts and graces—greater perhaps than for any other duty—the representative body of the church should select the person who appears to possess the requisite qualifications. Of this they, not he, should be judge, as we seldom judge accurately, of our own

gifts and acquirements.

These remarks are made in view of a new version of Psalms, by the Rev. Mr. Reynolds, of the Associate Reformed Church, who has taken it for granted that he possesses gifts and graces fitting him for this work, and who has published a verson of his own, and is now waiting to have it adopted by the highest jucticatories, of our\* church. His design in this is probably good, while the tendency of his work is to produce division and discord in the household of faith; for if brought into our churches, some will prefer the old and some the new. The young will select the elegant poetry of Reynolds; the old will adhere to the version long endeared to the faithful; the young, for the sake of pleasant sounds, will wish to sing pretty poety, the old will love that in which they and their fathers have sweetly worshiped God in the celebration of his praise.

John Skellie.

## MEETING OF THE NEW-YORK PRESBYTERY.

This Presbytery held its stated semi-annual meeting in New-York, commencing its sessions on the 7th ult., and continuing through the following day. The ministerial members, with one exception, were all present, and a pretty full delegation of ruling elders. No case of discipline was presented requiring the action of the court, a fact which we take pleasure in recording. A call from the Reformed Presbyterian congregation of Kortright, on the Rev. S. M. Willson. was received, sustained as a regular gospel call, presented and, by him, accepted. Extracts from the minutes of the Pittsburgh Presbytery were received, certifying that a call from the Reformed Presbyterian congregation of Conococheague, on Mr. Joshua Kennedy, transferred to said Presbytery by the Presbytery of New-York, for presentation, had been presented to him and accepted. Mr. Kennedy was received under care of Presbytery on certificate from the Pittsburgh Presbytery. In addition to vacant congregations and societies heretofore receiving supplies of Gospel ordinances, petitions for preaching were presented from four places in the New England States, in each of which, it is said, a home missionary station may be

<sup>•</sup> The writer is a minister in the Associate Reformed Church.-ED.

formed by our church with some prospect of success. A Commission of Presbytery consisting of Messrs C. B. McKee, J. M. Willson and S. O. Wylie, ministers, with a ruling elder from each of the sessions of Baltimore and Conococheague, was appointed to attend to the ordination of Mr. Joshua Kennedy, and his installation to the pastoral charge of the Conococheague congregation on the 6th November. Messrs. Stevenson and Shaw, ministers, with James Miller, ruling elder, were appointed to attend to the installation of the Rev. S. M. Willson to the pastoral charge of the Kortright congregation on the 22nd October. (ult.)

Messrs. Chrystie, Stevenson and Roney, ministers, with Messrs. J. C. Ramsey and J. Carlyle, ruling elders, were appointed a committee of supplies until next state meeting of Presbytery. This committee was also directed to carry out the arrangements of Synod respecting Domestic Missionary operations, within the bounds of this Presbytery, and also the act of Presbytery at its last meeting

on the same subject.

The following appointments of supplies were made:

1. Rev. C. B. McKee, Baltimore, till next meeting of Presbytery.

2. Mr. R. Z. Willson, Albany, October 4th, April 2nd and 3rd Sabbaths—Argyle, November 1st,—Fayston, Nov. 2nd and 3rd.—Topsham, Nov. 4th and 5th, Feb. 1st, 2nd and 3rd.—Craftsbury, December and January.—Lowell, Feb. 4th, and March 1st.—Pautuoket, March 2nd.—Fall River, March 3rd.—Hartford, March 4th.—Thompsonville, March 5th and April 1st.

3. Rev. J. M. Beattie, Topsham, January 1st, April 1st .- Argyle.

April 3d.

4. Rev. S. M. Willson, Bovina, November 1st, December 1st, January 1st and 2nd, February 4th, April 3rd.— White Lake, November 4th.

5. Rev. J. W. Shaw, White Lake, December 1st.

6. Rev. S. M. Willson, assisted by Rev. J. W. Shaw, to dispense the Lord's supper at White Lake, on the 5th Sabbath Nov.

Presbytery appointed its next stated meeting to be held in Newburgh on the 2nd Tuesday of May, 1846, at half past 7 o'clock P. M.

## NEW-YORK, Oct. 9th, 9 o'clock, A. M. 1845.

The committee on Foreign Missions, appointed by Synod at its late meeting, convened, and was opened with prayer by Rev. James Chrystie, at the request of the Chairman, Rev. M. Roney. Rev. A. Stevenson was appointed secretary.

Members present, M. Roney, James Chrystie, J. M. Willson, A. Stevenson, H. Glassford and J. Brown. Absent, D. Scott and W. Bradford, for whose absence satisfactory reasons were given.

After much interesting and very pleasant conversation on the subject before them: the following resolutions were unanimously adopted:

1. That the West Indies be fixed upon as the field in which to

establish a Foreign Mission, and that Hayti be the place to commence the exploration.

2. Proceeding to elect a person to explore this field, Rev. J. B.

Johnston, of Bellefontaine, Ohio, was unanimously chosen.

That the Chairman intimate this action of the committee to Mr. Johnston, to ascertain whether he will accept the appointment.

4. That Mr. Chrystic be appointed to prepare an address to the

church on this important subject.

- 5. That the time for commencing the exploration be the autumn of 1846.
  - 6. Adjourned to meet at the call of the Chairman.

The meeting was then closed with prayer.

ANDREW STEVENSON, Secretary.

## ADDRESS OF COMMITTEE ON FOREIGN MISSIONS.

To the members of the Reformed Presbyterian Church in the U.S.:

BRETHREN,—At the last meeting of Synod, a Committee was appointed to select an appropriate station for a Foreign Mission of the Reformed Presbyterian Church, and to employ a suitable person already known in the service of the Church, to explore the region

so selected, and report to Synod the result.

The Committee have, after mature deliberation, selected the West Indies, and the coloured population there, as the missionary region to be explored, beginning with the Island of Hayti, and have nominated the Rev. J. B. Johnston to the service of entering upon a personal examination of the sphere selected. It is contemplated that, if he accept the appointment, he enter upon that work in the attumn of the ensuing year. Time is thus given for ample preparation, and to spread before the Churches this incipient effort to propagate the gospel of the Kingdom in foreign parts. To the subscriber has been deputed, by that Committee, the office of addressing the Church at large on this interesting subject, to call their attention to its importance, to obtain for it, first, an interest in their prayers, and then, their free and liberal contributions for its support, as God in his providence shall have prospered them.

Deeply impressed with the importance of the service assigned me, I enter upon it with a very painful diffidence, arising from a consciousness of great inability and lack of furniture, and from a fear lest I should fail in awakening your attention and concentrating your interest in this movement. Trusting, nevertheless, in the blessing of the Head of the Church, and entertaining a good confidence in the zeal which has always distinguished Covenanters in the cause of our Redeemer, I entreat you to bear with me while I offer to your

attention the following considerations:

1st. Do not allow your minds to be biassed or diverted by the evil suggestion, that you have already done enough, and are already so charged that you can do no more. You bear a testimony, we admit,

and occupy a position in the Christian Church, very onerous; your congregations, few, feeble, and scattered, compared with the denominations around you, your history here and in the isles of your forefathers, nevertheless, exhibits a readiness to endure, and to labor in the cause of truth, honorable to your profession. With means and resources comparatively limited, you find it difficult to do all you . would to support the gospel in its administrations among yourselves. You may therefore be tempted to turn with reluctance to a claim on your devotions before God, and your pecuniary aid to the Church, in behalf of an effort so remote and foreign. But consider, have you exhausted all the blessings to be obtained from a prayer-hearing and a prayer-answering God, in behalf of the gospel of his Son? Has the fountain run dry, of promises, the fulfilling of which you have sought at the throne of Grace? Open thine eyes, oh Christian, and you will perceive that there are yet large, very large, communications of divine compassion, to them that sit in darkness and in the region of the shadow of death, to be bestowed in blessing and prospering the word of life. And the same principle which binds you to unite the consecration of your substance with your prayers for its extension in the sphere in which you live yourselves, calls upon you to unite them in an effort to bear it in the same efficiency to your fellow-men perishing for the word of life. Be persuaded, that in this respect there is much to ask of God; that where there is much to ask for, and room for the contribution of your substance to his service. the same bounty which pours out spiritual blessings in answer to your prayers, will not fail also to bless and prosper "the basket and the store" from which has been devoted a portion to his service. "He that hath a bountiful eye shall be blessed." "He that soweth sparingly shall also reap sparingly, and he who soweth bountifully shall also reap bountifully." It may be considered an indisputable maxim in the ordinary providence of the Most High, that judicious liberality in his service has never more wanted the means to maintain it, than true devotion has wanted the occasion, the matter, and the answer of prayer. "Them that honour me I will honour." "Be not, therefore, Brethren, weary in well doing."

2d. Be excited to emulation by the efforts of Christians of other denominations by whom you are surrounded. On all sides you hear and see the indications of their activity in diffusing among the benighted heathen such knowledge of the gospel as they have attained themselves; giving time, attention and substance, to circulate the word of life; and at home and abroad, in savage deserts and in the isles of the oceans, the results of their labors are manifest in preparing the way of the Lord. What part, dear Brethren, have you in conveying to perishing sinners, the salvation of God ?- "in holding forth the word of life" to penetrate with its divine radiance the dark places of the earth filled with the habitations of cruelty? Shall all the honour of promoting a cause so unspeakably precious, so infinitely excellent, be claimed by others, and none by you? While you possess attainments high in worth, commended, too, by the sufferings of your forefathers, from whom you inherit them, shall you see the glorious banner of your Redeemer unfurled and borne to the

benighted heathen without an effort to share in the distinction? A distinction the more worthy of your ambition as it is to have part in the movements of a Providence which shall ultimately give to our Redeemer "the heathen for his inheritance, and the uttermost parts of the earth for his possession." Say not the part you are capable of taking is too feeble and too small. The Most High measures not the gift by the amount, nor depends for the achievement of His designs on the greatness of the means. In His treasures the widow's mite occupies a larger space than the costly contributions of the affluent.—in His doings, "the weak things of this world are employed to confound the mighty." Honour your Redeemer, therefore, with the assurance, that your efforts, being made in faith, in obedience, and in singleness of purpose to promote his glory, whatever proportion they may bear to others, will be owned, honoured, and prospered of Him.

3d. Consider that the end proposed and the means to be employed are only scriptural and consonant to the law of the Lord our God. We. who are your servants for Jesus' sake, ask your prayers and your help in conveying to them that perish for lack of knowledge, no other than that same gospel which we minister to you, and you receive from us. It has, we admit, been an unhappy circumstance in the missionary enterprises of the age, that they have not been characterized by a sufficiently rigid attention either to the order of the house of God, or the purity of his gospel. Whilst we are most grateful that such part of divine truth is sent to lost sinners as may convey the name of Christ and the written oracles of life-whilst we honour the liberality and devotion by which they have been sustained-and regard with admiration and sympathy the many pobleminded heralds of the cross, whose self-denial no privation could exhaust, whose patient endurance no long-continued and incalculable sufferings could overcome, and whose courage no peril could appalyet are we mournfully constrained to admit that much was of such a character as to forbid the parties in a witnessing remnant to take a prominent, active, and hearty co-operation. But here, Brethren, no such difficulty exists, nor any cause for scruple or hesitation. We propose to send abroad no other than the same system of truth and order for which our Covenant fathers faithfully contended and patiently suffered, and which we and you, under sanctions the most solemn. make it our study to preserve and transmit, pure and entire. By all the considerations, then, by which it is endeared to you, as the blood bought inheritance of your noble minded forefathers, as the infinitely precious truth of the Most High, as the power of God unto salvation to every one that believeth, as it replenishes your own souls with "righteousness, peace, and joy in the Holy Ghost" as being your only guide through life, furnishing your only preparation for death, and then sealing on your hearts "good hope through grace and everlasting consolation," we invite and urge you to comfort and encourage us by taking part and giving help in this scriptural effort to extend the Kingdom and promote the glory of our Redeemer.

And finally, be assured, dear Brethren, that in this service you are most reasonably encouraged with the expectation of an ample recompense of reward. We fondly hope it will prove a blessing to the whole Church and all her members, to be thus employed. " The liberal soul shall be made fat, and he that watereth shall be watered Never was a service done in the name of your gloalso himself." rious Head but it was returned manifold. And has he left inscribed in the sacred legacy of divine truth with which his Church is intrusted, this command in which all have an interest as agents or helpers -"GO TEACH ALL NATIONS"-and shall we not believe, that while she is thus employed in obeying that command, she shall experience the smiles of His approbation and the tokens of His care? The people of the Lord, while straitened in their views and contracted in the objects of their attention, are in danger of being like children pent up and confined-fretfulness, impatience and irritation are provoked for the very want of that enlargedness of mind and of effort which they require. As a most reasonable and scriptural result, it may be anticipated, that the very devotion of your hearts, your prayers and your contributions and your efforts to extend the Kingdom of your Redeemer, will re-act upon yourselves in healing and preventing strife, in promoting and strengthening brotherly love, and furnishing you at home and abroad augmented means, most interesting and excellent, to quicken and unite you in the service of God. Measure, if you please, the fruit of your labours in this matter, by the most scanty standard which your faith will allow. and you will be gainers. Shall but one soul be rescued from sin and wrath by our feeble and humble attempt-yet remember, that soul was the purchase of our Redeemer's blood; for that soul he laid down an infinitely precious price, and thought it gain so to purchase. And shall it not be esteemed, too, as gain by you? May you not hope that "the blessing of Him that was ready to perish," flowing from lips and hearts unknown to you in the flesh, shall yet, in numbers which we cannot tell, descend upon you, upon your children, and on your children's children, to many generations? "Cast thy bread upon the waters and thou shalt find it after many days."

These considerations we respectfully commend to your attention. Others, equally cogent, and more so, it is trusted, will be suggested to your minds, and stimulate you to action. And in compliance with these we ask your devout attention, in commending in your prayers this, we hope, godly enterprise to the direction and blessing of the Head of the Church, that the Holy Spirit whose office it is to call and send to the work may, in this matter and in due season, be heard saying in the Church, "whom shall I send, and who will go for us?" to whom an answer shall be given in holy readiness of mind, "here am

I; send me."

Your contributions are required to meet the expense of employing one of your ministers, already named, in a voyage to explore and prepare the way, which may itself also furnish the opportunity for an incipient diffusion of the truth. The manner of such contributions is already indicated in the example of many of your congregations, and in the directions of Synod, to whose appointed officer they are to be transmitted. Their amount must be left with yourselves, only to follow, each for himself, in the fear of God, the apostolic rule—"as God hath prospered him."

And now we commend the whole matter to your devout consideration and to the blessing of God; and you, dear Brethren, to God himself and "to the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified."

By order and in behalf of the Synod's Committee, JAS. CHRYSTIE.

New York, Oct , 1845.

# THE GERMAN CATHOLIC CHURCH.

A letter from Stuttgardt, dated the 15th Sept., says:—The arrival of Mr. Ronge attracted a numerous assemblage at the meeting held to-day. After a speech from the President and a few words from one of the Stuttgardt Committee, Ronge spoke amidst the deepest silence. Twenty-four communes sent representatives. The votes were taken by communes. The right of women to vote was adopted by a majority of 13 to 11. Independent women, widows, and those who are unmarried, may, consequently take part in the discussions of the German Catholic commune. All the communes have the right of managing their own affairs according to their local habits, manners, and interests.

A Committee was appointed for receiving the adhesions of Roman Catholic priests, and for placing German Catholic priests in the different communes. The next Concilium is to be held at Frankfort-on the Maine. It was further decided that a synod should be held annually, but more particularly this year, on account of the

quantity of business.

The following are the latest accounts received from Germany respecting "the new reformation." They are chiefly from the Augs-

burg and Leipsic papers :-

"Ulm, Sept. 21.—The journey of M. Ronge from Stuttgardt to our place resembled the triumphal march of a conqueror, and the inhabitants of Esslingen and Goppingen distinguished themselves in particular in the reception they gave the hero of our days. Our town, where he is to stay for some days, would however, not remain behind, and it has performed its duties of hospitality in the true spirit of Christian charity. A deputation of aldermen and distinguished citizens went out to meet him, and on bis arrival in town he was received by the population with an almost endless shout of joy. The mayor welcomed him in the name of the inhabitants, and a young lady of noble birth, and the youngest member of the new community, offered him a crown of laurels.

M. Ronge and his fellow-laborer, M. Dawist, twice addressed the people from the hotel where they had taken up their residence, and were listened to with very great attention. The Common Council granted for the use of the German Catholics 500 florins, and the Ministry has granted a petition signed by 1,800 citizens, and allowed to the new community the use of the Cathedral for Divine service. It is said that the King of Wurtemburg is much displeased with his Ministers for having refused a similar request to the German Catholics.

man Catholics at Stuttgardt, and that it is owing to this that an order of a more favorable nature has been lately issued by the government of that country, according to which the German Catholics there are allowed the free exercise of their religious creed, except the permission for their ministers to officiate at the altar, and for the public papers to call their sermons other than speeches.

"Baden.—The private informations from this country agree in stating that the German Catholic Church is there making continual progress, and that in a short time the secession of its Roman Catholic Church is

olic inhabitants will be effected on a very large scale.

"Frankfort.—The cause of the new Church is said to be taken up by the people there with the same ardor as the cause of Germany itself. The community of German Catholics is daily increasing, and the offerings made by the Lutherans and Reformists, for the use of the new Catholic Church are already very considerable.

"Wicsbaden.—The Government has refused the petition of the German Catholics to have a suitable place for Divine worship granted to them. All those, however, who, having separated from the Church of Rome, desire to form a new Catholic community, are to be tolerated on the general principle of religious liberty established in the kingdom. However, this community is to be deprived of the rights of co-operation, and of legally nominating its chiefs. Its ministers are only there to be allowed to perform the ceremonics of baptism and marriage when the clergymen of the Established Church have refused to do it on being applied to."

## ITEMS OF INTELLIGENCE.

Great Excitement in Calcutta .- The Rev. Dr. Duff, a Scottish Presbyterian missionary, in a recent letter, in relation to the conversion to Christianity, of several prominent members of the mission school under his care, says :- "To the terrified imaginations of the Hindoo community, it looked as if all the 1200 youth in the institution were about to abjure Hindooism and embrace Christianity; and the fear that Hindooism itself was on the eve of utter annihilation, spread such consternation throughout the city, that the cry of - Down with Christianity !- Down with the Missionaries !- Down with the Free Church Institution !- echoed from every bazaar and every street in the city. Several hundred had left the Institution, but the fact, he says, that in the midst of such an excited state of public feeling, some six or seven hundred pupils should remain in the school, quietly pursuing their regular studies only proves how amazingly deep a hold the Institution has on the native mind, and what a deep-seated lodgement it has secured for itself in the very strong holds of society."

Infidelity a temporal Curse.—The Presbyterian Herald says, a gentleman from the vicinity of New Harmony, Ind., in which Robert Owen made an abortive attempt to establish a community on infidel

principles, lately stated in a public meeting that the value of property in that immediate vicinity was so reduced, that a man owning what was once esteemed worth from \$20,000 to \$30,000 in houses and lands, does not now receive a rent of \$100 from the whole. This was the result of the corrupt state of morals in the commu-We have in this fact a striking illustration of the practical working of infidel principles. There may be cases of infidels, who being surrounded by Christian society, and unconsciously to themselves operated upon by Christian principles, are good citizens, and discharge their relative duties to their fellow men in a qualified sense. If we, however, wish to see the legitimate fruits of such principles, we should look, not at the isolated cases, but go to a community like that at New Harmony, where Christian influences are wholly banished and infidelity has its full sway; and wherever the experiment is fully tested, it will be found that infidelity is a deadly Upas, blighting the prosperity and happiness of society, both for time and eternity.

A letter from Cincinnati, Ohio, to the Boston Traveller, of the 13th ult., says;—Many of your readers will be interested to learn that Ronge's, new German reformation has already reached this country. It has broken out in this city among the German immigrants in the form of an independent Catholic Church. Several hundreds, mostly Catholics, have united in a new organization, adopting the principles of Ronge, a reformation of their creed, and especially entire independence of the Pope and the Bishops. They have advertised in one of the German papers of the city for a pastor.

We learn that the Commission appointed at last meeting of Synod to prepare the draft of a Covenant, &c. met in Allegheny on the 23d ult. There were present, Rev. D. Scott, J. B. Johnston, T. Sproull, J. M. Willson and Jas. Wallace, Ministers, with Messrs. Henry, Adams and Brown, Ruling Elders. Rev. J. B. Johnson was appointed Moderator, and Rev. D. Scott, Clerk. The proceedings of the Commission will be given in our next No.

At the late meeting of the Pittsburgh Presbytery, Mr. J. W. Morton accepted the call made upon him by the congregation of Beaver. The 4th Thursday of November (inst.) was appointed as the time for his ordination and installation. We rejoice that such a door of usefulness has been opened to Mr. Morton so soon after his accession to our Church.

The Rev. S. M. Willson was installed into the Pastoral charge of the congregation of Kortright on the 22d ult., by the committee appointed, at the last meeting of the New York Presbytery, to attend thereto.

We hear that a call has been made by the congregation of Beachwoods and Garrison, in the bounds of the Lakes' Presbytery, upon the Rev. J. J. McClurkin of the Illinois Presbytery.

The Pittsburgh Presbytery will meet in the church at Little Beaver on the 4th Thursday, inst., at 10 o'clock, A.M.

# REFORMED PRESBYTERIAN.

Vol. IX.

DECEMBER, 1845.

No. X.

### THE SECOND BOOK OF DISCIPLINE,

#### BY REV. J. CHRYSTIE.

This work has very recently become an object of some interest and the occasion of some slight agitation in the Reformed Presbyterian church. Known to but very few in former years, it has advanced so rapidly into notice as to claim a place in her recognized and settled standards of ecclesiastical order. Independently of any other consideration, it must on that account be deserving of attention, and the claim itself should be examined while in process.

There are other considerations. If the writer mistake not, its obligation has been avowed by persons, and in a manner scarcely admitting it to be passed sub silentio, and, although it has not received judicial and formal consideration, the time may not be distant when it shall come in due form before our courts and our people. It is maintained moreover that its claims to acknowledgment, though long buried in obscurity, are valid, inasmuch as, notwithstanding it was never by name recognized, it forms a part of Reformation attainments to which the church is judicially bound, and that it has never been repealed.

These facts the writer does not presume to deny, and very readily acknowledges that he is little acquainted, either with the merits of the book itself, or the circumstances of its history. So far as his view of the matter is concerned, the work may be excellent in many respects and unexceptionable in all, and the facts may be precisely as they are affirmed in regard of its original, but long forgotten existence. Yet he is disposed to deny its authority, and reject its obligation; and while willing to concede to it such deference as further acquaintance may justify, and give it such application and use as its own inherent worth may require—it is his conviction that it cannot now be reckoned among the documents that constitute "the terms of ecclesiastical communion in the Reformed Presbyterian church:" and never can be, until it is adopted expressly by the same ecclesiastical authority, which, at the first, defined, named, and established the standards of our church, and that too with the consent and approba-

tion of all the parties in our existing compact—ministers, ruling elders, and people. And it is the more desirable that the question at issue be considered, because in addition to the objection evident on the face of our standards, that its name is wanting there; there are involved, it is believed, in this matter, principles relating to the liberty of the church, which it is feared would be jeoparded by the claims now under consideration. This last, furnishes a satisfactory reason why on general grinciples alone, the matter should be brought

before the church in a discussion, temperate but faithful.

1. It is maintained that the Second Book of Discipline cannot be admitted as an integral part of our ecclesiastical standards, because it does not by name occupy a place among them, and was by the great body of adherents entirely unknown. In this particular the facts are plain and indisputable. Not only has it no such place, so far from being considered one of the standards of the church by any. even implied, acknowledgment, its very existence was unknown to a very large part of the members of the church who have, in good faith and as they supposed with a clear understanding, acceded to her required profession and engagements. The writer of this article, for instance, was in habits of intimate intercourse with several of the ministers and many of the members of the church both before and since his accession to her covenant, and in all that intercourse, cannot charge his memory with the remotest reference to the existence or obligation of the book in question. A very little inquiry would make it evident, that the case of a large majority of the church is the same.

But it may be alleged that obligations exist, though remaining long unknown, as in the case of the moral law, many duties of which bind though unknown. This is readily admitted. But the two cases are not parallel. The acknowledgment and engagement made in entering into ecclesiastical communion are specific, positive and defi-They are understood to contain the whole form of social engagements, and to involve no more than are enumerated and expressed, with as much certainty and precision as they are understood to Their very purpose is to afford some well defined, bind to no less. clearly understood and discriminating principles and duties. each document or article is supposed and understood to contain in itself the provision and means of its own explanation of all the principles it asserts to be believed, or the duties which it prescribes to be observed; or one may be employed to throw light on another on account of their mutual connection, as separate, but harmonious parts of the one entire system. But to maintain, after the terms of the compact have been defined and settled, that any one part or that the whole, drawin any other element, or system, or record, or document, or form of duties, is, from the very nature of the case, inadmissible.

In respect of the obligations of the moral law the case is very different, or of the obligations of the whole word of God as the rule of faith and practice. Of that it is always understood that there can be no final and entire determination of its wide and boundless sphere of faith and duties. That ever speaks for itself. The parties binding themselves to that as the rule of faith and obedience understand and expect that there are large measures of knowledge yet unknown and to be communicated, and hold themselves bound as the will of God it reveals is made known. But even here, no new, un-named record is referred to or introduced; it is the same record, the same testimony still. Every new communication has the same sanction as the old, "thus saith the Lord."

It is evident moreover that the different articles adopted as terms of ecclesiastical communion were selected and adopted as sufficient and proper to the duties of the church and a witnessing remnant. Doubtless in the past contendings and attainments of the faithful. there are many valuable documents embracing much that is excellant and useful and constituent parts of the testimony. But the documents named in the terms of ecclesiastical communion, are chosen and adopted, because they embrace what all the rest contained, truly entering into the testimony of the church, with this twofold advantage, that they contain little or nothing proper to any particular age or place that could possibly have been dropped, and that they present the whole testimony of truth and order in a form at once succinct and perspicuous. By the adoption of them, all others were virtually relinquished-by constituting them the law of the House, all others were virtually repealed. And this act of repeal is sufficient. All that was so relinquished ceased to have any place in the acknowledged and distinctive testimony of the church-all that was so repealed ceased to have any further, even if it had before, the obliga-Their intrinsic worth is not denied, nor their usefulness forbidden. As works of reference or examination for individualor social improvement, their value is unimpaired; but they occupy the same category with multitudes of other valuable works, they have no more value than the truth they contain, and no more obligation than as that truth can be confirmed from the inspired record. They want, and as long as they occupy the place in which they have been left, they must continue to want, official and legal obligation and au-The documents named in the terms of ecclesiastical communion, are the legitimate records to which appeal can be made -the other can never; for such ends they are unknown as though they had never existed. In fine, by the very process of establishing definite articles of truth and order, of principle and of engagement to duties, the church relinquished all other documents, and repealed all other systems of obligation that had been in fact, or might have been by construction, terms of ecclesiastical communion. She has taken the whole word of God as the inspired rule of faith and practice, the whole doctrine of the Westminster Confession and Catechisms, larger and shorter, as the expression of her faith, the form of church government and directory for worship as containing all the principles essential to each, the covenants of her forefathers in their descending and moral obligations, the example of the faithful for her imitation, Reformation principles as her testimony, and subordination in the Lord to the judicatories of the church, with a godly life, as the practical illustration of her principles. And it would be altogether as fair, reasonable and consistent to strike out some one of these as to add another to their number. Here, therefore, on this argument we rest.

2. It is believed that the claim instituted can be supported only on principles, which, if admitted, would be prejudicial to the liberty of

the church.

There is scarcely a privilege belonging to the Christian church more conspicuous than the liberty, which Christ, her glorious redeeming Head, has conferred, nor one with respect to which, she is required to be more jealous or vigilant. To say nothing of the references on this subject interspersed throughout the scriptures, and interwoven with the whole system of redemption, we may name the entire epistle to the Galatians as aimed expressly to unfold and enforce this important and dearly bought privilege. In brief it asserts her freedom from subjection to all doctrines and ordinances of men as such, or in any form, other than those which God himself, the only Lord of the conscience, has revealed and enjoined; a freedom, the essential and immediate fruit of redemption by the blood of Christ, and the necessary result of his exclusive authority in all her concerns. "Ye are bought with a price, be not ye the servants of men." 1 Cor. "He is thy Lord, and worship thou him." Ps. xlv. 11. It would be superfluous and useless labour to cover, as might be easily done, our pages with testimonies from the scriptures to the principles which these two, so distinctly assert. And as an integral part of this liberty with which Christ has made his people free, they have a right to examine all doctrines and institutions proposed for their acceptance, and every claim asserted to their acquiescence and subjection. At any one period, and in every period of her successive existence she is furnished with right to look into her present and her pre-existing and descending engagements, and to investigate their authority, as much as she had at any former period when they were introduced and adopted. No one age can bind a succeeding age to principles or duties that are not to be subjected, in such succeeding age to the most rigid investigation, by the perfect and eternal standard of truth and duty. The church in any one age is as free and sovereign in the ascertaining and determining of her faith and her duty, as she was in any anterior age: in the nineteenth century she is now in this respect as free and sovereign as she was in the seventeenth, or any century before; such freedom and sovereignty are inherent in her very being; it belongs to the whole collectively, and to each believer individually, and is as indestructible as her existence. No descending obligation can ever interfere with this liberty, right and sovereignty. It has been bought for her by her glorious Head-is the property of his whole visible body on earth, in every age, and in every individual, and in every part of the world.

In the possession therefore and exercise of this inalienable right, she is empowered at any one period of her history, to look into the institutions and doctrines, and enactments, and obligations which, from time to time, through various agencies and in various succeeding circumstances, have been accumulating around her, and rigidly examine their right and authority. And having brought them all to "the law and to the testimony," there to be tried and judged, she has right to throw off all that cannot sustain that ordeal, or being found unexceptionable in that respect, are either superfluous, because they

are synonymous and unnecessary repititions, or useless because inapplicable to present duty, or are calculated to burden her testimony with the unprofitable accumulations of former ages. This principle was most gloriously illustrated in the Reformation, and led her to victory, triumph and liberty. And this same principle, it is asserted, always abides, and this right no power can wrest from her possession.

Now the illustration of this principle, and the exercise of this right is had in that very solemn act of the Reformed Presbyterian church in this country, when, after grave deliberation, and mature examination, she adopted what then became by that act her " terms of ecclesiastical communion." In the exercise of that liberty which we have endeavoured to illustrate and assert, she looked into the various matters which claimed her attention and proceeded to the determination of what was obligatory, scriptural and appropriate, in doctrine, order and covenants existing and descending from our forefathers. Of her ministers and members some were doubtless from each-of the two churches of Scotland and Ireland. These had been severally bound to the respective standards of those churches, and a peculiar testimony of their own: and had acknowledged the Auchinsaugh Renovation. Was it a violation of their vow that their testimony was relinquished? Having solemnly sworn to it in successive sacraments, were they guilty of unfaithfulness and of perjury in an act by which if ceased to be recognized? Clearly not. Were they not moreover all as members of one or other of these churches bound by their testimony as much in this country after their arrival here, as they had been in the land of their forefathers? In the case of all, their testimony was a constituent and abiding part of the law of the House, to which they remained as much bound as they were erethey left their native shores—as much bound as their brothren still continue to be whom they left behind. Now did they consider any other repeal was necessary than the adoption of a new Testimony? This was in fact the only form, but it was determinate and final. Neither the whole Reformed Presbyterian Church in this country, nor any part of it, has ever since esteemed the Testimony of the Scottish or Irish synod as any part of her law.

In like manner the Auchinsaugh covenant ceased to have place in its obligation as a term of communion, or as part of the order of the church. Although all the members of the Reformed Presbyterian church in this country came hither under the acknowledged obligation of that venerable document—yet judging of it, as of the testimony, that it was inapplicable to the circumstances of the church here, it was deliberately relinguished and virtually repealed, only, by no longer giving it a name and a place in the adopted and establish-

ed terms of ecclesiastical communion.

And in this matter she acted of inherent right. What shall constitute a difference between one age and another in the church of God? Is parity of power to be considered a sacred principle in ministerial authority, and relinquished in the whole church? Is it to be admitted that one age or generation possesses such supreme authority over a succeeding as to bind by its own act to obedience in any or

in all succeeding time, without the right of considering how these acts bind, to what extent, how long, or where? Is the right of private judgment, which, by all protestant witnesses for the truth, has been esteemed so sacred in individuals, of no account, and void when the duty and interests of the whole church are concerned?

The descending obligation of covenant transactions is clearly revealed, and by the writer of this article readily admitted and firmly maintained. But it is no less evident that the parties on whom the descending obligations are entailed, have right to examine obligations so entailed, to try them by the standard of the divine law, and to reject them when they are found not to be consistent with that law, or even when consistent with that law, are found not to be required by the existing circumstances of the church. This right the Reformed Presbyterian church in this country exercised, in the selection, adoption and determination of the articles that constitute her terms of ecclesiastical communion. And in the exercise of that right she not only relinquished, but virtually repealed all that might have been considered as obligatory in that respect before. It is considered therefore an interference with the liberty of the church to propose imposing upon her a system of order or doctrine, or statutes of government, which she has either virtually excluded or has not adopted, and to found the authority to impose such obligation upon the mere fact of its constituting in some anterior age of her history a part of her then established order or discipline? "I speak as to wise men, judge ye what I say." I Cor. x. 15. "Prove all things, hold fast that which is good." 1 Thess. v. 21. "Let every man be fully persuaded in his own mind." Rom. xiv. 5. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. v. 1.

#### THE HEADSHIP OF MESSIAH.

The Hebrew name Messiah, is synonymous with the Greek word-Christ used in the New Testament; and of both, the English word Anointed, sometimes applied in scripture to the Saviour, is a literal translation. These names—Messiah, Christ, Anointed, express in the Hebrew, Greek and English languages respectively the same idea; namely, the unction of the Holy Spirit, enjoyed by the Saviour and by which he was set apart to the work of saving sinners. This he recognizes, when speaking by the Prophet Isaiah, he says "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tiding to the meek." (Is. lxi, 1.)

The name Messiah, it may be remarked, has a particular respect to the Kingly character of the Saviour. He was so named, not to the exclusion of his other offices; for, as well to his prophetical and priestly work, was he anointed, as to that of a king; but, for the purpose of impressing on our minds, what men often seem unwilling practically to admit,—that the Saviour of sinners possesses dominion and Lordship,—that he is "Messiah the Prince." And

is therefore to be received and trusted in, not only as a Prophet to instruct, a Priest to atone and intercede for sinners, but also a King to reign in them and over them—restraining, too, and conquering all his and their enemies.

Messiah is a mediatorial title. It does not express any thing proper to the Saviour as the Son of God; but something that is proper to him as the "one mediator between God and Man." The name is official, and the authority and Lordship implied in it, are of course also official,—are predicated not of the Son of God simply considered, but, of the Son of God in his mediatorial character. In this relation it is said of him in scripture, that he is "the Prince of peace"—that "the government shall be upon his shoulder, and of his government and peace there shall be no end."

That the Messiah possesses Kingly power, is a doctrine so obviously taught in the Scripture; and as the fact of his regal authority, is necessarily implied in the further remarks which we have to make in this paper, formal proof, or illustration is deemed unnecessary.

1. The exaltation of the Messiah to authority and rule, is a consequent of his humiliation unto death in the place of sinners.

"Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 11, 8-11.) In like manner, in the close of the 110th Psalm, the exaltation of the Messiah is made a consequent of his preceding humiliation. "He shall drink of the brook in the way." (namely, of suffering) "Therefore shall he lift up the Head," in the possession and exercise of Mediatorial power. Kingly authority is claimed by the Saviour .- " All power is given unto me in heaven and in earth." That the authority so claimed, is not that which belongs to him as the Son of God, is evident from the fact, that it is said to be "given" to him. Nothing can be "given" to him as the Son of God, because as such, he necessasily possesses all things: but authority may be given to him, as indeed it was, in his Mediatorial character. So the Saviour himself declared, when he said, -" And hath given him authority to execute judgment also because" (as) "he is the Son of Man."-(John v. 27.)

These tests, which are only specimens of the current language of scripture, show that Messiah possesses Kingly authority, bestowed upon him in consequence of his obedience in the place of sinners. It is the gift of the Father, but given as the reward of obedience.—Because he humbled himself, therefore hath God highly exalted him. The exaltation of the Messiah bears to his sufferings the relation of reward to merit. There is at the same time, irrespective of the idea of reward, a moral congruity, in the appointment of the Redeemer of sinners, to the power of government over them, and over every creature in order to promote the end intended by his humiliation.—The good of "the church which is his body." Hence the

Saviour says in his intercessory prayer.—" Thou hast given him power over all flesh, that he might give eternal life to as many as

thou hast given him."

The exaltation of the Messiah, is thus the consequent of his humiliation in a twofold sense—as a reward; and, that he may give effect to the design of his humiliation! In both these views of the subject his exaltation is predicated upon his obedience in the place of the elect given unto him in the covenant of redemption, that

they might be made partakers of "eternal life."

It must not however be assumed, that the Messiah did not exercise Kingly authority, till he had actually suffered in the fulness of time! The former is consequent upon the latter, not in respect of time, but of merit. It was certain that the work would be "finished," and the reward thereby earned. And, on this certainty, predicated on the Divine character of the Son of God, he in his Mediatorial relation, possessed Kingly power from the moment he entered upon his work of Mediation between God and man. The Kingly office of the Messiah is inseparable from those of Prophet and Priest; the former is necessary to give practical efficacy to the latter. As sinners, from the beginning, were to be saved by faith in the righteousness of the Saviour, so from the beginning it was necessary that he should be a King. For when a sinner trusts in Christ for salvation, he trusts in him, in all his offices—as King as well as Prophet and Priest.

We further observe, that while the kingly office of the Messiah, was coeval in its exercise with his other offices, he was solemnly inaugurated, in his human nature, when he ascended into heaven after his resurrection. "The Man Christ Jesus"—the Messiah in his human nature, was then exalted to the place of greatest power and honor. "When he had by himself purged our sins he sat down on the right hand of the Majesty on high. "The Man Christ Jesus," is now enthroned on high, in the glory of heaven: this gives a visibility, to angels and redeemed men, of the unspeakable glory of the Messiah, seated on the throne of the universe!

2. In the exercise of his Kingly office, the Messiah subdues sin-

ners to the obedience of faith.

Those given to the Saviour, to be saved from sin, though elected to everlasting life, are like all other men, "by nature the children of wrath." The salvation provided for the elect by the gift of Christ, presupposes their guilty and sinful condition. The gospel is predicated on the fact, that man is a sinner. For "the whole have

no need of a physician, but they that are sick."

The destined heirs of life, being sinners by nature like all other men, are the "enemies" of God,—"aliens to the commonwealth of Israel, and strangers from the covenant of promise," and therefore need to be reconciled and "made nigh by the blood of Christ."—God is reconciled to sinners in virtue of the vicarious sufferings of the Saviour; but sinners need also to be reconciled to God by the destruction of the enmity of their hearts: the former has been done by the Messiah in the exercise of his priestly office; the latter he continues to do, in the exercise of his kingly power. He holds

out the golden sceptre of his grace, and bids them live! "Come unto me all ye that labour and are heavy laden and I will give you rest." By his grace they are subdued, and they lay down the weapons of their rebellion.

They are "dead in trespasses and sins;" He quickens them by his Spirit, and implants faith in their souls. And believing in him, they are united to his person, and justified from all the guilt of all sin. The Messiah sends forth the rod of his power out of Zion, and rules in the midst of those who are his enemies; and thus makes them friends—"Thy people shall be willing in the day of thy power." Ps. cx. 2-3. "He is exalted a Prince and a Saviour to give repentance to Israel and forgiveness of sins." Acts v. 31.

3. The Messiah rules in the hearts of all his people.

Having subdued them by a gracious exercise of his power, and of sinners made themsaints, he continues to reign in them by his grace, so that they cheerfully recognize his authority, and rejoice in his power. "The Lord is our King, he will save us." The life which he imparted to them by "renewing of the Holy Ghost," and the faith which he implanted in them, by which they are one with him, he preserves by his grace, so that they continue to live, Christ living in them the hope of glory. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and 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." Gal. ii. 20. Christ is to his people the head of all gracious influence. They live because he liveth in them.

The Messiah sanctifies his people; for he is made to them "of God," not only "wisdom," as he is their prophet, and "righteousness," as their priest, but also, "sanctification," as their King; and the spiritual life which he begins he preserves in them. is begun and continued by the agency of the Holy Spirit, who is given for this purpose by the exalted Saviour. "I will put my Spirit upon you and ye shall live." The Spirit is a bond of union between Christ and his people, in virtue of which they are enabled to bring forth fruit unto God. Thus they derive from him, their living Head, all spiritual nourishment, for their growth in grace. "I am the vine, ye are the branches: he that abideth in me and I in him. the same bringeth forth much fruit: for without me ye can do nothing." John xv. 5. "I can do all things," said the Apostle, "through Christ strengthening me." It is not in man that walketh to direct his steps: but the Lord, as the living Head of his people, leads them in the way of life everlasting-counsels them by his wisdom-sustains them by his power,--makes his "grace sufficient" for them, and perfects his "strength" in their "weakness." They are exposed to the temptations of the devil, the world and the flesh; but he that is for them, is greater than all they that are against them; and ruling in them by his grace, he is a very present help in every time of need. "I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also." xiv. 18, 19.

4. The Messiah, defends his people from their enemies—provides

for their wants-and corrects their faults.

" Behold he that keep-In the first place he defends his people. eth Israel shall neither slumber nor sleep: the Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth and even forever." Ps. cxxi. He defends them as well from their spiritual, as from their outward enemies; so that they have an assurance of peace. "I will not be afraid of ten thousands of people, that have set themselves against me round about." Ps. iii. 5.

In the second place he provdes for their wants. As sinners they have forfeited all right to the things of this life, as well as to spiritual blessings. But the Messiah is "heir of all things;" and he disposes of this world, and whatever it contains, in order to meet all the wants of his people. "What is good the Lord will give, and will withhold no good thing from them that love him." The Messiah having merited a right to the dominion of the world, and the disposal of all things in it, he administers to the wants of his people whatever they need, in regard to the life that now is, as well as that which is to come. While he provides with a liberal hand for their spiritual necessities, he is not less mindful of their daily wants. He administers to these wants on the footing of the new covenant, the only channel through which blessings can flow to sinners. "He hath given meat to them that fear him: he will ever be mindful of his covenant." Ps. cxi. 5. "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. iv. 19.

In the third place, he corrects their faults. Though children, they often err and go astray. They forsake his laws and keep not his commandments. Discipline is provided in the covenant of peace, for their correction; and is dispensed by their exalted Head in the administration of his government. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6.

O, what a protector! All our enemies he hath already vanquished !-" Having spoiled principalities and powers, and made a show of them openly in his cross." His power is omnipotent; and he holds every attack made upon his people, as made against himself. "Saul, Saul, why persecutest thou me?" Every one of the enemies of the church, is under the dominion of the Messiah, who "rebukes kings and princes for their sake." He laid hold on the dragon, that old serpent which is the devil, and satan, and bound him a thousand years. "He sets bounds to the wrath of man, and causes its remainder to praise him."

What a benefactor! He furnishes a table to his people, "in the presence of their foes," so that the cup of their enjoyment is made to run over! And he mingles mercy with all his chastisements. is good for me that I was afflicted; before I was afflicted I went as-

tray, but now have I learned to keep thy holy law."

5. The Messiah establishes ordinances, ordains laws, and appoints officers in his church.

He alone possesses the power of institution, legislation, and appointment. He instituted the ordinance of preaching the gospel, giving a commission to its ministers, authorising them to proclaim it to every creature, and to dispense the seals of the covenant-baptism and the Lord's supper. The prerogative of instituting ordinances, the Lord Jesus refers directly to his kingly office. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach," (disciple,) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." The ordinance of the Lord's Supper had been previously instituted. And afterwards when re-promulged by the apostle, it is referred to the appointing power of Christ. "For I received of the Lord that which also I delivered unto you." 1 Cor. xi. 23.

Our Lord Jesus instructed the apostles—a class of extraordinary officers-to complete the organization of the New Testament church. Even as Moses arranged all things connected with the preceding dispensation according to the pattern shown to him in the mount, so did the apostles arrange the New Testament church, according to the instructions of our Lord.

Besides the apostles, he has also appointed the ordinary ministry of the gospel, to continue till the end of time, whose business it is to preach the gospel, dispense its seals, and exercise government and discipline, according to his appointment. The ministers of the gospel have no legislative, or appointing power; their authority is merely ministerial and declaratory. To the church representative, indeed, (that is the ministry, or eldership to whom is committed the administration of the visible church) belongs the duty of explaining and declaring what the mind of the Lord is, as exhibited in his word, but they have no power to legislate, or appoint any new institutions.

Messiah alone is head of the church. Nor has he appointed any vicar on earth. Any attempt, therefore, to make new institutions, or change those appointed in the scripture, whether by popes, councils, or civil rulers, is a criminal interference with the prerogatives of the King of Zion—a usurpation of the blood-bought right of the Messiah to govern his own house, by his own laws, and by his own appointed

officers.

#### THE COMMISSION OF SYNOD.

The clerk of the Commission has furnished us the following condensed statement of its proceedings for publication :

According to the appointment of Synod, at its last meeting, the Commission met in Allegheny, on the 4th Thursday of October, 1845. was organized by the appointment of the Rev. J. B. Johnston, Mod. erator, and constituted by prayer. At the opening of the Commis. sion, Messrs. Johnston, Sproull, Scott, Henry and Adams, were present. Mr. Scott was appointed Clerk. During the afternoon, Mr. Wallace appeared. The meetings of the first day were employed in taking preliminary steps for entering upon the business committed to the Commission. It was agreed that the subject of Covenanting should be divided into four parts, and referred to as many committees to report thereon. These are Confession of sin, Renunciation of error, Adherence to truth, and Engagement to duties.

Messrs. Willson and Brown were present at the opening of the Commission on the second day. During the remainder of the meetings, the respective committees reported. These reports were committed to new committees to report thereon. By this course of proceedure every member of the Commission had an opportunity of examining every part of the subject in committee before it came to the Commission for final action. Part of the preliminary arrangement agreed to by the Commission, was that committees should proceed on the principle of classification, as the most successful mode of presenting a full view of the several parts of the subject.

The Commission, after mature deliberation, agreed to report "the National Covenant of Scotland," and "the Solemn League and Covenant," (with notes in the margin, explanatory of such points as are peculiar to the British isles,) with a Confession of sins prefixed, and a Renunciation of error, Adherence to truth, and Engagement to duties, appended.

This, it will be seen, was the mode adopted by our fathers at Auchensaugh. The report was ordered for publication in overture, according to the instructions of Synod, and the clerk of Commission authorized to prepare the several papers for this purpose.

The Commission adopted Causes of Fasting and Thanksgiving, appointed the third Thursday of December, 1845, as a day of Thanksgiving, and the third Thursday of February, 1846, a day of Fasting.

The business of the Commission was conducted with a harmony uninterrupted by conflicting views, and was suitably terminated by prayer and singing the 133d Psalm.

Whatever disposal the church may finally make of the overture, we doubt not that the indications of regard to Zion's welfare which so happily marked the Commission's proceedings were a showing forth of the earnest longings of the church to renew her covenant engagement to be the Lord's.

The following extract is from the report of the committee on Finance.

"The whole amount of the collections to the travelling fund being a little over 67 per cent. of the travelling expenses of the members of the Commission, the sums coming to each have been duly distributed in that proportion.

We would recommend that the congregations which have not contributed be called upon to take up collections, and forward the same to Mr. John Brown, 31 M'Dougal-street, New-York, who is hereby authorised to apportion them among the members of Commission un-

til their expenses are paid, and if any thing remains, that it be reserved for Synod's travelling fund. Respectfully submitted.

JOHN BROWN, Ch'n.

The report of the committee on Finance, of which the above is an extract, was adopted by the Commission.

Certified by DAVID SCOTT, Clerk of Commission. Rochester, Nov. 11, 1845.

# CAUSES, OF FASTING AND THANKSGIVING.

(Adopted by the Commission of the Synod of the Reformed Presbyterian Church.)

The committee to whom were referred the causes of Fasting and Thanksgiving, respectfully report:

#### CAUSES OF FASTING.

- I. Our sins are many and aggravated. We, with our brethren and fathers, have sinned, we have done wickedly. And
- 1. There is among us mournful lack of faith and spirituality of mind and heart. We do not labour earnestly and prayerfully to live "as seeing Him who is invisible." We do not whatsoever we do, "do all to the glory of God." We occupy little time in devout spiritual meditation, and in cultivating personal communion with God through Christ. We attend upon Gospel ordinances, especially secret and ejaculatory prayer and self examination, inattentively and superficially, and with a legal spirit. Nor do we rely upon the efficient agency of the Holy Spirit to render ordinances effectual in our own sanctification.
- 2. We give painful evidence of our want of zeal for the truth, and for the purity, the good order, and the enlargement of the church. We are very unwilling to endure labour, to make sacrifices, to encounter opposition and reproach, to bestow our goods, and to yield our prejudices, that the interests of truth, the church's purity and welfare, the extension of her boundaries, and the increase of her members. may be promoted. When we do labour for any of these, it is too often under the influence of a merely sectarian, or even selfish spirit, instead of an enlarged evangelical desire for the good of our fellow men, and for the glory of our gracious and beneficent Redeem-While the devotees of error and superstition are replenishing most amply the treasuries of the man of sin, and while vigorous efforts are making with increasing means for the propagation of other systems of false doctrine, our contributions have been few and small, and then often grudgingly given; they have not been, as they should be, the humble and grateful tribute which it becomes us to pay to the munificent giver of every good gift. It may be said of us in the language of the apostle's pathetic complaint, " All seek their own : none the things of Christ." And hence, at least in part, the sad and

sometimes discouraging want of success in the exhibition of our Covenanted testimony.

- 3. There has been and still is among us a lamentable deficiency in love to one another and to all the faithful. This appears in undue and unwarrantable suspicions; in personal alienation among the people, and even among the officers of the church; in our little regard for each other's reputation; in envy, jealousy, evil speaking, and in readiness to listen to evil reports. We do not rejoice in each other's usefulness as in our own. We do not cover each other's infirmities, but rather exult over them. We have not that charity which believeth all things; hopeth all things."
- 4. We should humble ourselves before God, on account of our growing conformity to the world. The covetous, proud, insubordinate and luxurious spirit of a carnal age has come in among us like a flood. We should mourn over the evident power over us of the lusts of the flesh, the lusts of the eye, and the pride of life. Hence progress in vital godliness, and the enjoyments of the consolations of the Spirit, are little sought for, while wealth is pursued with avidity and even at the expense of a due attendance on gospel ordinances.
- 5. We should confess and bewail our ignorance, and our spiritual pride, its natural result. We do not study the Word of God, making it daily the man of our counsel. Our reading is light and profitless, especially among our youth. We are ignorant of our sins, for we do not carefully examine ourselves, accompanying our examinations with David's prayer, "Search me, O Lord, and try me." Hence instead of being humbled—lying low in the dust of self-abasement and self-abhorrence—we flatter ourselves and say, "the temple of the Lord, the temple of the Lord are these." Like Ephraim, "gray hairs are upon us and we know it not."
- II. While we thus confess our own sins we should also mourn over the ecclesiastical evils around us. And 1. The nearly universal neglect, disregard and contempt, of the great doctrines of our covenanted reformation, among the Protestant churches. Messiah's headship, and the paramount obligation of the Scriptures in civil things, and the duty of nations to advance the interests of religion, and restrain whatever is contrary to the life and power of godliness, are neither exhibited nor applied, and are either denied in theory, or in the practice of the great mass of Protestant ministers and professors in our land, and some even of those who have heretofore stood pledged to the whole doctrine of the Westminster standards, appear ready to mutilate these venerable documents, particularly on the subject of the duty of nations, in regard to the profession and maintenance of the true religion, the protection and support of the church of Christ, and the restraint of gross heresy and blasphemy.

2. Errors in regard to the doctrines, order, worship and discipline of the church, are rife. Pelagian, Arminian, Hopkinsian, Universalist, Socinian, Arian, and other heresies, are on the increase. The worship of God is extensively corrupted by human psalmody, choirs and instrumental music. And church discipline and parental in-

struction are greatly neglected.

- 3. The great mass of Protestant professors are in sworn connection with the infidel and oppressive civil institutions of the United States, and cast their votes for irreligious and immoral men. Some of the churches have endeavoured to throw the shield of their name and influence over the beinous sin of slavery as practised in the United States, under the forms of constitutional law, while few refuse to extend the privileges of ecclesiastical and Christian fellowship to the cruel slaveholder.
- III. The sins of the land call upon us to put on sackcloth. We specify,
- 1. The continued and obstinate rejection of the claims of Emmanuel. The nation persists in national rebellion, and few come to Christ and acknowledge Him as their Saviour.
- 2. Popery and slavery exercise an alarming influence in the political movements of the land. The former, which aims at the complete subjugation of this western continent to the ghostly domination of the Roman Pontiff, is countenanced and encouraged in high places, and rapidly increases. The latter is not only sanctioned and sustained by the United States, but new Territories are sought for, with the avowed purpose and determination to extend the domain of the system of slaveholding despotism.
- 3. Immorality and disorder abound. Sabbath violation, drunkenness, and ministering to the depraved appetite of the drunkard, especially in the traffic in intoxicating drinks, swearing, gambling, dishonesty, uncleanness, murders committed with alarming frequency, and often in the most revolting forms, suicide, robbery, mobs and riots, with countless other evils, defile the land, and provoke the divine indignation.

These sins, personal and social, ecclesiastical and civil, are greatly aggravated because they are committed against light, and repeated and manifest tokens of the divine displeasure. God has been pleading a controversy with us and with the land, by many and most destructive conflagrations, by desolating floods, by threatened wars, by cutting short, in some parts of the land, by means of blight, insects, and drought, the fruits of the soil.

We do therefore appoint the third Thursday of February, 1846, as a day of Fasting, Humiliation and Prayer, to be observed by all our congregations and people.

#### CAUSES OF THANKSGIVING.

- 1. We would record with gratitude, the long suffering patience and abundant mercy of God, in that notwithstanding our sins, and the sins of our land, he has not left himself without witness among us of his munificent goodness. Our earth has not been made iron, nor our heavens brass. The earth has yielded, through the blessing of the Most High, enough for the sustenance of all its inhabitants. Many parts of our land have teemed with plenty. Business in all its departments has been active, furnishing ample employment for capital and labor.—There has been uninterrupted peace and, with some local exceptions, health in all our borders.
- 2. We would gratefully remember the goodness of Almighty God, in that he has not left us withoutsome tokens of his gracious presence with us, as a witnessing church. Additions have been made to the numbers both of our ministers and people. Our standard is lifted up, and our

testimony proclaimed throughout the whole breadth of the land, from its extreme eastern border, to the remote west. Our testimony against the moral evils of the government of these United States, has not been altogether ineffectual. There has been awakened, to no small extent, a vehement and lively opposition to the Constitution of the United States, on account of its slaveholding provisions and guarantees. The history and principles of our suffering forefathers have become subjects of inquiry with many intelligent Protestants, both in Britain and in our own land.

- 3. We would bless God that there has been awakened among us a general and lively interest in the cause of missions. That our courts, our ministers, and our people appear to be sincerely desirous of making vigorous and united efforts to impart the word of life to the destitute, to send the glad tidings of peace and salvation through Christ crucified to them that have long sat in the region and shadow of death.
- 4. The discussions both here and in the Old World on the subject of Popery, furnish matter of Thanksgiving. The man of sin can no longer prosecute his unholy and impious and tyrannical designs, unobserved and unopposed, while the encroachments of Popery in the British Empire and in the United States, meet with decided opposition. The Papal authority has been renounced, and many of the false and superstitious dogmas and practices of the Popish system have been publicly abjured by many thousands, on the Continent of Europe, portending we hope, the downfall, at no distant period, of this whole system of idolatry and blasphemy.

For these and other instances of God's mercy and truth, for his numberless benefits bestowed upon us in our persons and families and in all our relations and employments, we do appoint, the 3d Thursday of December 1845, to be observed as a day of Thanksgiving by all our congregations and people.

All which is respectfully submitted.

JAS. M. WILLSON, Ch'n.

For the Reformed Presbyterian.

# RESOLUTIONS OF THE ILLINOIS PRESBYTERY.

A Preamble and Resolutions adopted unanimously by the Presbytery of Illinois, of the Reformed Presbyterian church, held at Princeton, October 13th, 1845.

Whereas the church is the light of the world, and whereas her light, in order to be useful to her own members and to others, should shine clear and bright, holding out to the view of all, the great principles of divine revelation, in all their bearings upon man in his individual and social character; and whereas there is dauger that the principles of the Reformed Presbyterian church, on the subject of slavery may be misunderstood, therefore,

- Resolved, 1. That the Reformed Presbyterian church is, and always has been, the firm and faithful friend and advocate of religious and civil liberty, and the stern and inflexible enemy of all tyranny and oppression.
- Resolved, 2. That buying, selling or holding slaves, as is done in the United States, is daring rebellion against Almighty God, and a most flagrant violation of the inalienable rights of man.
- Resolved, 3. That those churches and christian professors who apologize for slavery, or are silent on the subject, and do not testify against it, are chargeable with supporting it.
- Resolved, 4. That it is the special duty of every Covenanter to use all lawful means for the speedy removal of slavery from this land.

Resolved, 5. That while Reformed Presbyterians should sustain and encourage all proper measures for the abolition of slavery, they cannot consistently unite with the Liberty political party in their justification of, and apologies for, the constitution of the United States, which sanctions and supports the evil, and is the great bulwark of American slavery—or in swearing to support that constitution, or in electing others to office to do it for them, for the purpose of abolishing slavery, thus doing evil that good may come.

Rosolved, 6. That the people under our care be, and hereby are directed, to prepare memorials addressed to the legislatures of Illinois and Indiana, and also to the Congress of the United States, calling upon these authorities to submit to Jesus Christ, the Prince of the kings of the earth, to receive his law, revealed in the Bible, as the rule of legislation, and to break off their sins by righteousness, and

their iniquities by shewing mercies to the poor.

Resolved, 7. That in view of the threatened and impending judgments of heaven over this guilty land, it is the duty of every Covenanter to open his mouth in the cause of the dumb—to pray earnestly and importunately to God that every yoke may be broken, and the oppressed go free—that slaveholders and their abettors may be turned from their evil ways—that slaves may enjoy natural and spiritual liberty, and that all the inhabitants, rulers and ruled, may be brought to speedy repentance.

By order of Presbytery. JAMES WALLACE, Moderator, JAMES FARIS, Clerk.

#### MISSIONARY FUNDS.

(An Apology for their alleged misapplication.)

BY REV. JAMES CHEYSTIE.

At a meeting of the New-York Presbytery held in May last, a resolution was passed assigning to the several persons, ministers, or candidates for the ministry, appointed to supply vacant congregations, a specific remuneration for their services. In passing that resolution it was presumed by the members of the court, that the several congregations and societies so supplied, would contribute for these services as much as they had been accustomed formerly to bestow, and that they would continue to exert themselves to meet the whole remuneration so allowed, or come as near to it as their means would afford. And it is not disguised, by the writer of this article, that one object contemplated in the resolution itself was to intimate, what these services, under all the circumstances, justly required, and to furnish to those who should be employed in them the expectation of, at least, meeting with some reasonable and equitable recompense for labour and expenses heretofore sometimes incurred with scanty remuneration. It was hoped then, and the hope is still entertained, that our people who have so long, and amid such multiplied sacrifices and self denial on all hands, upheld their ministers in maintaining the testimony and ministering the gospel of Christ, would neither be offended nor reluctant in listening to such an intimation.

To make up the deficiency which it was supposed, in some cases at least, would occur, it was designed, by the same resolution, to draw on the missionary funds created in the bounds of the Presby-This was done in good faith, under the conviction that such an object was contemplated in the very creation of these funds: and the remuneration specified was, for the service of administering the Lord's supper, \$15, and for every Sabbath supply of preaching, \$6. But against this measure, it has been since ascertained, much objection prevails. The objections moreover proceed from the parties who are the source of these funds, and who have right and interest in their disposition; their complaints, therefore, most unquestionably, should be heard, and the cause of them removed. The case presents a parallel, in some respects at least, to the "murmurings of the Grecians against the Hebrews," so familiar to the minds of our people throughout the church at the present time, and ought to meet with a redress as prompt and entire. As it appears the Presbytery have in this matter acted under a misapprehension of the views of those who are contributors to the funds so appropriated, it is hoped, by the writer of this article, that the same court will, at its next meeting, repeal the offensive resolution, and wait for the expression, more distinctly made, of the will of the donors in this matter. It is held to be their undeniable right to state for what ends they contribute and dedicate their substance to the service of God, and, on the part of those who are entrusted with the contributions, to carry out faithfully the purpose of the donors, and no more. We who are their "servants for Jesus' sake," hold ourselves ready to manifest that we claim no arbitrary power over the offerings to the Lord, and that we have no thought of treating with inattention or disrespect their wishes, in a liberality worthy of all commendation and encouragement in the sight of God.

But while these concessions are most cheerfully made—made however only on the part of the writer, who acts in this matter merely in a private, unauthorized, and unofficial character, but in a spirit which be trusts will meet with the concurrence of all the brethren—while these concessions are most cheerfully made, it is hoped our brethren in the church who may meet with, and who have interest in these observations, will bear with us while some views are stated which may correct misapprehensions and relieve their minds of impressions unfavorable to the intentions of those who in this matter

have caused undesigned dissatisfaction.

No reasonable view of the matter could allow them to entertain the belief that the congregations so supplied would abate their efforts. Such a supposition would be as unjust, as we trust it will prove unfounded. Heretofore our vacancies, struggling with many difficulties, have nevertheless done much, and have given proof that they share in the spirit of devotion to the cause which has been prominent in the history of Covenanters. Moreover we ought to hope

that the missionary spirit of their brethren, through whose liberality they are favored with a larger portion of gospel ministrations, will incite them to emulation and renewed effort, rather than to indulge in meanness of sparing themselves that others may be more burdened. We hope better things of them. Now if it is considered that some of our congregations pay to the full the remuneration above specified, and more, and of the rest all make a very near approximation, it was hoped that a small fraction only would be required from the missionary fund. It was then supposed that the authors of that fund would not be unwilling to add to the fruits of sincere but inadequate efforts what might be sufficient to give a larger extension to the ministry of the word of life in building up the waste and desolate places, and in confirming and strengthening the feeble and scattered remnants.

But it is moreover objected that there are instances in which vacant congregations apparently ripe for settlement share alike with others. It ought, however, to be remembered that a settlement of the pastoral relation may be made in a congregation under circumstances painfully marked with privation, sacrifice, and self-denial, both in pastor and in people. Such as in fact present an affecting call for relief and assistance, rather than a case which would justify neglect. It is well known that among our brethren in the British isles, where missionary efforts have been now for a long time extensively and successfully carried out, a feeble society or congregation is fostered by their support till a settlement is effected, and even then their aid is continued until the congregation has grown into strength to support the ministry alone. It is hoped our brethren in these United States will also soon know the same godly and successful efforts among themselves; and we believe they have the spirit, as duty is unfolded and means are afforded, to go as far as any. Now it would not be difficult to prove that there have been instances of pastoral settlement, in the bounds of this Presbytery, of precisely such a nature, as, if well understood, would call for this very spirit.

But these considerations are only proposed, and that very respectfully, to the parties concerned, as an apology to our brethren for the proceedings of their Fathers and Brethren in the courts of the Lord. It is not intended to deny that they have entire right to be heard, and it is hoped that at an early period they will have ample satisfaction.

# ORDINATION.

The Commission appointed by the New-York Presbytery to attend to the ordination of Mr. Joshua Kennedy, and his installation in the congregation of Conococheague, met at Fayetteville, Thursday, Nov. 5th. Present—ministers, C. B. M'Kee, J. M. Willson, S. O. Wylie; ruling elders, James Smith of Baltimore, Samuel Thomp-

son of Conococheague. Rev. C. B. M'Kee was appointed Moderator, and Rev. J. M. Willson, Clerk. The candidate being called up on proceeded to deliver his trials for ordination, viz : a Lecture from Rom. viii. 1-4. and Sermon from Isa. liii. 6, last clause, in both of which Mr. Kennedy gave very decided evidence of ability in the analvsis of scripture, and of a mind richly furnished with evangelical truth. Both the discourses, as also his examination on the Greek and Hebrew languages, polemic and didactic theology, church government, &c. were unanimously approved. The Moderator preach ed as the ordination Sermon a most interesting and able discourse from Rev. ii. 1. "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. some introductory observations in which he divested the text of its metaphorical dress, showing that by the stars are meant the ministry: By Him who holds them, the Lord Jesus Christ: by the golden candlesticks, the church or believers : holding the stars and walking in the midst of the candlesticks, are expressive of an important and interesting relation—the speaker announced his method of discussion. I. The relation of Christ to the ecclesiastical stars, or the ministry. II. The relation of the stars to the candlesticks, the ministry to the people III. The connexion of these relations with the welfare of mankind. These topics were severally illustrated at considerable length. Under the first head it was considered, 1. Christ does hold these stars. 2. He holds them that He may enlighten them. 3. That He may preserve their light. 4. That He may determine their places. Uni der the second head of discussion the speaker specified, 1. The stars must reflect their light. 2. They guide the wanderer. 3. They cheer the benighted traveller. 4. They are for witnesses. 5. They The third are for signs-watchmen. Gen. i. 14. Ps. LXXXIX. 37. topic was illustrated as follows: 1. God accomplishes his purposes by means. 2. The gospel is God's plan of saving sinners. 3. The gospel is adapted to the accomplishment of this end. 4. The ministry is calculated to accomplish the great end of the gospel. 5. This plan is calculated to secure confidence in the Lord. The discourse was concluded with an exhortation to reflect upon the relation of Christ to the ministry—to consider the relation of the ministry to the people, and to admire the love of God and of Christ manifested in the institution of these solemn relations.

The formula of queries having been proposed and satisfactorily answered, Mr. Kennedy, according to the usual form of imposition of hands, and in solemn prayer by the Moderator, was ordained to the sacred office of the Ministry, and installed Pastor of the congregation. The charge was then delivered to the Pastor, by J. M. Willson, and the charge to the people by S. O. Wylie. The entire service was of the most encouraging character, and the relation constituted promises to be most happy and lasting in its results. May the great and chief and good Shepherd direct and guide both Pastor and people into a knowledge of His way, and prepare them for shining among the morning stars in the firmament of the triumphant church.

# OBITUARY OF NATHANIEL KIRKPATRICK.

DIED, on the 8th February, 1845, at his residence on the Rocky Fork of Licking, NATHANIEL KIRKPATRICK, in the 67th year of his age. He was for upwards of 30 years an elder in the Utica congregation. In the Synod of 1833, (the time of the New Light secession) he was present as a delegate, and though much urged to defection by some from whom he had often heard the words of eternal life, and with whom he had taken sweet counsel, he, through grace, continued faithful. He was zealous for truth and good order in Christ's house : an affectionate husband and father, and a kind friend. Warm hearted and benevolent in his disposition, he was much respected by his neighbours, though he faithfully reproved their faults. His disease was typhus pneumonia, occasioned by a cold settling on his lungs the July previous. He appeared to recover from the first attack, though severe; but as the winter set in, he relapsed and gradually declined till death set him free. He bore his sickness with patience-rarely murmured-viewed the approaches of the king of terrors without alarm, knowing in whom he had believed. He left an aged widow and six children, (all in the full communion of the church,) to mourn their loss. He died lamented by the congregation over whom he was an elder, and by a large circle of friends and neighbours. But there was hope in his death.

# OBITUARY OF WILLIAM CARNAGHAN.

DIED, Oct. 4, 1845, at his residence near Loudonville, WILLIAM CARNAGHAN, in the 42d year of his age. He was for nearly 7 years an elder in the Utica congregation. In early life he acceded to the communion of the Reformed Presbyterian church from the Dissenting Reformed, and was strongly attached to the principles he had embraced. Liberality and public spirit were marked features of his character. Almost alone he sustained for a considerable time the preaching of the gospel in the destitute settlement where he resided. till he gathered around him a small but flourishing society, now a branch of the Utica congregation. Nor did his liberality in the support of the gospel, and other benevolent objects, lessen his pecuniary means-the reverse was the case. To him most evidently were fulfilled the promises. Prov iii. 9, 10. and xi. 24, 25. It was often remarked by his neighbours, that whatever he put his hand to prospered with him. He began business penniless; and though called away in early life, he died surrounded with abundance. He left a handsome bequest to the society where he resided. His moral influence in the neighbourhood was great, arising from his strict integrity, faithfulness to promises and contracts, and general benevolence. He died of congestive fever after a short illness of eleven days-a providence to me most inscrutable, that an affectionate and tender

husband and father, a kind friend, a pillar of the church, and a most useful member of the community, should be so suddenly snatched away in the midst of his days and usefulness, and so many "children that are corrupters" left behind. But "clouds and darkness are round about our God." "He giveth no account of his matters." Still it is consoling to believe that "what we know not now we shall know hereafter," when we shall "see face to face," and "know even as also we are known." He died the partaker of a hope approaching as near to full assurance as any I have ever witnessed—leaving behind him a widow and four little children, (boys) deeply to lament their bereavement. But so far as man can judge they have no reason to sorrow as those who have no hope. What a call to prepare to meet God.

A.

DIED, near Freeport, Pa. on the 2d October last, in the 84th year of his age, Mr. ROBERT SPROULL, father of the Rev. Thomas Sproull, of Allegheny. He was a native of county Tyrone, Ireland, and emigrated to this country in 1783. He gave satisfactory evidence that he died in the Lord.

### ITEMS OF INTELLIGENCE.

The German Catholic Church.—The German Reformer Ronge lately arrived at Worms, where he addressed the people from the market-place, where 300 years before Luther preached the doctrines of the reformation. The coincidence seems to have made a

deep impression.

The Frankfort Journal states that when M. Ronge left Worms he was accompanied by nearly two hundred persons; that when upon the point of embarking he was insulted by a crowd composed of both sexes, and that the women showed more animosity than the men. M. Rongé, however, escaped. The merchants of Worms who had accompanied him took shelter in a yard, intending to wait for the evening boat to return to Darmstadt; but they were pelted with stones and were obliged to fly for their lives. Upon embarking in the evening they were again attacked. An old man was knocked down by a stone and severely injured. One of the party retaliated and struck one of the aggressors, which was the signal for a general attack. The fanatic crowd, headed by a police agent, rushed upon them and severely beat the person who had struck the blow. The journal from which we quote adds, that "but for the timely interference of the gendarmes the affair might have terminated fatally."

The same journal mentions that a whole parish in Silecia, that of Jerschendort, near Neumark, having unanimously embraced German Catholicism, considered that according to the law the village church belonged to them, but when they were on the point of com-

mencing Divine service, they were interdicted by the authorities, aided by several gendarmes. On the 1st, the people celebrated the anniversary of the publication of Ronge's letter to the Bishop of Treves, declaring that the attempts to repress the reformation would now prove vain.

Leipzic, Oct. 4.—The First Chamber resumed the discussion of the report of the special committee on the question of the new dissenters. It was finally decided that an express authorization of the government was necessary, before the joint use of Protestant Churches could be granted to the German Catholics, and that such authorization should be given only for places where the number of the followers of the new confession was considerable.

A German paper states that the Pope has written a letter to the King of Prussia, requesting his assistance in suppressing the movement of John Ronge and his followers. The King's reply was somewhat as follows: as your holiness did not see fit to assist me when involved recently in the mixed marriage question, so I do not now perceive the propriety of exerting my authority in your favor, and against my own subjects.

In Saxony, the cradle of the Reformation, the writings of Ronge are forbidden and confiscated, nor are they allowed to be advertised. Most of the people are Protestants, but the king is a bigoted Roman Catholic.

Great Britain.—The latest accounts from this country present the prospect of unusual distress. It has been definitely ascertained that there is a large failure in the products of the late harvest, and that in part of Ireland the potatoe crop has been in a great measure cut off by rot. Frequent cabinet councils had been held to consider the propriety of opening the ports for the admission of bread-stuffs, and though no decisive action had taken place at the time of last advices, the general impression seemed to be that they would be opened. A meeting, called by the Mayor, was held in Dublin "to take into consideration the present awful condition of the potatoe crop." The Sheriff of Galway, in a letter, estimated the loss in that county at fully one third, and expressed his fears, that before Christmas not a sound potatoe would be found in his bailiwick. The better classes of the people appear to be alive to the precarious state of the country. This may prevent in measure the threatening calamity.

The Sandwich Islands.—At the late meeting of the Parliament of these Islands, the inhabitants of which, but a few years ago, were in a state of barbarism; the King, after the opening prayer by one of the missionaries, delivered his speech, of which the following paragraph is a specimen, and one that speaks volumes for the influence of christanity and for the success of missionary efforts properly conducted. When will the rulers of more highly favored nations evince as much regard for the Bible, religion and the God of nations as this Island King?

"We consider it the first of our duties to protect religion and promote good morals and general education. It will therefore be your duty to consider by what means those blessings can be best promo-

ted and extended among the people of these Islands, and also among the foreigners resident in our dominions. We are well aware that the Word of God is the corner-stone of our kingdom. Through its influence we have been introduced into the family of the independent nations of the earth. It shall therefore be our constant endeavor to govern our subjects in the fear of the Lord; to temper justice with mercy in the punishment of crime; and to reward industry and virtue. The Almighty ruler of nations has dealt kindly with us in our troubles, in restoring our kingdom, together with special guarantees for its existence, as an independent nation. May He also aid you in your deliberations, and may He grant his special protection to us, to you, and our people."

It is also worth while to mention that there are five newspapers now published at Honolulu; four in English, and one in the Hawaian language; another striking illustration of the power of Christian instruction, which in the course of twenty-five years, has raised these islands from the lowest degradation to a respectable rank

among civilized nations.

Anti-Slavery.—The Synod of Cincinnati, New School, has recently suspended the Rev. Mr. Graham for his opinions on slavery; and most justly we say; for he teaches, 1. That according to the Jewish law the slave was not reckoned as a man or woman, but as property. 2. That the master had the right to beat the slave and that hardly. 3. That the master had the right to sell the slave. 4. That the head of the Church has authorized the relation between master and slave, involving the right of property, not only in the charter, but in all the laws that he has given for the government of the Church.

A minority of Synod protested and reserved the right of complaining to the General Assembly.

The Rev. G. U. Pope, writing from one of the southern districts of India, says, "Since my appointment here, nine heathen temples in this division of the district, have either been destroyed or converted into Christian chapels. Of the twenty-two villages connected with the mission, the whole of the most respectable and influential, are under Christian instruction."

A Roman Catholic priest, in a public discourse at Mt. Pleasant Ia., charged his members, that if agents and others should come into their houses to leave Bibles among them, they must turn them out of the house, and kick the Bibles out after them. "Search the Scriptures," says Christ. "Kick them out," says the priest. The "regular succession" between the two must have been broken somewhere.

The Inverness Courier states, that \$17,776 have been paid by Messrs. Oliver and Boyd, of Edinburgh, for the copyright of the fourth volume of D'Aubigne's History of the Reformation.

The British and Foreign Bible Society has issued, on an average, during the last year, five Bibles a minute for ten hours every day, excepting Sabbaths.

# REFORMED PRESBYTERIAN.

Vol. IX.

JANUARY, 1846.

No. XI.

### DRAUGHT OF A COVENANT.

(Prepared by the Commission of Synod and published in Overture.)

Whereas, public social covenanting is a duty obligatory under every dispensation of the church—and whereas our fathers, when, by the goodness of God, they were delivered from anti-christian idolatry, superstition and oppression, and favoured with the 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 whereas, the renewal of these covenants, on sundry occasions, was attended with evident tokens of Divine approbation: Considering it, too, as our singular honor and privilege, though inhabiting another land, to testify to the whole of the Covenanted Reformation-from which others have more or less made defection-and to maintain the perpetual obligation of our fathers' vows in their full extent and integrity,-and regarding the renovation of these Covenants as a duty 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 enjoyment of numerous privileges,-as a means of protection and defence against the extending and threatening power of Anti-christ, the arrogant assumptions of Prelacy, the growing influence of Infidelity, and the danger flowing from these and many other evils to which the witnesses for truth are now exposed,—a duty which we owe to others, to direct them in the good old way, -and an approved means of reviving genuine religion,-and of diffusing throughout the earth the principles of our Covenanted Reformation, -- and of promoting the establishment of the kingdom of our Lord and Saviour, Jesus Christ: -Therefore.

WE, all and every one of us, whose names are underwritten, professing the faith once delivered to the saints, resting our souls for eternal salvation upon the righteousness and intercession of our Lord Jesus Christ, and setting before us the glory of God and the advancement of his kingdom, have, after mature deliberation, and much searching of heart, according to the example of God's people in former times, resolved, in the strength of Divine grace, to renew our solemn Covenants, and lifting up out hearts with our hands, do, jointly and severally, bind ourselves to prosecute their ends.

And because we are chargeable in the sight of God Confession with many, and aggravated sins, we following the example of God's covenant people, recorded in the scripture, and of our fathers in the British Isles, in their renovation of the Solemn League and Covenant in 164S, and of the National Covenant, and Solemn League at Auchinsaugh in 1712. We acknowledge our "manifold transgressions" and our "mighty sins."

We confess indwelling sin. That there is a "law" in our "members" which wars against the law of our mind, bringing us into captivity to the law of sin which is in our "members." Of this our carnality—our insensibility to God's dealings with us, whether of mercy, or of judgment—our lukewarmness in religious services—and

our inactivity in the cause of Christ, are humbling proofs.

We who labor in word and doctrine, have not been careful to apply the truths on which we meditate, and which we preach to others in our public ministrations, in order to experience their comforting and quickening power, and thereby know how to commend Christ and his salvation to their souls! Nor, have we who rule in the house of God been sufficiently sensible that we judge not for man but for the Lord—that his omniscient eye is upon us—and that for the manner in which we perform our official duties we must give an account. In our intercourse with our fellow men we are not careful to retain in our spirits an habitual reverence of God, and on all suitable occasions to commend him, as alone worthy of their supreme love. We confess that by the little success of our labors, whether as ministers of the word, or rulers, God is rebuking us for our lack of unwearied, persevering and faithful exertions in his service.

We all, officers and people, are chargeable with many, and great personal and family sins. We have conformed to the world, and have been greatly influenced by the love of it. As parents, we have not conscientiously attended to the Divine injunction, "Train up a child in the way he should go:" Nor, have we been encouraged to the duty by an ardent faith in the promise, "when he is old, he will not depart from it." As children, we have regarded parental authority as a yoke of bondage from which we longed to be delivered. The power and spirituality of the precept, "honor thy father and mother," are but little felt by those who hold the relation of inferiors. As a people, we are cold, lifeless and ignorant, ready to do evil, but slow to do good. "Our iniquities are gone over our heads, and as a burden they are too heavy for us. Innumerable evils have compassed us about, our iniquities have taken hold upon us, so that we are not able to look up. They are more than the hairs of mine head. We acknowledge, O Lord, our wickedness, and

al Cove-

nant.

the iniquity of our fathers, for we have sinned against thee. We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities like the wind,

have taken us away."

Our sins of omission are many, and greatly aggravated. We have not remembered the condition of the heathen, who are perishing without the gospel, but we have shut up our bowels of compassion from them. The condition of the children of Abraham still under the blinding influence of Jewish infidelity-The delusion of Mahomedanism, by which vast multitudes are deceived-The moral darkness with which Popery has covered whole nations, and the efforts made to extend its ruinous influence, have not excited as they ought our christian zeal and activity. We must confess that we have remained in a great measure in a state of apathy, and our hands folded as though we had no concern in these things. We are not ready to spend and be spent for the cause of Christ. In the case of those in our own land who are strangers to Christ, and with whom we have daily intercourse, we do not sufficiently feel the obligation to endeavour their conversion by contributing of our substance that the word of Christ may be put into their hands, and his gospel preached unto them. All these our sins are aggravated, because they are omisssions of duty to which we have pledged ourselves by solemn covenant engagement.

We have not, we must confess, deeply sympathized with the enslaved in our own and other lands, nor striven with our might to break the yoke of oppression. Nor have we laboured as we ought to accomplish a national reformation, that Jesus Christ might be

honored and the welfare of the nation promoted.

We confess, and desire to be humbled for the sins of the land in which we live. The land is guilty of many and exceedingly aggra-Enjoying the light of the gospel, the nation has made no acknowledgment of the God of nations, in its constitution, nor recognized Jesus Christ, the Prince of the kings of the earth,-Knowing the command of the Father, it has refused to kiss the Son. The law of God is disregarded in the Constitution of the United States -- in the State Constitutions, and in their administration. vilest of men are exalted to high places. Slaveholding is sanctioned by constitutional law. God's name is daily blasphemed by men in high places. And the holy Sabbath is profaned by governmental The idolatry and abominations of the man of sin, receive the countenance and support of the nation. Acknowledging no higher source of power than the will of the people, the nation has set itself, and the rulers have taken counsel together " against the Lord, and against his anointed, saying let us break their bands asunder and cast his cords from us." And all these evils are increased by the great body of professing christians in this land, who apologise for, or justify these sins and swear to maintain them.

The Nation-We all, and every one of us underwritten, protest, That, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolve d in the truth, by the word

and Spirit of God: and therefore we believe with our hearts,

confess with our mouths, subscribe with our hands, and constantly affirm before God, and the whole world, that this only is the true christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed Evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the King's Majesty, and the three estates of this realm, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publicly confirmed by sundry acts of Parliaments, and now of a long time hath been openly professed by the King's Majesty, and whole body of this realm, both in burgh and To the which Confession and Form of Religion, we willingly agree in our consciences in all points, as unto God's undoubted truth and verity grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now condemned and confuted by the word of God and kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men; all his tyranous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, and his blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites. ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths. perjuries, and degrees of marriage forbidden in the word: his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonization of men; calling upon angels or saints departed, worshiping of imagery, relicks, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language, with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession; his desperate and uncertain repentance; his general and doubtsome faith: his satisfaction of men for their sins; his justification by works, opus operatum, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavellings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that

cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought into the kirk, without or against the word of God, and doctrine of this true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: promising and swearing, by the GREAT NAME of the LORD our GOD, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.

And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against their own conscience; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the word of God, to his greater confusion, and

their double condemnation in the day of the Lord Jesus:

We therefore, willing to take away all suspicion of hypocrisy. and of such double dealing with God and his kirk, protest, and call the Searcher of all hearts for witness, that our minds and hearts do fully agree with this our confession, PROMISE, OATH, and SUB-SCRIPTION: so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our religion and kirk, doth depend upon

the safety and good behaviour of (the King's majesty 1) as upon a comfortable instrument of God's mercy (granted to this country 2) for the maintenance of his kirk and and ministration of justice amongst us we protest and promise with our hearts, under the same oath, hand writ and pains. that we shall defend (his person and authority 3) with our goods, bodies and lives, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm, or without, as

1 Lawful civil authority.

2 Peculiar to the condition of Scotland.

3 The persons & authority of lawful civil authorities.

we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ. To whom with the Father, and the Holy Spirit, be all honor and glory eternally. Amen.

[The three following paragraphs of this instrument consist of references to Acts of Parliament by which the lawfulness of the National Covenaut is demonstrated.

The first paragraph shows the obligation of the national Covenant is demonstrated.

The first paragraph shows the obligation of the nation to suppress the Romish apostacy and idolatry; because they are dangerous to society, and contrary to the word of GodThe second, the obligation of the nation to support and preserve the true religion.

The third, the obligation of all persons to honour and sustain the lawful eith rulers; And the obligation of said rulers by the eath of office, to rule according to the word of God, and maintain the true religion seem for this the Coving section. Of Said the word of God, and maintain the true religion seem for this the Coving section. tain the true religion as set forth in the Confession of Faith.]

In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable ex-

4 Concurrence of the civil authority with the church in covenant renovation. ample of our worthy and religious progenitors—which was warranted also by (Act of Council, commanding a general bond to be made and subscribed by his majesty's subjects of all ranks,4) for two causes; one was for defending the true religion as it was then reformed, and is expressed in the Confession of Faith above written, and

a former large Confession established by sundry acts of lawful General Assemblies, and of Parliaments, unto which it hath relation, set down in public Catechisms, and which hath been for many years, with a blessing from heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written

5 Lawful civilauthorities. Word. The other cause was, for maintaining the (King's Majesty,5) his person and estate; the true worship of God and (the King's authority 5) being so straitly joined as that they had the same friends

and common enemies, and did stand and fall together; and finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the aforesaid national oath and subscription inviolable.

We \_\_\_\_ under-subscribing, considering divers times before, and especially at this time, the danger of the true reformed re-

6 Ordinance of civil government.

7 Remonstrances, declarations and testimonies of old and of late.

8 The five articles of Perth, &c.

9 Peculiar to the churchin Britain and therefore not applicable to us. ligion, of the (King's honour,6) and of the public peace of the kingdom; by the manifold innovations and evils, generally contained and particularly mentioned, (in supplications, complaints and protestations, 7) do hereby profess, and before God. his angels, and the whole world, solemnly declare. that with our whole hearts we agree and resolve. all the days of our life, constantly to adhere unto. and to defend the aforesaid true religion, and (forbearing the practice of all novations(S)already introduced in the matters of the worship of God, or approbation of the corruptions of the public goverament of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Assemblies and in Parliaments,9) to labour by all means lawful, to recover the purity and liberty of the gospel, as it was established and professed

before the foresaid novations; and because, after due examination, we plainly perceive, and undoubtedly believe, that the innovations and

10 Remonstrances, declarations, and testimonies. evils contained in our (supplications, complaints, and protestations, 10) have no warrant in the word of God, are contrary to the articles of the foresaid Confession, to the intention and meaning of the blessed reformers of religion in this land, to the

above-written acts of Parliament; and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws, and

estates; we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the aforesaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them amongst other particular heads of Papistry abjured therein; and therefore from the knowledge and conscience of our duty to God, (to our King and country,11) without any worldly respect or inducement, so far as human infirmity will 11 To righteous suffer, wishing a further measure of the grace of governors and to God for this effect; we promise and swear, by the our countryi. GREAT NAME OF THE LORD OUR GOD, to continue inthe profession and obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life; and in like manner, with the same heart, we declare before God and men, that we have no intention nor desire to attempt any thing that may turn to the dishonour of God, for to the diminution of the King's greatness and au- 12 Lawful civil thority; 12) but, on the contrary, we promise and authority. swear, that we shall to the uttermost of ourpower, with our means and lives stand to the defence of (our dread Sovereign the King's Majesty, his person and authority, 12) in the defence and preservation of the foresaid true religion, liberties. and laws of the kingdom; as also to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion, and (his Majesty's authority, 12) with our best counsel. our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular; and that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn, by whatsoever

such dangerous and divisive motion be made to us by word or writ. we, and every one of us, shall either suppress it, or if need be, shall (incontinent13) make the same 13 That is, imknown, that it may be timeously obviated; neither mediately. do we fear the foul aspersions of rebellion, combi-

nation, or what else our adversaries, from their craft and malice. would put upon us; seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of (our King, 14) 14 Lawful civil

suggestion, combination, allurement, or terror, from this blessed and loyal conjunction; nor shall cast in any let or impediment that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends; but, on the contrary, shall, by all lawful means labour to further and promote the same : and if any

and the peace of the kingdom, for the common hap- authority. piness of ourselves and our posterity.

And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription, we join such a life and conversation as beseemeth christians who have renewed their covenant with God: We therefore, faithfully promise, for ourselves, our followers, and all others under us, both in public, in our particular families, and personal carriage, to endeavour to keep ourselves within the bounds of christian liberty, and to be good examples to others of all godliness, soberness and righteousness, and of every duty we owe to God and man. And that this our union and conjunction may be observed without violation, we call the living God, the searcher of our hearts to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to Jesus Christ in the Great Day, and under the pain of God's everlasting wrath, and of infamy, and loss of all honor and respect in this world. Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with a

15 Lawful civil Government.

happy success, that religion and righteousness may flourish in the land, to the glory of God, the honor of (our King 15) and peace and comfort of us all. In witness whereof we have subscribed

with our hands all the premises.

The article of this covenant, which was at the first subscription referred to the determination of the General Assem-

16 In the year 1638. bly, (16) being now determined, and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen,

upon the reasons and grounds contained in the acts of the General Assembly, declared to be unlawful within this kirk, we subscribe according to the determination aforesaid.

The Solemn League and Covenant.

17 Lawful civil Authorities.

18 The dangers of the church, though different in form, are in substance the same at the present time.

We, having before our eyesthe glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honor and happiness of (the King's Majesty, and his posterity 17) and the true public liberty, safety, and peace of the kingdoms wherein every one's private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God against the true religion and professors thereof in all places (especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power and presumption are of late, and at this time increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed state of the church and kingdom of England, and the dangerous state of the church

and kingdom of Scotland, are present and public testimonies.18) We have at last (after other means of supplication, remonstrance, protestation and suffering) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved, and determined to enter into a mutual and Solemn League and Cov-

enant. Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do swear,

I. That we shall sincerely, really, and constantly, through the grace of God, endeavour in our several places and callings, the

preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, (19) in doctrine, worship. discipline and government, according to the word of God, and the example of the best reformed churches; and shall endeavour to bring the churches of God in the three kingdoms to the nearest

19 By this we bind ourselves to the reformation of religion in the U.S. and the extension of the gospel in all lands.

conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechising; that we and our posterity after us, may, as brethren, live in faith and love,

and the Lord may delight to dwell in the midst of us.

II. That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, church government by arch-bishops, bishops, their chancellors and commissaries. deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness; lest we partake in other men's sins, and thereby be in danger to receive of their

plagues; and that the Lord may be one, and his 20 In all lands.

name one, (in the three kingdoms. 20)

III. We shall, with the same sincerity, reality and constancy, in our several vocations, endeavour, with our estates and lives, mutu-

ally to preserve the rights and privileges of the (Parliaments, 21) and the liberties of the kingdoms; 21 Ascripturally and to preserve and defend (the King's Majesty, person and authority,22)in the preservation of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish (his Majesty's 22) just power

and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be(incendiaries, malignants, or evil instruments, 23) by hindering the reformation of religion, dividing (theKing 24) from his people, or one of the kingdoms from another, or making any faction or parties among the people, contrary to this League and Covenant, that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively.

constituted government, when enjoyed, should be sustained.

22 Lawful civil authority.

23 Such as oppose the reformation of religion-excite sedition -causing faction in church or state.

24 Lawful civil authority.

or others having power from them for that effect, shall judge convenient.

25 During the second reformation. 26 As they were then. 27 This article binds us to past attainments, and to promote harmony & concord among reformed churches and nations, to all posterity.

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is, by the good providence of GoD granted to us, (25) and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may be, and remain conjoined (26) in a firm peace and union to all posterity; (27) and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI. We shall also, according to our places and callings, in this common cause of religion, liberty. and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in

the maintaining and pursuing thereof; and shall not suffer ourselves. directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which

28 Civil society. 29 And its lawful authorities.

so much concerneth the glory of God, the good of (the kingdom, 28) and the (honour of the King: 29) but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote the same, according to our power,

against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

30 Thecivil state in which we live is so chargeable.

And because (these kingdoms are guilty of many sins and provocations 30) against God, and his Son Jesus Christ, as is too manifest by our present distresses

dangers, the fruits thereof; we profess and declare, before God and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that we have not, as we ought, valued the inestimable benefit of

the gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves. and all others under our power and charge, both in public and in private, 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 his wrath and heavy indignation. and establish these churches and kingdoms in truth and peace. this Covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching 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 peaple, and encouragement to other christian churches, groaning under, or in danger of the yoke of anti-christian tyranny, to join in the same or like association and covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquility of Christian kingdoms and commonwealths.

And that we may prosecute the ends of these our Solemn Covenants, formerly binding upon us, and Adherence to now publicly renewed, and as a further exposition of

their import,

I. WE, all and every one of us-Ministers of the gospel, Ruling Elders, Deacons, and People of the Reformed Presbyterian church in the United States of North America-whose names are kereunto affixed, do declare our adherence to the Doctrine, Worship, Discipline, and Government of the Reformed Presbyterian Church, as these are exhibited in our terms of ecclesiastical fellowship, and particularly in the Westminster Confession and Catechisms, as they were received by the Church of Scotland, and the Scriptural testimonies emitted by Christ's faithful servants, especially at the memorable period of the Second Reformation and since, as embodied in the testimony of the Reformed Presbyterian church in North America, and in the Form of Church Government and Directory for Worship agreed upon by the Westminster Assembly, as they were received by the church of Scotland.

II. We do renounce and abjure all false systems of Doctrines, Worship, Discipline and Government, as Renunciation contrary to the word of God, and our reformation atof errors.

tainments, particularly all Arminian, Hopkinsian, An-

abaptist, Socinian, Arian, and Antinomian errors and heresies-all Popish, Prelatic and Independent, and other errors and unscriptural doctrines and practices in relation to church government, order and worship; and all false doctrines in relation to civil government, as that it is founded in grace; that it is not put under subjection to Jesus Christ, as Mediator; that the law of God revealed in the Scriptures is not the paramount rule to which it should be conformed; that immoral men can lawfully, in a Christian land, be elected to bear rule; that the holding of men in a state of Slavery can be authorized by civil enactments; and that any existing government, irrespective of its moral character, is to be recognized as the ordinance of God. And further, as embodying most of these errors in relation to civil government, we do renounce and dissent from the existing government of these United States. And we also express our approbation of the fidelity of our Brethren in Great Britain in abjuring as anti-Christain, apostate, oppressive and immoral, the government of that empire, which we also renounce and abjure.

III. We do also engage that we will diligently, zealously, and prayerfully, further prosecute the ends of Engagement these our Solemn Covenants, and

1. We will carefully and punctually attend to secret prayer, family worship, fellowship meetings, and public religious ordinances, observing these according to Divine institution.

2. We will each, in our respective places, endeavour the promotion of the purity, the peace, and the prosperity of the church, taking as our supreme rule, the Divine Word,—and, as subordinate thereto, and founded thereupon, the standards, to which we have declared anew our adherence.

3. We will endeavour to bring about the entire unity of the church upon a scriptural and covenanted basis, seeking the nearest uniformity in doctrine, worship, government, and discipline. In the meantime avoiding all ecclesiastical fellowship in word, or sacrament,

with erroneous, unfaithful, and backsliding churches.

4. We will endeavour to diffuse the gospel at home, and abroad, as we have ability and opportunity; not forgetting God's ancient

Israel.

5. We shall endeavour, in the use of all scriptural means, to bring these United States to acknowledge the Divine claims,—to profess by covenant, their subjection to the Messiah,—to reform according to scripture, their civil constitutions, laws and administration,—to break the yoke of slavery, and to admit to places of power and trust, none but such as profess the true religion, and have a due measure of scriptural qualifications—to countenance and sustain the church of Christ, without encroaching upon her independent rights and privileges,—and to restrain all that is contrary to the life

and power of godliness.

6. Uninfluenced by any private or carnal interest,—our hearts and minds agreeing to this our confession, oath, and subscription; we make this covenant in the presence of the searcher of hearts, committing ourselves and our cause,—our safety in life, and in death, into the hands of HIM who is faithful and true; desiring to wait for his coming and glorious appearing. Trusting in his righteousness and intercession for acceptance in this service, and the forgiveness of sin, that may mingle in its performance,—seeking grace from on high, to fulfil unto the end our vows;—We solemnly swear by almighty god, that it is our true intention to perform the same, and prosecute the ends thereof, as we shall answer at that Great Day, when the secrets of all hearts shall be judged by the Lord Jesus Christ; to whom be glory in the church, throughout all ages, world without end. Amen.

### THE HEADSHIP OF MESSIAH .- No. 2.

## (The extent, and use of its exercise.)

1. The dominion of the Messiah is universal. It extends over all intelligent—all irrational creatures—all inanimate creation. There are two ways by which this is made evident. The universal terms which scripture contains on this subject, and the specification of its several parts distributively.

Of the first, the following scriptures are examples. "And hath put

all things under his feet and gave him to be head over all things." Eph. i. 22. With this corresponds the context-"That he might gather together in one all things in Christ, both which are in heaven, and which are on earth." v. 10. All things, are thus said to be given to the Messiah, put under his feet, and gathered together in one, even in him, thus intimating, as strongly as language can, the dominion of Christ over all things. Again, "For he hath put all things under his But, when he saith all things are put under him, it is manifest, that he is excepted, who did put all things under him, that God may be all, in all." 1. Cor. xv. 27. We have cited this text, because of the form in which the idea of universality is expressed, in the additional clause. "It is manifest that he is excepted who did put all things under him." If any ambiguity had remained, as to the meaning of the phrase, "all things," this would have been removed by the exception which the apostle here makes. It is not "all" of a particular class or kind, but "all" created being that is put under his dominion. The exception establishes the extent of the "all things," that every being but God is included! This conclusion cannot be evaded, otherwise than by rejecting scripture, or, forcing upon it an interpretation, obviously at variance with the text and context!

The second kind of proof adduced for the universality of Messiah's

headship, is the specification of its several parts.

The headship of Christ over the church is not a matter of controversy with any who acknowledges his Kingly office at all. Taking this for granted, we proceed to remark that all men, are under the dominion of Christ. It is true, the wicked say of him, "who is the Lord that we should obey him? We will not have this man to reign over us. But, the refusal of obedience to Messiah, by the wicked, is no evidence that his dominion does not extend over them. Rebellion is no proof that homage is not due! He restrains and controls the wicked, and often makes them the involuntary instruments of accomplishing his own purposes, in relation to the church. It is to the Messiah, as the administrator of the Divine government, that the Psalmist says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps.lxxvi.11. "The Father judgeth no man but hath committed all judgment to the Son." John v. 22. This includes, as well the wicked, as the righteous. His dominion over them will be displayed in a most terrible manner, when he shall say to the wicked, depart from me, ye workers of iniquity, unto the fire prepared for the Devil and his angels. "Rule thou in the midst of thine enemies," is the command which he has received of the Father. Ps. cx. 2. Of him it is said, he "shall strike through kings, in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Ps. cx. 5, 6. The punishment which the Messiah is here said to inflict upon wicked men, and wicked rulers, puts the question of dominion over such at rest.

Further, holy angels are part of his dominion. He is exalted far above "every name that is named, not only in this world, but also in that which is to come." Eph. i. 21. He "is gone into heaven.

and is on the right hand of God; angels being made subject to him."

1. Pet. iii. 22. " Let all the angels of God worship him." Heb. i. 6.

Devils too, are subjected to the Messiah. This dominion he exercised on earth, when he cast out devils from persons possessed by them. On one occasion he suffered them to enter into the herd of swine. On another they were reluctantly compelled to admit his power over them: "art thou come hither to torment us before the time?" Mat. viii, 29.

Thus, the several classes of intelligent beings, as well wicked men and apostate spirits, as redeemed men and holy angels, are under

the dominion of Christ. His power is over all!

Again, irrational creatures are under the dominion of the Messiah. This is very clearly and distinctly presented in the eighth Psalm. "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea and the beasts of the field: the fowl of the air, and the fish of the sea and whatsoever passeth through the paths of the sea." Whatever reference this psalm may have to man in his state of primitive holiness, it is in the Messiah that this scripture obtains its full accomplishment. Man lost his right of dominion over the irrational creatures by rebellion against his Maker, as he also lost the right to every thing else that he originally possessed. Christ restored that which he "took not away;" and, in virtue of his humiliation, he was exalted to the honor of universal dominion. "He is appointed heir (Lord) of all things." The lost right of dominion over the creatures is thus recovered by the Messiah, in whom is now vested the right which he has restored, and is by him exercised for the benefit of the church which is his body. This exposition of the part of the eighth psalm quoted above is that of the apostle Paul, for he applies it to Christ in the second chapter of the Hebrews.

Finally, inanimate nature is put under the control of the Messiab. His dominion over this, he exercised once and again—when, he fed thousands of hungry persons who waited on his ministry with a few loaves and fishes, multiplying the material of food as it passed through their hands—when he calmed the stormy billows of the sea of Galilee, and stilled the boisterous winds. "Behold what manner of man is this, the winds and the sea obey him." For he "rebuked the wind, and said unto the sea, peace, be still. And the wind ceased,

and there was a great calm." Mark, iv. 41, 39.

We thus learn that every part of created being is put under the authority of the Messiah, that he governs all creatures and things, as well irrational as rational. And, to all this we may add, that the authority of the Messiah extends over all intelligent creatures in all their relations of being. Every name that is named, not only in this world but also in that which is to come." Eph. i. 21, Civil society is put under his dominion; for, he is exalted "far above all principality, and power, and might, and dominion." It embraces the heavenly hosts too; for it is not only those of "this world," but is also "that which is to come." "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him." 1. Pet. iii. 22. Civil society is commanded to obey

him, which proves that it is put under his authority. "Be wise now therefore, O ye Kings; be instructed ye judges of the earth. Serve

the Lord with fear." Ps. ii. 10, 11.

2. The dominion of the Messiah is exercised by laws adapted to its several kinds of subjects. The intelligent portions of his Empire are subjects of moral government. They are endowed with the powers of reason, conscience and will; and are therefore capable of understanding the will of a superior, the obligation of laws, and of giving obedience to such superior. They have been accordingly subjected to the government of moral laws, promulged to them as the rule of their obedience. Irrational creatures are not subjected to moral government, because they are not capable of understanding the force of moral obligation; but, they are subjected to another kind of law which is adapted to their natures, that of instinct. For the purposes of their being, instinct is as appropriate a rule of government, as reason is to intelligent creatures. As intelligent creatures are governed by motives addressed to their intellectual and moral natures, so irrational creatures are governed by motives which operate upon their instinctive capacities. So that the several classes are governed by laws adapted to their nature and kind of being.

Inanimate nature is subjected to certain laws which it obeys: not indeed actively, as the higher orders of being are moved to action by moral motives, or as the lower orders, by instinctive motives, but are acted upon by certain laws of nature, which are uniform in their operation. Matter is passive and inert, and is invariably acted upon by the laws to which it is subjected; by these it is governed and controlled. We have heard the dominion of Christ over irrational creatures and inanimate nature objected to, in the following terms :-"What, Christ rule over beasts and mere matter? These things are not the subjects of moral government!" Let it be borne in mind that it is not said that these are capable of moral government; for it has been distinctly stated that they are not: yet, we do say that the Messiah has a moral authority to exercise dominion over all things and persons in all their relations, and these all are governed by laws adapted, (as has been shown,) to their respective natures .-Is there any thing absurd in this view of the subject? Any thing unscriptural? But a sneer is sometimes a convenient mode of meeting an argument which is unanswerable. The supposed objection recoils upon those who have the temerity to resist the obvious meaning of scripture by such equivocal, nay, we may say, unhallowed opposition to the truth of the gospel.

3. The dominion of the Messiah, is exercised for the good of his church. "And hath put all things under his feet, and gave him to be head over all things to the church." Eph. i. 22. The apostle's statement is remarkable: it is not, that Christ is head over the church, but that he is "head over all things to the church." The same idea is stated by Christ himself in his intercessory prayer. "As thou hast given him power over all flesh, that he should give eternal life to as

many as thou hast given him." John xvii. 2.

This mediatorial power is necessary for attaining the ends of the mission, obedience, and death of the Messiah; namely, the good of

those given to him by the Father, even to the gift of "eternal life." The elect of God, who have been given to the Messiah to be saved, are by nature, like all other men, "children of wrath, aliens to the commonwealth of Israel, and strangers to its promises." They are at enmity with God, in their hearts. Hence they need not only to be redeemed from "wrath," but the power of sin must be destroyed in them; they must be brought into the household of faith, and within the sanctuary of refuge! The doing of all this by the Messiah, implies an authority over them in their natural and sinful condition, before thay have become a part of the church, by virtue of which he may pluck them as brands out of the burning, bring them into the commonwealth of Israel, and make them partakers of the great and precious promises of the gospel. Hence it is said by the Father, in the 110th psalm, "Rule thou in the midst of thine enemies; thy people shall be willing in the day of thy power."

The preservation of the church, and of its individual members, reguires an exercise of power over the incorrigibly wicked. Enlisted in the services of the devil, the wicked oppose the Messiah, the interests of the church, the welfare of its members, and the progress of truth and holiness in the world. To crush such opposition the Messiah exercises the dominion with which he is invested. "He sets bounds to the wrath of man." Sometimes he balances the wicked against each other, that in their strifes and collisions, his church and people may be left unmolested by them. And when the wicked take counsel against "the Lord and his anointed," he breaks them in pieces as the vessels of a potter. "No weapon formed against Zion shall prosper." The Lord the Messiah reigneth, and he treads, in the wine-press of his wrath, the enemies of his church. "I will tread them in mine anger, and trample them in my fury. For the day of vengeance is in mine heart, and the year of my redeemed is come." Is. lxiii. 3, 4.

The Messiah restrains the power of apostate spirits, in order to promote the interests of his church. He has already triumphed over the principalities and powers of the kingdom of darkness, in working out the redemption of his people; and he continues to exercise his mediatorial authority over the devil and his angels, by restraining them, and setting bounds to their wrath, as he does to that of wicked men; yea, he makes its remainder to praise him. For, the assaults of these malignant beings, as well as wicked men, against the church, are often made the occasion of the further triumphs of the Redeem-

er's power and grace.

The history of Job furnishes an illustration of such exercise of power. The permission by which Satan was allowed to attack this man of God, resulted in his being foiled. Here, the Saviour triumphed in the person of Job. The power of Messiah was made sufficient in this eminent saint, to resist all the fiery darts of the wicked one! Nay, in all these things he was more than a conqueror "through him that loved" him. The history of the great apostle of the Gentiles furnishes a similar illustration. A messenger of Satan was allowed to buffet him. In his distress he called upon the Lord: "I besought the Lord thrice, that it might depart from me. And

he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. xiii. 8, 9. These examples illustrate the exercise of Messiah's power in sustaining his people, "against the wiles of the devil." Eph. vi. 11. The cases of Job and Paul, though extraordinary in degree and malignance of attack, do not differ in kind from the experience of believers generally. And, the same power which rested upon the patriarch of the land of Uz, and the apostle of the Gentiles, rests upon all the saints of God when tempted of the devil; each experiences the fiery trials of temptation, but each also enjoys the power of Christ by which he becomes more than a conqueror.

The power of Messiah is exercised over Satan in relation to the conversion of sinners, as well as in the support of saints. Sinners are under the power of Satan, led captive by him at his will, "by the Prince of the power of the air, the Spirit that now worketh in the children of disobedience." Eph. ii. 2. The Messiah plucks such as "brands out of the burning," by giving "repentance to the acknowledgment of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 21. To exhibit to the faith of God's people the resistless power of the Messiah over devils, he is symbolically represented, (as the Angel of the Covenant,) having the key of the bottomless pit, and a great chain in his hand. "And he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years, that he should deceive the nations no more." Rev. xx. 1. 3.

The Messiah's dominion over holy angels, is also exercised for the good of his church and its members. This is distinctly stated by the apostle, when he asks, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. Scripture is full of illustrations of this encouraging doctrine. Angels were seen in vision by Jacobat Luz, when he was on his way from Padam-aram, ascending and decending upon the ladder which reached from earth to heaven; thus, showing the employment of angels by Christ, in the service of his people! When the Syrian host came to seize Elisha at Dothan, "the mountain was full of horses and chariots of fire round about Elisha." 2 Kings, vi. 17. Angels conducted Lot and his family out of Sodom, when it was destroyed with its inhabitants. Angels carried Lazarus to Abraham's bosom when he died. And, an angel delivered Peter from prison. Acts These examples of angelic ministration, to the church, show that we may be indebted to their services, as employed by the Messiah, in numberless instances, though we may not be aware of it.

The dominion of Messiah over irrational creatures is illustrated by various examples recorded in Scripture, as exercised for the good of his church in her members. Ravens were employed to feed Elijah, at "the brook Cherith, that is before Jordan. 1 Kings, xvii. 4. 6. I have commanded the ravens to feed thee there." He lays

restraint upon the natural appetites of the inferior creatures, and keeps them from harming his people, as in the case of Daniel, when

cast into the lions' den.

Inanimate nature is also employed by the Messiah, for the good of his church which is his body. He governs it by the physical laws to which it has been subjected. This he does sometimes by controlling the elements of nature, when otherwise they would be huttful to his people. The Red sea, and Jordan, when they stand in the way of the children of Israel, must give way, that the chosen of the Lord may pass through, as on dry land. "The sea saw it and fled. Jordan was driven back." Ps. cxiv. 3. Are Shadrach, Meshach and Abednego, cast into the furnace of Nebuchadnezzar, "heated seven times more than it was wont to be heated," then the fire loses its capacity to burn these men of God ? "Upon the bodies of these men the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire passed on them." Dan. iii. 27. And, what still further illustrates the power of Christ in this case, is, that "the flame of the fire slew those men that took up Shadrach, Meshach and Abednego." Are his disciples in danger of being swallowed up by a tempest, the Messiah lulls the stormy wind, and spreads an unruffled calm over the bosom of the sea of Galilee. His word commanded peace, and inanimate nature does him homage. "What manner of man is this, the winds and the sea obey him?" See that tempest tossed ship, on the treacherous Mediterranean, furiously driven before the wind, and about to be dashed into a thousand fragments, yet not one of those abroad that hapless ship is lost! A man of God is there, on his way to Rome to give testimony for the truth of Jesus, and for his sake, not one is lost .-"Fear not Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee." Acts xxvii. 24. The interests of the church required the preservation of Paul; his Master had work for him at Rome, hence, the Messiah was there, in his power, in that ship with Paul, as he had been in the furnace with the three children, or on the lake of Gennesaret, with his dismayed disciples.

The Messiah exercises his power over irrational creatures and inanimate nature, to furnish the means of sustenance to his people.—
"He has not left himself without a witness, sending rain upon the
earth and fruitful seasons. He gives meat to them that fear him.—
They that truly seek the Lord, shall not lack any good. Godliness
is profitable unto all things, having the promise of the life that now
is, and of that which is to come." That the Messiah may fulfil these
promises to his people, he exercises his dominion. Hence, he gives
them a right to use the inferior creatures, and the fruits of the earth.
"For every creature of God is good, and nothing to be refused, if it
be received with thanksgiving." For the prophet's sake, the "widow's handful of meal," and "little oil in a cruise," are multiplied into, a season's supply! Does Peter need "tribute-money," then at
the command of Christ the sea gives up its riches. "Go thou to the
sea, cast a hook, and take up the fish that first cometh up; and when
thou hast opened his mouth, thou shalt find a piece of money; that

take and give unto them for thee and me." Mat. xvii. 27. Have the disciples "toiled all night and taken nothing," then at the "word" of Christ the net is filled with "a great multitude of fishes." Luke, v. 5.6.

An exercise of power, though varying in form and manner, is as really put forth by the Messiah for the sake of his church at all times, as it was miraculously in the days of his flesh. He has given the promise, "I will never leave thee, nor forsake the." The fulfilment of his promise requires such exercise of power. These scripture facts, then, are only examples of that power which the Messiah continually exercises, for the good of "the church which is his body, the fulness of him that filleth all in all."

### ECCLESIASTICAL PROCEEDINGS:

Pittsburgh Presbytery.—Presbytery met pursuant to adjournment Oct. 25th 1845, in Allegheny. A large number of members were present. Rev. J. Galbraith was chosen Moderator, and Rev.-Thos.

Sproull, Clerk.

A call from Little Beaver, Jackson and West Greenville, was sustained and presented to the candidate, J. W. Morton, and accepted. The fourth Thursday of November was the time set for his ordination, which day Presbytery appointed for its next meeting to be held in Little Beaver church. Isa. xlii. 1-4, for a Lecture, and Rom. viii. 1, for a popular Sermon, were assigned to Mr. Morton, as trials for ordination. Rev. Wm. Slater was appointed to preach the ordination Sermon.

Levi Purvis and William F. George were taken under the care of

Presbytery as students of theology.

Samuel Sterrit was allowed, at his own request, to prosecute theological studies, the ensuing winter, under the care of Rev. J. Love.

Thomas McConnell and Robert Dods were allowed to prosecute

theological studies under the care of Rev. Thomas Sproull.

A request from O. Wylie, licentiate, to be allowed to spend some time the ensuing winter in prosecuting studies under the direction of Rev. Thomas Sproull, was presented by a member of the court. As Mr. Wylie was not yet within the bounds of the Presbytery, no action was taken in the case.

Charles L. Williams, a young man of color, whom the Presbytery, some time ago, took under its care to educate for the ministry, and who, subsequently, at his own request, was allowed to engage in teaching, requested his case to be considered. As he had not been for some time, immediately under the notice of Presbytery, a committee, consisting of Rev. Messis. Hannay and Crozier, with Sanger Wylie, ruling elder, was appointed to confer with him and report at next meeting.

All the theological students under the care of Presbytery delivered discourses. Josiah Dods read a Historical essay, and delivered an Exercise and Addition. The remaining pieces of trial for licen-

sure were assigned to him to be delivered at the next semi-annual meeting of Presbytery.

Presbytery met, pursuant to adjournment, in Little Beaver church, Nov. 27th, 1845. The chief business before the court was to attend to the ordination and installation of Mr. J. W. Morton, who had accepted a call from the united congregations of Little Beaver, Jackson and West Greenville. The trial discourses of the candidate were heard by the members of the court and a large audience, with great satisfaction, furnishing pleasing evidence of qualifications for the work of the ministry. An appropriate and highly interesting Sermon, from 2 Cor. v. 20, (first clause,) was preached by Rev. Wm. Slater; after which the queries were read to the candidate, and being responded to in the affirmative, he was set apart to the "ministry of reconciliation" by prayer and the "laying on of the hands of the Presbytery," and installed pastor of the congregation. to the pastor and people respectively, were then delivered. The occasion was deeply interesting and solemn, and the prospects of that people, who have been for several years without a pastor, are highly encouraging.

It was Resolved, That the congregations within the bounds of this Presbytery be recommended to raise money to liquidate the debt of the Theological Seminary—to be applied to pay such creditors of the Seminary as are within our presbyterial limits; in proportion to the sums respectively due them, and that Daniel Euwer be the treasurer of this fund.

A standing committee, consisting of Rev. Messrs. Sproull, Crozier, and James Carson, ruling elder, to give appointments in those cases which were not fully attended to by Presbytery, and with special power to grant the moderation of a call to the congregation of Brookland, North Washington, &c. should it be requested, was appointed.

The committee previously appointed to confer with Charles L. Williams reported. The report was accepted and laid on the table till next meeting.

Presbytery holds its next meeting in Monongahela church on the 3d Wednesday of April, 1846.

### THE JESUITS.

The following article from the Evening Gazette, is so true, so much to the point, and tells a long story in so few words, that it should be published in all the Protestant newspapers and journals:—

The Jesuits.—Great alarm exists among our people because of the rapid increase of the Jesuits in the United States. The fear that they will interfere with our political institutions, that they will endeavor by all their old practices to obtain the control of very large

estates in time, and ultimately corrupt the people and make exertions to break down the Republican form of government, is deeply impressed upon the minds of all reflecting and informed persons.

I have no objection to the Roman Catholic doctrines,\* but I am fearful of the progress of the Jesuits, and my reasons are various: among them is the fact that they have made great trouble and caused blood to be shed fearfully in every country in which they have been allowed to obtain a foothold. In corroboration of this, I give

the following historical facts, which cannot be denied:-

Their principles do not accord with those professed and received by friends of Republican government. They owe allegiance to a foreign government, which is despotic in the extreme. In all countries in which they have settled, they have made difficulty and caused persecutions, executions, horrid barbarities, imprisonments and bloodshed, and have been the means of enslaving the people. They have, for some or all of these causes, been banished, or driven out by force from nearly all countries which they have inhabited, and

their property confiscated.

The society of Jesus was established by a special bull of the Pope. Paul III., in 1540. They spread themselves as rapidly in Europe as they are now extending their power in the United States. They spread themselves also in Asia and Africa. Africa first resisted their efforts, and the Copts and Abyssinians drove them out of the country as early as 1551. They were banished from France in 1591 .-The Iroquois Indians drove them out of their country by force in They were expelled from Russia once in 1719, and again in 1682. 1817. They were driven out of Portugal in 1759, and from Spain in In 1820 they were a third time expelled from Russia .-These designing men fled to South America in the eighteenth century, and what has been the result ? Ignorance, superstition, intolerance, idleness, poverty and anarchy! They are now making trouble in Switzerland and Germany, and are so unpopular that the great body of the people have risen in mass against them, which is the present cause of the unsettled state of those countries. These priests are now flying to the United States; the number of their churches and chapels is increasing all over our country; and in 50 years, judging from history, they will either get possession of the government, or failing to reduce the Americans under the rule of the Pope. they will be banished from the United States, as they have been from other lands. Let every man who reads this and doubts, inform himself. Every page he reads on the subject, will more and more confirm every line I have written about the Jesuits.

### ACKNOWLEDGMENT.

The subscriber has received, by mail, a Certificate of Ohio Canal Stock, certifying that the state of Ohio owes him, or his assigns, in

<sup>\*</sup>This declaration should give credit to the statements of the writer as impartial; though is does not speak well for his discrimination, and love of sound doctrine.—Ed.

Trust for the Synod of the Reformed Presbyterian church in North America, the sum of ONE THOUSAND DOLLARS, bearing interest from the 1st July, 1845, at the rate of six per cent. per annum, payable

half yealy.

The donor directs, that the interest accruing on the above sum be applied to aid pious young men entering the Theological Seminary of the Reformed Presbyterian Church, who may be unable to obtain, unaided, their education in it.—And farther directs, that if at any time said Theological Seminary become disorganized, the interest on said sum is to be applied in supporting the Home Missionary preaching of the gospel, under the direction of the above named Synod.—And farther directs, and enjoins upon the subscriber and his assigns, that whenever the above named Synod shall require it, the aforesaid Certificate shall be transferred to the Trustees of said Synod, or to such person or persons as may be authorized to receive the same in Trust, to apply the interest in manner above directed.

M. RONEY.

Newburgh, Dec. 19, 1845.

### ITEMS OF INTELLIGENCE.

Great Britain.—It seems that the government has come to the conclusion not to open the ports for the free admission of grain at present. It is inferred from this, that bad as things are in that country, they are not quite so bad as has been represented. Wilmer and Smith's European Times says, that the fine weather which has ruled in the country during the last fortnight, has enabled the farmer to take the best precautions for arresting the disease to which the potatoes are subject, and much good has been done in the way of saving what was thought to have been irrecoverably lost.

The London Times has published a document relative to the railway Mania, which has excited much interest and a good deal of alarm. The document exhibits the astounding number of 1,263 projected companies, to carry out which will require nearly two thirds of the national debt of England! Even the deposite of ten per cent will alone absorb £54,136,300. It further appears that there are 47 railways completed, representing a capital of £70,680,887. In the course of construction there are 118 miles of railway, to complete which, even with the parliamentary power of borrowing one-third on debenture, will absorb £67,359,325—so that the invested capital in rails, leaving entirely out of view the new announcements, is already the enormous sum of £113,612,018! But if the old, the new, and the announced undertakings are added together, with the ten per cent deposite, we have the incredible sum of £649,583,790 required for this branch of trade alone. The world never witnessed such folly, knavery and madness before.

British Garrisons in China.—In 1843, Her Majesty's 18th regiment had 400 men stationed at Amoy where they lost 75 men and two officers. At Hong-Kong nearly one third of the British garrison died in 1843. The British commander, General D'Aufilliar, has declared, that to retain Hong-Kong it will require the loss of a whole regiment every three years, and that to have 700 effective men, it is necessary to maintain 1400. The grave-yard at Hong-Kong was soon filled, and another was required from the Surveyor General, who found it difficult to point out a proper spot.

Haly.—It appears that the spirit of insurrection is not dead. There have been other attempts at out breaks in the Papal States, but they have been suppressed. It is asserted that the Governments of the Continent have represented to the Pope the necessity of adopting a milder rule over his subjects.

Switzerland .- The celebrated M.Ronge and his colleague M.Durat, arrived in the canton of Thurgau, near Constance. A congregation of upwards of 2000 persons assembled to hear them exactly on the frontiers of the duchy of Baden, where a pulpit was erected in the open air. They promulgated their doctrines at great length, and with the most impressive eloquence. The auditors were partly on the Swiss territory, and partly on that of Baden; and it appeared as if their feelings took their complexion from the territory upon which they had taken up their position, for those on the Swiss side listened to the doctrines promulgated by the two apostles of the German Catholic Church with marked attention and expressed their consent to them in a very marked manner, while those assembled on the Baden territory jeered and derided the whole proceedings, and saluted the Rev. gentlemen with the most unbecoming hooting and noise. Ronge and his colleague preached in the reformed church of Tagerveilen, in the canton of Thurgau, and upon that occasion upwards of forty Catholics, most of them from Baden, were admitted as members of the German Catholic Church. The Jesuits have been installed, with much ceremony, at Lucerne. The country has never since the late troubles, ceased to be in an excited state, and the late events have increased the discontent. In some places there have been attempts at rising, but the respective Governments have taken measures to preserve order. Troops are under arms continually in some Cantons. The plots of the "Young Germany" Secret Society have been brought to light. The society designed nothing less than to create a general insurrection throughout the country, and, from all that appears, was not over scrupulous as to the means to be employed.

Fanaticism.—About 20 years ago, an ordained Missionary of the church of Scotland, came to America, and set up as a preacher on Prince Edward's island. He made great pretensions to intimate intercourse with God, and by his wild and incoherent addresses, was wont to throw his audience into convulsive fits, which he taught them to regard as a sure sign of conversion, from which when they recovered, they passed into a state of great joy, and expressed their thank-

fulness by violent dancing. He maintains that none can be saved except the seed of Abraham according to the flesh, including, however, the Highland Scotch, who he declares are the descendants of Joseph, the man who wore the first tartan, or chequered coat, on record! He has 3000 followers, nine places of worship, and 800 communicants. His principles are grossly Antinomian, and their effects on his followers are such as might be expected among the ignorant victims of delusion.—Boston Recorder.

Clergymen in New-York.—According to the new Census of New York city, there are 279 clergymen within its bounds, whose salaries, prequisites, &c., amount to \$268,945, being, on an average, something over \$950 each, though some in reality receive five or six thousand per annum, and others not so many hundreds.

Jews in New York.—The number of Jews in this city has increased in 34 years, from 500 and one synagogue—till now they number 11,000, and nine places of worship. Their Benevolent Society has just celebrated its 24th anniversary. The income of the past year \$35,000, and expenses about the same.

The Death Lamp.—A gentleman writing from France mentions the following curious fact, which he noticed on a visit to the vaults of the church of St. Dennis. in which the French kings are entombed:—

"But the most singular of all other things is a lamp, which is kept burning on the coffin of Louis 18th, and which, it is said, is to be continued burning until Louis Phillippe dies, ke being the next King (if he dies on his throne) to whom the lamp will pass, until his successor dies. Napoleon did not die on the throne, neither did Charles 10th; consequently Louis 18th has not been buried, neither has the lamp been allowed to go out."

Slavery Sentiment in Virginia.—A correspondent of the Journal of Commerce says: "The subject of slavery is arousing the attention of the Virginians, and the sad consequences of the system to the character of the young men, and to the general welfare of the State, are darkly portrayed in the columns of the Richmond Whig. The sentiments of Virginia on slavery have never been those of South Carolina, and I think there can be little doubt that a deep and growing conviction that slavery is at war with the best interests of the Commonwealth will lead to some movements for emancipation in the Old Dominion."

We rejoice to learn from a letter recently received from Rev. J. B. Johnston, and to state for the satisfaction of many of our readers, that he consents to accept the appointment given him by the Committee on Foreign Missions, to explore the field in which our Church may commence her Foreign Missionary labors. We will speak on this subject again. In the meantime, we respectfully suggest the propriety of congregations looking forward to the time, when it will be their duty and privilege to contribute liberally towards defraying the expenses of Mr. Johnston, who has consented to make such sacrifices as his acceptance of the appointment will necessarily require of him.

## REFORMED PRESBYTERIAN.

Vol. IX.

FEBRUARY, 1846.

No. XII.

### THE HEADSHIP OF MESSIAH-NO. 3.

In preceding articles on this subject we have illustrated in the first place, the dominion of Christ in regard to the church; in the second place, the extent of his dominion,—how exercised—and the end for which it is exercised. We shall, in this paper, lay before our readers some practical views of the subject, illustrative of the obligation to obedience which all the intelligent subjects of his

government owe him.

1. All the moral subjects of Messiah's government are bound to serve him. He exercises a governing power over all things inanimate and irrational, as well as intelligent; the latter only, however, can be the subjects of moral government; the former he uses in his providence, governing them by laws adapted to their respective natures, and thereby makes them subservient to the end and design of his government. "That all things may work together for good to them that love God and are the called according to his purpose." Rom. viii. 28. The latter, being subjects of moral government, owe him obedience. It is required of them to serve and honor the Messiah, by yielding all commanded subjection, respecting his au-

.hority and obeying his laws! The question in its present aspect, is not whether all intelligent creatures render homage to Christ; but whether all owe him homage. That all do not serve the Messiah, is a fact about which there can be no controversy; but that all ought to serve him, is a very different thing. Obedience requires an operation of will on the part of such as render obedience; but the obligation to obey, is altogether independent and irrespective of their will. It is the will of God that the Messiah should be honored and served by all intelligent creatures; and it is this that constitutes the obligation under which they are to serve him; we must then distinguish between obedience and the obligation to obedience; the former is our act, and results from an exercise of our will, the latter is constituted by the will of God. Attention to this distinction is especially called for, because by some strange oversight, some who are opposed to the view which we have given, in a preceding article, of the extent of Messiah's government, have urged as an objection to it the fact that

all rational creatures do not serve him. With the aid of the distinction now made, the invalidity of the objection will be readily perceived. Resistance of lawful authority is rebellion; and this neither abrogates the right to demand nor the obligation to give obedience; but it does expose the rebel to the punishment due to violated authority. Disobedience to the Messiah, is rebellion against his authority, which he will punish, if persisted in, with the most terrible judgments. "He shall strike through kings in the day of his wrath"-and "dash them in pieces as a potter's vessel." All rational creatures are within the jurisdiction of the Messiah's government, and therefore owe him obedience, whether they acknowledge his right to rule over them, or not. "All things" are subjected to his authority; and among these are all rational creatures, who as subjects of moral government, owe him obedience. The obligation is also very clearly stated in scripture. "For the Father judgeth no man, but hath committed all judgment unto the Son : that all should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who sent him."-John v. 22, 23. The honor spoken of in this scripture, is evidently honordue to the Mediator: for it is to be given, because "all judgment" has been committed to him. The Father hath committed all judgment unto the Son, that all should honor the Son. But honor dependent upon communicated authority, cannot refer to his divine nature, but to his mediatorial character. The honor then, which is here spoken of, is honor due to the Messiah. The Apostle Paul expressly asserts the obligation of all intelligent creatures to obey the Messiah, when he says, "Wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven. and things in earth, and things under the earth." Phil. ii. 9. 10. Men, angels and devils are all included in the apostle's statement. All are commanded to do homage to the Messiah.

2. The rule of government and obedience, is the known will of

God.

Evil spirits, as well as holy angels, are subjects of moral government, and must therefore have been originally endowed with a knowledge of the divine will sufficiently explicit to govern them in their actions. The fact, that they have been thrust down to utter darkness, as the punishment of disobedience, shows their responsibility as subjects of moral government. For, "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6. But this fact proves more, it proves that these fallen spirits must have had a law made known to them; for where there is no law there can be no transgression. Sin is the transgression of law; the former necessarily presupposes the existence of the latter, disobedience to which constitutes transgression .-We are compelled to admit the fact that angels, evil as well as good. were placed under law, in some way or other made known to them : otherwise they could neither have obeyed nor transgressed. This law of their moral being must have remained in force, and been transferred with them as the rule of their obedience, when they were put under the dominion of the Mediator. Apostate angels persist in hostility to the authority of God, and the government of Messiah. They hate God, and therefore they do not serve the Mediator. Holy angels, governed by the law of their moral nature, love God supremely, and therefore cheerfully submit to the author-

ity of the Messiah.

Man too, had the law of God written on his heart. The substance of this law is to love the Lord our God with all our heart, with all our mind, and with all our strength. God has been pleased to furnish additoinal light to man, because he has placed him under an economy of mercy. In the case of holy angels, nothing more was necessary than the law written in their moral constitution; for they have not sinned, or made themselves incapable of serving God according to its dictates. Apostate angels have sinned, and no mercy being designed for them, they remain in a state of condemnation, "under chains of darkness,"-still, owing obedience to the Divine law, and allegiance to the Messiah, which they never perfom. But placed under a dispensation of mercy, man received a new rule of obedience to which he is subjected in the administration of Messiah. Or, perhaps it would be more accurate to call it the same rule republished in a new form. For it is the same moral law, that was originally written on the heart of man, and greatly enlarged, that is now re-promulgated in a written form.

The rule of obedience to the government of Messiah among men, is in the first place, the law of nature: but in the second place, wherever supernatural revelation is enjoyed, the law in the wrtten form becomes obligatory. Living in a land of gospel light, with the Bible in our hands, we have the rule of man's obedience in its supernatural, or written form, in the decalogue and other preceptive parts of scripture. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The law of the Lord is a perfect rule of obedience. In its original form of revelation however, man cannot use it to great advantage, because he cannot read it distinctly; its writing has become illegible to him, in consequence of his depravity and corrup-Sin blinds the eye of man, so that he cannot read clearly what the law reveals; his heart is deprayed, and is therefore prejudiced against the true spiritual meaning of the law. Hence the need of a written-supernatural revelation of the law by which it may be presented to man in a form more legible. In this form it is the law of Messiah's government, wheresoever the bible is enjoyed. The word of the Lord is a light to the feet, and a lamp to the path. of the Lord, is perfect, and maketh wise the simple. "Fear God and keep his commandments; for this is the whole duty of man. Thou shalt not go aside from any of the words which I command thee this day to the right hand or to the left." Eccles. xii. 13, and Josh. i. 7.

3. We owe obedience to Messiah in all the relations of life.
Every one of these brings with it duties and obligations proper
to itself, and to be performed in accordance to the rule exhibited

to us in the sacred scriptures. The law of Messiah's government takes hold of us, as its subjects, and binds us to obedience in every possible relation or condition. This thought is inwrought in the whole texture of the scripture, implied in its obligations, and necessary to the right understanding of its application. If the law of the Lord did not reach a man in a particular relation, then as, far as that might be concerned, he would be free from obligation. And if free from obligation, he could not be obnoxious to the charge of sin, though in such relation, he did what the law forbids, or neglected to do what the law requires; for in the case supposed, the law would not be applicable. But, as sin is committed both by doing certain acts, and by not doing certain otheracts in our social relations. then the law of the Lord reaches us in these; for it is the applicability of the law to us that makes us transgressors, when we do what it forbids, or leave undone what it commands. We cannot conceive how the force of this view can he evaded, as an argument in support of the proposition which we are now illustrating. For in the first place, let it be borne in mind, that it has been proved in a preceding article, that we are all under the authority of Messiah, and that obedience is implied in subjection to his authority. In the second place, that supernatural revelation, as has been shown, is binding upon us, because it is the last and fullest discovery of the will of God to man. These two considerations being admitted, there can be no evasion of the argument, otherwise than by denying all moral obligation, in the relation to which we refer. Either the obligation is due the Messiah, or there is no obligation at all. But as this alternative will not be adopted, then it follows that we owe obedience to Messiah in all the relations of life. And this is to be regulated by the revealed will of God-the only infallible rule of manners as well as faith.

Such obligation is supported also, by the explicit application of the Spirit of God. For example, in the marriage relation, husbands are commanded to love their wives, and wives to reverence their husbands. "Let every one of you in particular, so love his wife even as himself: and the wife see that she reverence her husband,"--Eph. v. 33. It is worthy of particular attention, as an illustration of the obligation to serve Messiah in this relation, that a motive is suggested from supernatural revelation, and we might say from supernatural religion, why obedience should be given. "Husbands love your wives, even as Christ also loved the church and gave himself for it." (ver. 25.) In the parental and filial relations the several parties are also commanded to give obedience to Messiah. "Children obey your parents in the LORD, for this is right,—and ye fathers. provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord." Eph. vi. 1, 4. In like manner, the relation of master and servant, or employer and employed, is put in subjection to Messiah, and the obligations arising out of these relations, are to be regulated by his law, as exhibited in the scriptures. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness o' heart as unto Christ; not with eye-service as men-pleasers; but a

the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men;—and ye masters, to the same thing unto them, forbearing threatening; knowing that your master also is in heaven; neither is there respect of

persons with him." Eph. vi. 5, 7, 9.

The obligation to serve Messiah in all the relations of life is included in the sum of the ten commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. And if there be any other commandment it is briefly comprehended in this saying, thou shalt love thy neighbour as thyself." The obligations arising out of our social relations are included in the law, and must therefore be performed as to the Lord Christ; for to him is committed the judgment of "all things."—And among these "all things" are our social relations to which Messiah applies the law as well as in other things. Were further evidence wanted to show the obligation to serve Messiah in our social relations as well as otherwise, such evidence is furnished in the following scripture. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii, 17.

4. Civil society owes obedience to Messiah.

In the first place, this obligation is necessarily included in that subjection under which society is placed to him; and which has been already illustrated. The authority of Messiah over civil society requires obedience to him. He occupies the relation of "King of kings, and Lord of lords; he is Prince of the kings of the earth." And, civil society thus represented by its chief magistrate, is subjected to him; and his subjects are bound to do him homage. In the second place, civil society is commanded to give obedience to Messiah. "Be wise now therefore, O ye Kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." That this scripture refers to the Son of God, is not a subject of controversy: and that it refers to him in his Mediatorial character, is put beyond doubt by two considerations in the context. First, it is in the same character that sinners "trust in him" and are made "blessed," that he is to be served by the 'kings' and judges of the earth. Secondly, he is to be served in the same character, in which he shall "break with a rod of iron" impenitent sinners. And this we know he shall do as Mediator; "for the Father judgeth no man, but hath committed all judgment to the Son, and hath given him authority to execute judgment, because he is the Son of man." In the third place, it is foretold in scripture that national society would do homage to Messiah: "the kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." Ps. lxxii, 10,11. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. vii,14. Finally, that nations owe obedience to Messiah, is implied in the judgments which he inflicts upon those that do not obey

him. "Who is this that cometh from Edom, with dyed garments from Bozrah? I have trodden the wine press alone." Is. lxiii,1,3. "And he was clothed in a vesture dipped in blood, and his name is called, the word of God, and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords." Rev. xix. 13, 16.

National society is called to render homage to Messiah, who is "Prince of the kings of the earth."—By the adoption of a scriptural constitution of government, and scriptural laws. By the appointment of scripturally qualified rulers, "Men that fear God." By a righteous administration of government, for "righteousness exalteth a nation, but sin is a reproach to any people." Prov. xiv. 34. By punishing evildoers. Rom. xiii. 4. By encouraging and rewarding the upright. Rom. xiii. 3. Finally, by furthering the great ends of national well-being; repressing idolatry and false religion; maintaining the true religion by wholesome laws, and pecuniary support; and by furnishing the means of Christian education.

### CONCLUSION.

1. We should bear a faithful testimony to the Headship of Messiah. This is not a mere speculative doctrine; nor is it to be received as such, but one of great practical importance: a doctrine to which we ought to give all possible publicity. It is a painful consideration however, that the Kingly character of the Saviour receives less attention generally in christian society, than his other offices. And the view which we have given of the extent of Messiah's dominion obtains less attention. It is either not believed; or, if believed, it is deemed of so little importance as not to be worthy of a prominent place in the publicly taught and avowed sentiments of the great body of professed christians. Such unscriptural views should receive the unqualified disapprobation of the witnesses of Christ. It is certain, that the Headship of Messiah over nations shall occupy a very large and important place in the testimony of the witnesses in the struggle which is yet to be maintained by them in behalf of the truth, against anti-christian and infidel systems in the world. A fierce contest was maintained against the Saviour's Headship over the church, in ages past. The Saints have been hunted like wild beasts; and the blood of the faithful has been shed like water, because they refused to yield to the usurpation of men in power, the honours due to Messiah, the only head of the church! A tremendous struggle is yet to be maintained in defence of Messiah's Headship, before the witnesses shall have finished their testimony-their testimony, that he is King not only of saints, but of nations! It is the imperative duty of every christian in his own place, and in a way becoming that place, and especially of the church, to bear an explicit testimony to the crown-rights and royal prerogatives of Messiah. It is thus, that the church and her members severally are to "hold fast the form of sound words," and, "contend earnestly for the faith once delivered to the saints." Nor is it less a privilege than a duty. It is a privilege that may bring in its trail trials, and sufferings; but it is not the less honorable on this account; for, "it is given to them in behalf of Christ, not only to believe, but also to suffer for his sake." They have this encouragement, too, to urge the claims of Messiah before the world, they know that triumph awaits their testimony. "The crown shall flourish upon his head, but his enemies shall be covered with confusion."

2. The witnesses of Christ should abstain from all homologation of anti-christian, infidel, or immorally constituted commonwealths. They should not suffer themselves to be identified with the enemies of Christ, by oaths of allegiance, bearing office that implies such identity, or electing others to such offices. The course now recommended may demand the exercise of much self-denial, it may occasion much inconvenience, it may require much sacrifice of a worldly

nature; but, it is better to suffer than to sin!

3. We should exemplify our acknowledgment of Christ's dominion over us in our daily practice. To acknowledge the obligation to serve Christ, is something; to plead his claims, by our honourable testimony in their behalf, is something; to decline homologation of commonwealths who refuse homage to Christ, is something; but not all that is required of us, as his faithful witnesses. We are called to exhibit our testimony in our lives. All gospel truth is practical; and this, not less than other truths. The commands of Christ over Kings should be cheerfully obeyed. "Ye are my friends if ye do whatsoever I command you." John xiv. 14.

4. The universal dominion of Messiah is, when rightly understood. a most consolatory doctrine to the christian. It is in virtue of this that He makes all things work together for good to them that love God. He exercises over them an ever watchful providence. He delivers them from the power of their enemies, the devil, the world and the flesh: he perfects his strength in their weakness. For their sakes he reproves kings, saying "touch not mine annoited. and do my prophets no harm." The government of all things is placed in his hands, and is there placed for the sake of the church which is his body. "That he should give eternal life to as many as the Father hath given him." Under the administration of Messiah, the believer has nothing to fear: he is faithful and will perform to the very uttermost all his promises; and he hath an arm that is full of power, that no enemy can resist with success. " Thou hast scattered all thine enemies with thy strong arm. The God of Israel is he that giveth strength and power unto his people. Blessed be God,"

# AN INQUIRY INTO ALLEGED INCONSISTENCIES OF COVENANTERS.

In a former No. we stated as an objection constantly urged against the distinctive standing of Reformed Presbyterians, that they act an inconsistent part, when they hold any privileges under the government of the country, or apply to it for protection or redress, and at the same time represent it as a wicked institution. This objection, we mentioned, resolves itself into four different forms: 1. That it is inconsistent with our professed opposition to a wicked government to employ its servants to do any thing for us. 2. That we employ others to do for us what we would not do ourselves. 3. That we employ men to do what we say they have no right to do. 4. That we thus as really sustain the government as they do who vote and hold office. The objection in its first and second forms has been considered and answered, we trust, to the satisfaction of every candid and unprejudiced mind. We proceed to examine it under the third and fourth forms mentioned.

To the third form of the objection we reply,

1. Duty and right are different things. It may be, and often is, a man's duty to do what he has lost or forfeited the right to perform. To do all that is required in the divine law is man's incumbent duty; and vet, since, and by his fall in Adam, he has lost or forfeited the right of being employed in the service of God at all. Every man is bound in duty to pray, yet the wicked have no right to present the prayer which is abomination. Prov. xxviii, 9. There is great difficulty in settling rights, especially in a state of society where there is very much wrong. To the man who objects, that a wicked man may not be employed to execute the divine law, on the principle that he has no right to doit, we put the question, Has that wicked man, holding office, a right to refuse to execute the divine law? To answer this question will be found as difficult for the objector, as it is for him to see our consistency; for if he answer in the affirmative, he accords more rights to a wicked than to a good man, the latter having no right to refuse the fulfilling of his office.

2. The men whom Gideon or Jonathan set to kill one another, had no right to do it; yet neither is blamed for setting them on, but commended. See the commendation of Gideon, Heb. xi. 32,33.

3. God himself, in his providence, employs men who have no right to do the service; nor does his so employing or using them to execute his will, give them a right. Of the Assyrian he says, Isa. x.6,7. "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so." In such cases, the objection bears with all its force against God. Let the objector beware, "lest haply he be found to fight against God." It is of no avail to say that God can give rights which we cannot. The question is not what God can do, but what, in such cases as the above, he has done, or taught us he will do. What right did he give the children of Ammon and Moab to destroy the inhabitants of Mount Seir? Or, "when they had made an end of the inhabitants of Seir" mutually to destroy one another? See 2nd Chron. xx. 23.

4. The objection comes with a bad grace from those who wish us to be still more inconsistent in doing things which involve themselves in glaring inconsistency. Many of them profess to believe

that civil government is a divine ordinance, and that none but good men should be chosen to administer it. Yet in the face of such a profession, they vote deliberately and heartily for wicked men-often for men known to be scandalously and avowedly wicked! Were we to vote for even such men, we would, no doubt, be accounted consistent enough, whatever might be our profession: provided always; that the persons voted for belong to the same political party with the abjector!

The objection, in its fourth form, alleges that we do as much to sustain the wicked system of government, as they who vote, when we hold such privileges or employ them. This we reject as both un-

true and ungenerous; for,

1. We do not choose wicked in preference to good men, as the voters of this nation, religious or irreligious, have done for many years. The men are the life of the system, not regulations drawn out on paper. Indeed, of late years, the latter seem to be reckoned

a small matter in many instances.

2. We do not contradict our prayers, when we pray for the reformation of the system and the removal of bad men from office. We have shown that to employ one wicked man against another is not upholding either, and may be the overthrow of both. Our objectors, if they pray at all about politics, pray for either good men or bad. If for bad men, they act consistently when they vote for such. Do they pray for bad men? No, generally they pray for good men and vote for bad men! This shows that they design, yea desire, to uphold the system. If we be mistaken in the means of reforming. or overthrowing it, if God design not to reform it, we will gladly correct such mistake when shown to us. But this never has been shown, and we think never will. At any rate, our prayers are not contradicted by our practice. We do not ask God for one thing and labor with our might for the accomplishment of another. Some have quaintly advised political christians to give over praying, during times of elections, till the election be over! The advocates of consistency should take the advice in good earnest.

3. We do not pledge ourselves, by solemn oath, to uphold the wickedness of the government, or any part of it. This our objectors do, either personally or by their representatives; and that too while

they admit the wickedness.

4. We do not constitute wicked men our representatives, as our objectors do when they elect such to office. We only use wicked men, when we can get no better, as instruments to do good things: they choose them and use them to do good and evil things alike.

5. We do not become identified with wicked men in sin, as our objectors do; contrary to Ps. l. 12. The objectors often admit that it would be wrong to continue their connexion with the government if it could not be amended. They vote just once for the sake of correcting some evil! Yes, vote for a slaveholder to put down slavery, for example. Numerous examples of like character might be given.

6. We do not put in officers of various grades, to render necessary and to compel the payment of burdensome taxes for the support of a wicked establishment. This our objectors do, and thus compel us to pay; and then charge us with inconsistency for doing so .-When they show such tender regard for our consistency, would it not be friendly to do the paying as well as the voting, and thus give us even less to do with the government? This would show a desire not to infringe on the "rights of conscience"! It is pitiable and contemptible to hear professors of every name, whining about the inconsistency of Covenanters, in paying taxes, custom house dues, postage, &c. when they themselves have delegated legislators to make laws, and appointed officers to execute them, according to which laws, such payment must be made, unless we would go out of the world. This Christ does not now require of us. But should the time ever come when the same authority that requires payment of taxes &c. will see fit to demand our approbation, and sworn allegiance, we may have to retire as our martyred forefath-In such case, let it be remembered, the civil functionaries would be, even in such persecution, the chosen agents of our good christian neighbors, who now make so much clamor about our inconsistency. We enjoy the privilege of living in the land and many others connected with it. These we purchase and pay for as readily, and in proportion to our liabilities, as fully as others. For all benefits enjoyed, it is right that the recipient contribute his share of the expense incurred in procuring and securing them. If there be a grievance in this matter, it is, that our objectors, by their votes, compel themselves and us to pay the price at which privileges are purchased, and benefits secured, generally to vile men. But it is too bad after all this, to complain of our inconsistency, and charge that we do as much to uphold the system as they. As to postage, we simply pay the charge of carrying our letters. The objectors do this, and, in addition, personally or by their acknowledged agents attend to the whole business of the mail, even in its transportation on the Sabbath. Surely in this matter they do more than we.

7. We do not prevent the election of good men to office, or by our votes thrust in bad ones. Our objectors, year after year, do both. And yet they say we do as much to uphold the wickedness of the government as they! But we will not pursue this form of the objection farther. The objector, when he reflects seriously on the matter, knows that, in this view of the matter, he bears false witness against his neighbor.

Often the objections made to our consistency come from men who know little about our principles, and who are therefore poorly qualified to judge in the case. Sometimes they come from those who have apostatized from the system which we maintain. With such, an objection is sought to cover their retreat. We should sedulously guard against every thing, the doing of which would give any just ground for these objections. Let us endeavor fully to understand our principles, and faithfully reduce them to practice, that the world may see their good effect upon ourselves. Let us wait patiently on the Lord for the time when they shall be fully developed;

for he that shall come, will come, and will not tarry. Yea, though the vision tarry, let us wait for it. All who understand the matter agree, that in the *Millennium*, our principles will be consistent.

# INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP. [Continued from page 202.]

But besides the typical intention of the tabernacle or temple service, it had a proximate end which was secured in its direct influence on the people under that dispensation. So far as the gospel under the law, was revealed, it was the same as the gospel since : but still there was a great difference between the condition and privileges of the worshippers under the Old Testament, and the worshippers un-The law was a system of ordinances, dimly shadowder the New. ing forth Jesus Christ and his salvation: but the gospel clearly unfolds, in Jesus Christ, the glorious realities of grace. "The law was given by Moses, but grace and truth came by Jesus Christ." The worshippers under the Old Testament, compared with those under the New, were children-under age; and the law was a system of training to the church in this situation, adapted to bring her forward and prepare her for the full knowledge of Christ, in the fulness of time; at which time the church would pass from her state of being under age, to her state of full age. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us to Christ." "Now I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iii. 23, 24, and iv. 1-5. The mass of the worshippers then, owing to their imperfect knowledge of the gospel and the imperfect revelation of it, were babes and children. Those favored with inspiration had larger conceptions, but even they, probably, had not a personal, practical, clear view of all those things which, as inspired men, they uttered. See 1 Pet. i. 10-12. In spiritual understanding the body of the Old Testament worshippers were children; and God, in accommodation to their weakness, furnished them with childish things. He set off his religion with such outward attractions as addressed their senses, and would allure and engage their attention. Hence that extended system of types, all of which, by a direct address to the senses, conveyed each its spiritual instruction. The tabernacle, with its sanctuary, candlestick, table, shewbread, the veil, the holiest of all, the golden censer, the ark of the covenant, overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant, and the cherubim of glory overshadowing the mercy-seat-all spoke spiritual instruction; but in doing so, addressed the outward senses. God might well say, towards the close of that dispensation, "I have used similitudes." Now all these things, though adapted in infinite wisdom to the then existing state and character of the church, were temporary—they belonged to the church in her under age state, and passed away the moment she entered on her state of full age. Then, and ever since, she has no need of them. They are now "the elements of the world," "weak and beggarly elements." Gal. iv. 3-9. The "carnal ordinances of a worldly sanctuary," "after the law of a carnal commandment," "rudiments of the world;" not suited to the spirituality of the New-Testament worship, John iv. 23-24, and therefore abolished. Now, musical instruments being connected with the temple service, may be considered one of these childish things, these carnal ordinances of a worldly sanctuary; and to the New-Testament church, wishing to prolong the use of them, it may be well said, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? How turn ye again to the weak and beggarly elements, whereunto ye desire

again to be in bondage?"

The worship of the New-Testament is characterised by simplicity and spirituality. "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh and now is, when the true worshippers, shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." In a very important sense, the true worshippers had always worshipped God in spirit and in truth; but when our Saviour uttered these words, he asserted the abrogation of the carnal and shadowy worship of the Old-Testament which was maintained at Jerusalem; and the introduction, instead thereof, of a spiritual worship, embracing the truth—the verity of those gospel realities which before had been only adumbrated. Those pompous ceremonies connected with the worship of God at Jerusalem, and which confined it there, were foreign to the nature of God, who is a spirit; were only types and shadows, the figures of good things to come; and when those "good" realities did come, this cumbrous assemblage of a splendid temple, and magnificent furniture, and paintings. and statutes, and embroideries and costly robes, and multitudinous sacrifices, and the hereditary priesthood, and Levites, and musicians. with their trumpets, and psalteries, and harps, and timbrels, and dances, and stringed instruments, and organs, were as " weak and beggarly elements," to be cast to the moles and the bats; and hence-forth the worship of God, disencumbered of these things, was to shine forth in the glory of its simplicity and spirituality; capable of being offered up any where and every where; suited to the nature of that God who is a spirit, and whose worshippers should worship him in spirit and in truth. Now, the use of musical instruments in the worship of God stands closely connected with the abrogated carnal worship at Jerusalem, and has no proper affinity to the simple and spiritual worship which can be rendered any where. It is one of those childish things which the church at mature age, should

put away. And who are most attracted by it, in those churches where it is used? Is it not the young, the ignorant, the gay, the votary of fashion? Instead of aiding, it hinders spiritual devotion.— It draws off the mind from the substance, the truth and the spirit in worship, and turns it to the circumstances and the pomp thereof. It swells the imagination, and favors what may be called the devotion of the imagination, but it is unfavorable to the devotion of the heart.

The principal thing in praising, is to have our affections raised by proper ideas of God and divine things. To this end, it is important to have before us words expressing, in an appropriate manner, what belongs to God. By singing these words, we dwell on them, and on the ideas which they express, having them distinctly before us; music is brought, with the least parade and pomp of circumstances, to stimulate and elevate the soul. But in the use of musical instruments the words and thoughts are not so entirely and exclusively before the mind, while the parade of music is increased so as to have a strong tendency to draw the mind to it,

and from "the spirit and truth" of the service.

It is readily admitted that the skilful performance on a musical instrument produces emotion-yea, strong emotion; but it is the emotion which belongs to the imagination, and not that which belongs to the conscience and the heart. The feelings experienced under the sound of the organ, or the band, may be more powerful and rapturous than those produced in singing; in general, they are, but this strengthens the above assertion, for the emotions which connect with the imagination are much more violent, while those which connect with the moral sense are more calm, sedate, permanent and admitting less excitement. Owing to this, the imaginative emotions are apt to overcome the moral, when called into play together. other words, the emotions aroused through the imagination will banish the appropriate feelings of true piety, and take their place, being mistaken for them. This occurs often in those rhetorical things called eloquent sermons, in which the imagination is much more addressed than the conscience. The people admire the preacher; love the excitement produced; think themselves edified; but they have not withal been humbled, nor drawn more closely to Christ, nor made better men. The same thing occurs from the use of instrumental music in divine service. The imaginative emotions are powerfully excited, and then mistaken for the emotions of genuine piety, or spiritual devotion.

There is in this respect, a great difference between spiritual praise and instrumental music. If instrumental music were well adapted to spiritual devotion, the more spiritual and heavenly the mind becomes, the more would it demand its use. How is it then with the child of God as he approaches the end of his course, as he approaches the eve of his departure, rejoicing in hope of the glory of God? We have seen some, and heard of many, exulting in songs of praise; and, as if to realize what is fabled of the swan, singing their last psalm with heavenly sweetness; but we have never seen, nor read, nor heard of the dying saint calling for the organ, the harp or the fiddle.

Another thing, which may be mentioned here, is this—that whereever musical instruments are used, a choir is called into action, with whom the singing becomes a professional affair, and the spiritual sacrifice of praise is not rendered at all. The organist or musician plays mechanically, the choir sings professionally, and the mass of the people sing not at all; the giddy are admiring or criticising the music above; others are afraid to sing, who would; and only a scattering few, here and there, are pouring forth the modest and humble

melody of the spiritual worshipper.

I think I have not solved your principle difficulty, but have fairly proved that the use of musical instruments is improper in christian worship. As to the fact which you mention, that they are used by many christian churches, and by many pious persons not considered improper; and by others contended for as important, and even essential; it may be said in reply, that there are just as many churches, at least, where they are not used, and as many pious people by whom the use is utterly disapproved. They both cannot be right; and it is, therefore, "to the law and testimony" we must go to settle the dispute. Good people, from the beginning, have erred, and they do still err in some matters. It will, however, be found that in the purest times of the church, when her members walk most in "simplicity and godly sincerity," the pomp of instrumental music is less in request than when she is more worldly in her spirit and character: and in those churches where the organ and viol are used, they are least esteemed by those who possess most of the character of "a chosen and peculiar people." We find no trace of their use in the apostolic and primitive churches; although all those nations among which the primitive churches named in the New-Testament, flourished, were familiar with the use of musical instruments in the worship of their gods, and some of them were famed for music, as well as poetry and song. If they should be found to have been used in the fourth or fifth centuries, it would be no good evidence that they had been used in the primitive church; for, according to a celebrated. ecclesiastical historian, in the fourth century the worship of God was "more adapted to please the eyes and strike the imagination. than to kindle in the heart the sacred flame of piety." And in the progress of the church, "new measures and rites were adopted, such as were considered proper to enliven devotion by the power of novelty."

But the fathers of the first four centuries, as Ambrose, Jerome, Augustine and Chrysostom, interpret figuratively those passages of scripture which speak of musical instruments, and some of their interpretations are amusing enough. There is evidence that the ancient fathers considered the use of musical instruments wrong—appointed to the Jews to suit their childishness, and in condescension to their weakness, and laid aside with a great many other things peculiar to that dispensation. It is very certain that they were not introduced into the christian church till it became corrupt. Bellarmine places their introduction towards the close of the seventh century; but speaks of it as rather doubtful. Cardinal Cajetan, commenting on Thomas Aquinas, who flourished in the thirteenth century, remarks: "The church did not use organs in Thomas' time. Whence, even to this day, (in the sixteeth century,) the church of

Rome does not use them in the pope's presence." Luther considered organs among "the ensigns of Baal;" and Erasmus esteemed them no better, who, though he never left the Roman communion, yet keenly reproved many of its corruptions. On 1 Cor. xiv. 19, he remarks: "Let a man be more covetous than Crassus, more foulmouthed than Zoilus, he shall be reckoned a pious man, if he sing well those prayers, though he understand nothing of them. But what, I entreat you, must they think of Christ, who can believe him to be delighted with such men's voices? Not satisfied with this, we have brought into our churches a certain operose and theatrical music, such a confused, disorderly chattering of some words, as I scarcely think was ever heard in any of the Greek or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers; and human voices strive to bear their part with them. Men run to church, as to the theatre, to have their ears tickled. And for this end, organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining tones." The Holland divines, in the National Synod at Middleburgh, 1581, and in the Synod of Holland and Zealand, 1594 passed a resolution to prevail, if possible, with the magistrate, to have organs laid side, and all singing with them in the church, even out of the time of worship, either before or after sermon. The church of England, in her purest days, held instrumental music in no very high esteem. In the homily of the place and time of prayer, a goodly portion of which, at least, has been recently laid aside, a friend of the drapery of Rome is represented to have said to her neighbor, "Alas, gossip! what shall we now do at church, since all the goodly sights we were wont to have are gone; since we can't hear the like piping. chanting, singing and playing upon the organ that we could before." "But," continues the homily, "Dearly Beloved, we ought greatly to rejoice and give God thanks, that our churches are delivered out of all these things which displease God sore, and filthily defile his holy house and his place of prayer."

J. C.

## WHAT IS FRIENDSHIP?

What is friendship, enquired the youth Ugenio. Seest thou those rivulets meandering through the grassy mead, replied the sage Geraius. Two, you see, they are in number, and let me tell you, from one fountain head they flow. That head lies low beneath yon rising ground, overshadowed by the wide spread elm. Gurgling into lively head, their sparkling waters issue from the deeply bedded rock to visit earth's green surface, clad as it now is, in verdant beauty. Triumphing in their release from low and gloomy caverns, for a moment they frisk about in a mimic whirlpool as if uncertain whither to direct their further progress. Then, as if in sober mood they had determined, gliding away they become a placid stream. But see that

hapless hill lay in their way. The stream is there divided, but not with out an effort to maintain its course. Loath to part, its waters for a moment dash against the rude obstruction. Vain are their attempts to remove the obtruding barrier and their force, recoiling on themselves, but hastens their unwelcome separation. Divided then, reluctantly they run on either side the hill; now murmuring to one another while they can do nothing more—now renewing their efforts to reunite where the hill seems almost parted: then disappointed they pursue their devious course in gloomy silence until, as they hasten round an intervening point, they rush unexpectedly into each other's bosom. Then gladness indescribable is but another name for their unbounded joy, and now their waters mingling from one harmonious stream, their banks are glad to overflowing and rejoicing in their united strength and beauty as they proceed in unity toward their distant ocean home.

Such, Ugenio, is friendship. It has its origin in a spiritual rela-This relationship draws soul to soul, so that, like as one sensitive existence, they seek to run the same future course, to enjoy the same expected blessings and to encounter the same oppo-That which either mars or interrupts desired comsing difficulties. munion they assail with united effort, and if by force they are divided. no pains are spared-no means are left untried to cheer each other in their divided wanderings. Even unavailing effort is oft renewed to regain each other's presence, but if, when baffled in their frequent vain attempts, and each, in gloomy silence, is prosecuting his own unwelcome way, they unexpectedly are thrown into each other's arms, how great is their unlooked for joy! None can know it but such as have been long and unwillingly separated from those they love. None can describe it but those who have felt the same emotion, and even their descriptions are acknowledged failures.

Having now once more an opportunity to enjoy each other's sweet embrace, while hearts beat audibly, and countenances are lighted up with radiant smiles, you might see the tear-drop start from the over-flowing eye—you might hear their frequent reiterated pledge, never, never more to part, but to live in love until they reach their expected home in heaven, there to enjoy communion endless and uninterrupted. This, Ugenio, is friendship.

### OBITUARY OF SAMUEL GRAHAM.

The righteous man's memorial shall prove everlasting:—not because his name is engraven on marble; but because he, "being dead, yet speaketh." His works follow him, and the savoury influence of his life is embalmed in the memory of his surviving brethren. By his example they are stimulated in maintaining the Testimony of Jesus, not in profession only, but in a holy life, thus perpetuating the memory of him whose example and influence they transmit from age to age. The lamented death of the subject of this Memoir has sug-

gested these remarks. He was born in Rathfriland, Ireland, of religious parents, who dedicated him to God in baptism. They trained him up in the doctrines of the Associate church, to which he attached himself by personal profession. He was not, however, one who received a doctrine because his parents professed it, but enquired after truth that it might be the food of his soul, that in its reception he might adorn the doctrine of God his Saviour and through it be sanctified. He carefully examined the doctrine of his own church and of others, in the light of Scripture, depending on the Holy Spirit. Thus he became acquainted with the doctrines and practices of the Reformed Presbyterian church, and decided for himself, after careful examination, that they were more in agreement with the Divine word than any others. Having emigrated to this country, in 1838, he settled in Albany, N. Y., and soon after, applied to the session of the Reformed Presbyterian congregation in that city for admission to membership. He was admitted on a highly intelligent and satisfactory examination.

He was endowed with more than common intelligence, was zealous for the truth, and for all divine institutions, in opposition to human inventions in the worship of God:—was punctual in the observance of family worship, and attendance upon societies, of which he

was a very profitable member.

In March last, his health became infirm under a dropsical affection, which increased so rapidly, that by the end of April he was unable to attend society. Soon after his sight failed, and then especially he found the advantage of having the mind stored with a knowledge of the scriptures, the truths of which were the daily food of his soul .-The Spirit seemed to suggest and bless the promises as he needed their strengthening and comforting influence. For weeks he appeared to have no choice between life and death, willing to receive either, as God, to whom he had committed his all, might appoint.-But as death evidently drew near, he rejoiced in the prospect, desiring to depart and be with Christ, of which he spoke as being far better. He died on Monday, September 8th, 1845. On Saturday previous, he said to one of the elders, "God has been far better to me than I could have anticipated, in answering my prayers, and fulfilling every promise on which he had caused my heart to rely." On Sabbath evening, after family worship, in which Heb. 12th chap. was read, the same friend, when about to leave, saying that they might never see each other again on earth, but he hoped they would meet in heaven, added, in the language just read, "Look unto Jesus the author and finisher of our faith." His reply was, "He is my friend, the finisher of my faith, and he hath assured me that I shall be ever with him, which is far the best. We shall meet again-Farewell." Thus died this righteous man. His latter end was peace, and his memorial will prove everlasting.

### OBITUARY OF ALEXANDER M'CAUGHAN.

DIED at his father's residence in Monroe Co., Ia., on the 5th Oct. 1845, ALEXANDER M'CAUGHAN, third son of Daniel M'Caughan, in the

24th year of his age.

This much lamented young man had taken his seat with his friends and brethren at the table of the Lord to celebrate His last injunction and dying love, one week before he fell asleep in Jesus. change! then among his earthly friends; now with the best of Friends-the Friend indeed-Jesus. His disease was inflammation of the bowels, which lasted from Monday 29th Sept., until the next Sabbath. The pain at first was somewhat excruciating. Finding no hope of earthly relief, he directed his mind, followed by his eyes, towards the source of all relief and good, and in this attitude continued, having the full enjoyment of his reason, until his last enemy was completely conquered, so that the weeping friends around could say, "our loss is his gain." In the 16th year of his age he entered into a covenant with his God, and this he manifested by a public profession before his brethren in the state of Ohio. As far as we can judge, he was not only a Covenanter in name, but in deed. all the ordinances of God's house were a delight. He marked the perfect man and beheld the upright, for to imitate this man was his great joy.

Any violation of God's commandments was to him a source of much distress; yet his reproofs to those who violated them, were such as become the christian in deed. To be in close and retired communion with God was to him so important, that for the enjoyment of it, he would sacrifice any earthly enjoyment. We cannot forbear giving an example. Having left the family almost every evening, his mother felt some anxiety to ascertain where he retired to. On going out, she hears her son renewing his covenant vows, and paying his vows to the Most High. Oh! what a joy was this to his beloved mother, and how consoling is the thought of that sacred ex-

ercise to a bereaved parent at this time!

The high estimation in which he was held by the faculty of the Indiana University, was evidently shown by their presence and conversation at his father's. The students too have worn the usual badge of mourning as an indication of their regret at his departure, and their esteem for his memory and virtues. The community mourns with the mourning friends, which was evident in the largest procession ever seen here, and in their sympathies with the bereaved since.

One year more, and this young man would have completed his Collegiate course in the Indiana University, in which he was beloved by all: and shortly too, the cheering hopes of fond parents and friends were to be realized, but alas, all are blasted! The broken hearted parents, however, could say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And Oh! what christian consolation had they not in the following sentiment, when they beheld their beloved son realizing it to the full.—"Blessed are they that die in the Lord." w. R.

Bloomington, Dec. 30th. 1845.

### BOARD OF DOMESTIC MISSIONS.

In accordance with previous arrangement the Board of Domestic Missions convened in Allegheny on the first Tuesday of Jan. 1846 and was opened with prayer by the chairman. All the members were present except Rev. W. Slater, and Samuel Wylie, ruling elder.\*

The Treasurer submitted the following report which was accepted.

Receipts for domestic Missions since last meeting are as follow-

From R. P. Miss. Society of Pittsburgh and Allegheny, \$40 87\frac{1}{2}\$ "Rev. Thomas Hannay, 7 00

" Monongahela Congregation, per Rev. J. Crozier,

5 00 \$52,87<del>1</del>

A paper from the Illinois Presbytery containing an order on the Board for Ten Dollars, in favor of O. Wylie, licentiate, for missionary labor performed in their bounds, was read and disposed of by the following resolutions.

Resolved, 1. That \$10 00 be appropriated to Illinois Presbytery

according to their application.

Resolved, 2. That the Treasurer be authorized to pay Mr. Wylie

the above sum in accordance with their order.

No other formal application for funds having been made by Presbyteries, the Board could make no farther distribution. In order, however, to correct misapprehensions respecting their power and duties, and also to prevent irregular applications for funds in future, the following resolutions were unanimously adopted.

Resolved, That the Board do not understand themselves to be

Resolved, That the Board do not understand themselves to be the receivers and disbursers of merely surplus funds in the hands of Presbyteries; but of all the moneys raised within the bounds of the

church for Domestic Missions.

Resolved, That in distributing the funds in the hands of the treasurer, this Board transact with the Presbyteries, and not with the individuals who perform missionary labour.

The next regular meeting, being on the first Tuesday of April,

was appointed to be held in Allegheny, at 10 o'clock, A. M.

Those who transmit funds to the Board are requested to address the treasurer, Samuel Henry, near Fountain Inn, Pittsburgh.

### PREAMBLE &C. OF BLOOMINGTON CONGREGATION.

Whereas the Synod is in debt to the professors of the Theological Seminary; and whereas, we think the church is, and every member should feel in duty, bound to endeavor to have this debt honorably

<sup>•</sup> Both members arrived after the meeting was closed: Their delay was occasioned by the neglect of the Board to appoint a definite hour of meeting.

removed: and whereas also, we believe that 25 cents from each member in every congregation under Synod's care, would, in all

probability, be adequate for its liquidation, therefore

Resolved, That the Bloomington congregation raise by subscription, \$20 to be appropriated for that end, which is somewhat more than our just proportion, according to the above calculation,\* and that it be transmitted to the treasurer of the Theological Seminary.

JOHN RUSSEL, President.

THOMAS SMITH, Clerk.

\*Number of members, 75.

### ITEMS OF INTELLIGENCE.

Fourth Volume of D'Aubigne's History.—Mr. Robert Carter will publish early in March this long expected volume. An arrangement has been made, which secures to the author one half the profits of all sales made previously to the publication of any rival edition.—We hope the author may realize some compensation for his great labor, from the sale of this volume, as he has received but little from the previous ones. The following are Mr. Carter's terms—cheap enough.

This volume, illustrated with two fine steel portraits, one of the author, and the other of Luther as he appeared before the Diet of Worms, will be furnished uniform with the subscriber's cheap

edition in half cloth, 371 cents.

Uniform with the subscriber's edition in full cloth, 50 cents.

Uniform with the subscriber's best edition, thick paper, in extra cloth, 75 cents.

The four volumes in half cloth, \$1 25.

Do. do. full cloth, \$1 75.

Do. do. on fine thick paper, extra cloth, new type, \$250.

Do. do. in one 8vo volume, full cloth, same type, without spacing, \$1.

The fourth volume 8vo, separate, paper cover, do. do. 25 cents.

Great Britain.—On the 10th Dec., the Peel ministry resigned, because of a difference of opinion in regard to the repeal of the Corn laws. Lord John Russell was entrusted by the Queen with the formation of a new cabinet; he entirely failed, and Sir Robert Peel, with most of the members of his former cabinet, is again in power. Such events—the occurrences almost of a day—have produced general astonishment. They show how quickly and how entirely God can effect what changes he pleases, even in the mightiest kingdoms.

In England there are but 9 daily papers published. All in London. The concentration of public support upon a number so small, satis-

factorily accounts for their unsurpassed excellence.

A note from the Foreign Office of the British Government states that an ordinance has been enacted by the Legislative Council of Ceylon, to provide for the total abolition of slavery in Ceylon, and that the ordinance has been confirmed by the Queen.

