



THE  
REFORMED PRESBYTERIAN.

EDITED BY

REV. DAVID SCOTT.

VOL. XII.

"Ye should earnestly contend for the faith which was once delivered unto the Saints."—  
*Jude.*

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

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# THE REFORMED PRESBYTERIAN.

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No. I.

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## ADDRESS TO OUR FRIENDS.

The Reformed Presbyterian is now entering upon its twelfth year, having existed during a much longer period than was probably anticipated by its most sanguine friends, at the time of its commencement. During that time it has steadily increased in its influence and means of support. This uninterrupted success has been secured, in a great measure by the straight forward, independent and prudent course adopted, and steadily acted upon by its Editor. Want of health, and absence in a favorable latitude as a means of its restoration, has for the present severed him from its management. And as the editorial department pass into other hands, the friends of the magazine may expect some explanation. To meet such expectations, we submit the following: The R. P. while under the direction of its present editor, shall be conducted on the same general principles which have hitherto marked its course. Originating as it did in the spontaneous desire of the members of Synod to have at their command an exponent of the principles of the church—not only a vehicle for ecclesiastical intelligence, but a medium through which they might present a testimony for evangelical religion generally, and for the distinctive principles of our church in particular. To secure such desirable ends, our readers may expect, that the judicious course which has heretofore marked the progress of the R. P. will be continued to the utmost of our ability.

The distinctive principles of the Reformed Presbyterian church are in our judgment worthy of all approval; and for which we should earnestly contend, as part of the faith once delivered to the Saints. These principles have obtained as yet, but little influence beyond our own ecclesiastical relations: they are but partially understood, and still less esteemed. The present state of society is greatly opposed to the application of scripture which these principles demand in civil matters. The prevailing current of the world's sentiments, with all its depth and power, runs counter to "the law and testimony." But the time is fast approaching we

fondly hope, when a better and brighter day will dawn upon our sin-shattered world. When men in all the relations of life, as well civil and political, as private, shall recognize the obligations of submitting themselves to the guidance of God's law, supernaturally revealed in the sacred Scriptures. When nations, shall acknowledge this truth, and submit themselves to the Messiah as "Prince of the Kings of the earth." And, when 'the Kingdoms of this world,' shall have become the Kingdoms of our Lord and of his Christ.

But, before this grand result shall be gained, the carnal principles which are abroad in society, shall we fear have attained a greater influence, and done a greater amount of mischief than at present, they are able to effect. Dogmas at variance with the clearly expressed principles of the Bible; and not unfrequently subversive of society, are urged with all the arts of a plausible sophistry. The present is an age of empiricism, when untried theories in morals and government, are with bold audacity, thrust before the world, and with unequalled effrontry, demand to be treated as safe and settled principles!

Popery too, is making rapid strides, growing not only in numbers, but especially in influence. And in no country more than our own is this the fact. There may be exceptions; a few converts may occasionally, in particular circumstances, be won over by the power of truth, to forsake a system so utterly repugnant to the gospel in its spirit; and so dangerous to all that is dear to civil and religious liberty. Popery with its innate cunning, wends its way with effect, into the counsels of Princes and Cabinets, as well republican as monarchical; and what is still more strange, is not without a share of popular favor with a liberty-loving people, who might well be supposed, more jealous of the great principles of freedom.

In a religious aspect the existing state of society is anything but desirable; not only is Popery and other false systems of belief on the increase, but Evangelical doctrine is far from occupying that high and commanding position which it might be expected to have, and to which it is so justly entitled; nor does it receive that ready welcome which it might be anticipated, to obtain from an educated and church-going people. It becomes the friends of truth, it becomes the friends of civil and religious liberty, to do battle in good earnest, on the side of these, against error and oppression.

Society is evidently in a disturbed state; it may be a transition one; but the end is not yet: a crisis is approaching which we fear may evolve a state of things disastrous to the best interests of mankind! But this should not paralyze our efforts in behalf of God's truth, nor in the welfare of the world: we should rather gird ourselves for the coming contest, with right good-will. "For the earth shall be full of the Knowledge of the Lord, as the waters cover the sea. The Lord God will cause righteousness and praise to spring forth before all the nations." Be it, then, our business to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

We are not without encouraging symptoms, gloomy as the pros-

pect may be ; the way is indeed rugged, and the heavens are wrapped in darkness, but the cloudy and overcast sky is here and there broken in upon, by a celestial light ; there are still some stars visible amid the general gloom. Or to drop the figure, Christ has still a faithful people in the world, though the church be in the wilderness : and he has witnesses too, few though they be, whose work it is, to bear a faithful testimony for his truth, and that he is the only King and head of the church, as well as King of Kings, and Lord of Lords. Such being our views of the present and the future, we shall endeavor to act the part of an honest sentinel,—to warn against abounding error which is coming in like a flood, in the happy assurance, that “the Spirit of the Lord, shall lift up a standard against the enemy.”

To enable us to maintain the confidence which the Reformed Presbyterian enjoys in the church, we depend upon the liberal literary aid of the writers whose papers have hitherto enriched its pages, as well as others of the Brethren who take an interest in its continued prosperity. No devotedness of ours, could without this long keep the R. P. what it has been, and what it ought still to be.—an intelligent witness for the truth. There is however, another kind of aid as indispensable in its own place, as that which is literary, we mean the patronage of subscribers, which we trust shall be continued, and their influence given also to increase our subscription list.—EDITOR.

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#### EXPOSITION OF JUDE, 12—13.

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.”

In these verses we have a further view of the character of the corrupt teachers, of whom the apostle speaks in the preceding part of this epistle, as having crept in unawares, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ. Of such men the apostle says, these are spots in your feasts of charity. From the history of the church we learn that the primitive christians were in the habit of occasionally enjoying themselves in the participation of a common meal. The design of these social entertainments, seems to have been, to promote kindly feelings among the members of the church. Thence they were called *agapæ*, that is lovefeasts. Such meetings had not their origin, in any positive scriptural appointment : on this subject scripture is silent, and of course cannot be claimed on their behalf, as a religious institution, neither permanent nor temporary. They were of a mere friendly social character ; and while observed might tend to excite kindly dispositions among the members of the church. It may be however, that the apostle refers to such friendly meetings for common hospitality in the words we are now considering—“feasts of charity.”

The ungodly men of whom he is speaking, are said to be *spots* in your feasts of charity. The figurative illusion, in the use of this word, is to the staining of a person's dress at table, by drops of wine or oil, both of which formed an important part in an eastern feast, or of any other substance that might stain the dress by falling upon it. As wine, oil, or other unctuous matter, coming in contact with the clothes of a guest at the table, stained them, and gave such guest an unseemly appearance; so the ungodly men referred to by the apostle were stains on the pure character of those assemblies. These are spots in your posts of charity.

In the first place, these ungodly men were themselves morally polluted. It is on this account that the apostle calls them "spots." As spots or stains on a beautiful garment defile it; so sin defiles an ungodly man: of all things, sin is the vilest, and foulest; the most loathsome in the sight of God, who hates and abhors it. In the language of earnest expostulation, He says concerning sin to his ancient but erring people. "Oh do not this abominable thing that I hate." Jer. 44, 4. Brought to a sense of sin, men recognize it, in its proper character, as being foul and hateful. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64; 6. But when led to see sin in its proper character, the sinner will turn from it unto God: not only will he confess it but also forsake it. This always distinguishes genuine repentance, from the sorrow of the world, that worketh death,—always distinguishes a real disciple of Jesus Christ, from a hypocritical professor of religion! This principle, the apostle applies to the men of whom he is speaking, and with utmost safety denounces them as ungodly men. It may not well be doubted, that these men made high pretensions to religion. This appears from the consideration that they had a place among the christian brethren, to whom Jude wrote his epistle. It is further evinced, by the fact, that it was deemed necessary to warn them in respect of the "ungodly men." Had they not been persons of influence, and influence in such circumstances, it ought to be remembered, could only be enjoyed in connexion with an eminent profession of religion, it would not have been necessary for the apostle so earnestly to put the brethren "in remembrance."

But whatever their profession may have been, they were "ungodly men," without truth, and without holiness. This view of the subject may well teach us a lesson of watchfulness over ourselves. While our holy religion enjoins upon us, the duty of charity towards others, it makes it our duty not less, to entertain a godly jealousy over ourselves. There is little fear of our judging ourselves to be worse than we really are; but there is much danger in thinking more highly of ourselves, than we ought; because the heart of man, is deceitful, and desperately wicked. Every manifestation of this, recorded in scripture, is recorded for our instruction, that the sins of others may prove warnings to us, to avoid them "Examine yourselves, whether ye be in the faith: prove your own selves," so that Christ may be in you of a truth.

In the second place, these "ungodly men" were the means of



bringing much odium on the christian religion. They were not only "spots," but "spots in your feasts of charity." Not only sinful themselves, but the odium of their sinful conduct fell upon the christian community, with which they were connected. We are authorized to assume this as a fact, because the apostle has said of them that they turned the grace of God into lasciviousness." This includes a disregard to the required holiness of the gospel. Now such practical disregard to holiness could not exist without producing very bad effects upon the heathen community around. However profligate the heathen may have been, they were sharp-sighted enough, to observe the inconsistency of the men of whom the apostle speaks: and they were malignant enough to throw the odium of it, not on the individuals who were obnoxious to the charge, but on the gospel, which these "ungodly men" thus reproached and dishonored.

This consideration should be improved by us, in the way of making us exemplary, and obedient to every good work. By an inconsistent and unholy practice, professed christians not only dishonor themselves, but they are the means of bringing reproach upon our common christianity. Christ is thus wounded in the house of professed friends. And who can tell the vast amount of evil which may in this way be produced,—how many anxious sinners may be turned away from the inquiry, "what shall we do to be saved," or thoughtless transgressors be encouraged in their downward course of iniquity?

In the third place, these "ungodly men" were the means of defiling one another. "Spots in your feasts of charity." Foul in themselves, they also contaminated others with whom they were associated. "Evil communications corrupt good manners." As the leprous taint spread over the body of one afflicted with this disease, so the ungodly men by their example, and that too, under the cover of religion spread the defilement of sin. "One sinner destroyeth much good."

Feeding themselves without fear. The word which is translated, "feeding," expresses the management of a shepherd in respect of his flock, either by feeding or guiding it. The connection in which the word stands in the passage under consideration determines the precise meaning in which it is used by the apostle; namely, that of "feeding." "When they feast with you feeding themselves." This is said to be done *without fear*, which may imply in the first place, self will. They had little or no respect to the opinions or feelings of their brethren with whom they associated in their feasts of charity. They followed their own arbitrary judgments, pleasing themselves in utter disregard, it may have been, to both the comfort and expressed desires of their brethren. In the second place, by feasting to excess. This idea is probably the main thing designed by the apostle. The "ungodly men" of whom he speaks instead of enjoying temperately their "feasts of charity," which were designed to promote the social virtues, abused such meetings by making them seasons of riot and indecent excess. Clouds without water. This is another fea-

ture in the character of these "ungodly men." This part of their character implies in the first place, that they were empty pretenders of religion. They professed to be disciples of Christ, but were not so in reality : they called themselves christians, but in truth they were of the synagogue of Satan : they had a name to live, but they were destitute of the power of the gospel. Their religion was a pretence, for they were "clouds without water." This implies in the second place, that they were deceptive. The cloud without water for a time deceives, and at last disappoints the expectations of the husbandman who is longing and patiently waiting for the rain of heaven to water the ground. A cloud appears in the sky, his hopes are revived, the long wished-for visitant is supposed to be about to descend. But his hopes are blasted, the cloud breaks and melts away, because it is a cloud without water. Not less deceptive are ungodly professors of religion : there is nothing real in their character ; they are deceptive as the airy basis of a rainless cloud ; ere long the fruits of religion which they promised have vanished. They disappoint the reasonable, and apparently well grounded hopes of the church, and their friends, and become to every good work reprobates ; and not unfrequently they deceive themselves. "For if a man think himself to be something, when he is nothing, he deceiveth himself," Gal. 6, 3. The description which the apostle gives of these professors of religion, implies in the third place instability. "Clouds they are without water, carried about of winds." Destitute of the power of Divine truth, and without weight of christian character they are carried hither and thither, as the light and airy cloud is by a strong wind. Their religious opinions are formed irrespective of scripture-evidence, and often even without thought and reflection ; and hence, by and by they are offended not unfrequently at the truth itself, which they exchange for some more pleasing fancy. In this way they sell the truth and buy it not. Unstable as water they do not prevail. Unsettled as are their religious opinions, their practices are perhaps still more unsettled : Kept in a continued whirl of unholy excitement by the lusts and passions of their own corrupt hearts, and seduced by the example of an evil world, they fall an easy prey to the temptations of the Devil.

The description which the apostle Peter gives of false teachers corresponds with what Jude here says of the "ungodly men" who crept into these assemblies "Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved forever." 2 Pet. 2 : 13, 17. Let the formalist and hypocrite take care ; such are clouds without water, and are therefore in great danger of being "carried about of winds,—of being engulfed in a vortex of error and wickedness. Such are in imminent hazard of everlasting destruction from the presence of the Lord. "Snares, fire, and brimstones, and a horrible tempest shall the Lord rain upon the wicked. This shall be the portion of their cup." Ps. 11, 6. The sincere disciples of Christ too, should learn from

this subject a lesson of Christian wisdom. Stability in the profession of the gospel is intimately connected with soundness in the faith. Stability in the doctrines of our faith is not a matter of indifference, nor even of little importance; it has an inseparable connection, and a direct influence upon the character and practice of a christian. Hence the apostolical admonition, "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace." Heb. 13, 9. And, "That we henceforth be no more children, tossed to, and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4: 14, 15.

Trees whose fruit withereth, without fruit twice dead, plucked up by the roots. This expresses the utter and absolute destitution of practical godliness on the part of those, of whom Jude speaks. They are compared to trees in which there is a no vegetable life, and of course there is no fruit. In the first place, the apostle speaks of them as "trees whose fruit withereth, without fruit." They made a profession of religion, and from this, hopes were formed that they would be active, diligent and fruit bearing christians: but alas the fruit of holiness withered in the flower. In the second place he speaks of them as "trees twice dead, plucked up by the roots." 'I heir being "twice dead," has been supposed to intimate first the original state of these "ungodly men," who like all others by nature, were dead in trespasses and sin. And secondly, their profession of religion seemed to give promise of a new and renovated state,—that they were born again from above, and had thus passed from Death unto life. But when it was made evident by their turning the grace of God unto lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," that the profession was not real, but feigned,—when it "happened to them according to the true proverb, the dog is turned to his vomit again; and the sow that was washed, to her wallowing in the mire," then, was it made evident indeed that they were still under the power of spiritual death. "Twice dead," inasmuch as their relapse into the practice of sin, was like a new state of death into which they had fallen. Dead by nature; and again dead by abandoning the truth as it is in Christ Jesus. Twice dead, plucked up by the roots. Whatever value may be attached, to the exposition now given as illustrating the meaning of the phrase "twice dead," the apostle's language conveys the idea of a state of entire and absolute spiritual death,—without God, and without hope in the world.

Ver. 13. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Thus the apostle gives us another view of the character of the ungodly men who turned the grace of God into lasciviousness. As the sea, or other large mass of water roused into violent motion by a storm, dashes forth its broken and foamy waters to the imminent danger of all within their reach; so these ungodly men belch forth iniquity, and in this way, foaming out their own shame, they be-

come the heralds of their own dishonor. But they are not only violent, they are uncertain and irregular in all their movements. They are wandering stars, flung from the orbit of truth. Their path is not that of "the just which shineth more and more unto the perfect day;" for to them "is reserved the blackness of darkness forever." They have left the narrow way that leadeth unto life, and wander uncertainly in the ways of error and sin. Living in impenitence, they die in wretchedness. And their future, is that of hopeless despair, where their worm dieth not, and their fire is not quenched,—the "fiery indignation which shall devour the adversaries."

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THE UNPARDONABLE SIN.

It is universally conceded that this subject is one of great difficulty. There is hardly another doctrine brought to view in the Scriptures more difficult to explain and illustrate than that which is technically called the "unpardonable sin." The ancient and illustrious Father Augustine, regarded it as among the most mysterious and inexplicable doctrines of the Bible. That there is a specific crime appropriately designated the unpardonable sin, is unquestionable, considered however, in respect to its nature, it may be well included among those subjects which are "hard to be understood" and which men are liable "to wrest to their own destruction." The unpardonable sin, and the sin against the Holy Ghost are synonymous expressions—both referring to the same sin. It is of importance to remark at the outset that the Holy Ghost considered as the object against whom this sin is committed is to be viewed in his official and economic character, and not in his personal and related state. The Majesty and dignity of Godhead, essentially considered, are undivided and indivisible, and in this light an offence against the Holy Ghost, is equally, and in the same sense against the Father and the Son. Having laid down the principle that the Holy Ghost is the object of this sin, not so much in respect to his person, as in regard to his office, and work the nature and irremissibility of the sin are entitled to consideration. In connection with the former of these thoughts, four remarks may be made.\*

1. *Sinning against a knowledge of the truth.*—That this enters as an important element into the nature of this sin, the scriptures most unequivocally attest. At most there are not more than five instances in which it is referred to in the New Testament, (perhaps not so many,) and in every one of them the idea of sinning against the knowledge of the truth is a prominent thought. The first instance is Math. 12, 31. The Pharisees ascribed the miracles performed by Christ, to the agency of the Prince of devils, knowing at the same moment that the charge was utterly false. They were convinced that he cast out unclean spirits by the finger of God—the power of the Holy Spirit. In charging upon him a confederacy with

\* For a number of the leading thoughts in this paper, the writer is indebted to Turretine.

devils, they sinned against that which they knew to be the truth, and for this reason He accuses them of blasphemy against the Holy Ghost. Again, Heb. 6, 4, 6, "It is impossible for those who were once *enlightened*," &c. See also, 2 Pet. 2:20. "For if after they have escaped the pollutions of the world, *through the knowledge of the Lord and Savior, Jesus Christ*" &c. The other instance is 1 John 5, 16; where mention is made of "sin unto death." The apostle is warning against an aggravated form of apostacy, which supposes a previous acquaintance with the truth. The inquiry may be raised however, as to the kind and degree of knowledge that is supposed to exist in the case of those who commit this sin. It is far from being our intention to intimate that all who transgress against knowledge are chargeable with the perpetration of this sin. God forbid, that we should so offend against the generation of his children. It is not only a legal but evangelical knowledge, acquired not more, nor so much, from an acquaintance with the law, as from an acquaintance with the gospel. It is not merely theoretic and historical, in which sense all may be said to sin against knowledge, but it is of a deeper and more practical description. It is such a degree of illumination as convinces the judgment of the truth of the gospel, though not amounting to that full and cordial persuasion that has place in the true believer. It not only brings conviction to the mind of the unquestionable veracity of its annunciations, but of superlative excellence and beneficence of the whole scheme. In relation to both these points the judgment is satisfied so far as it is possible for light and evidence to give satisfaction. Those who sin ignorantly, as Paul when he blasphemed Christ, and the Jews when they crucified Him, do not draw upon themselves the guilt of this sin, inasmuch as that conviction of the truth in relation to which we have been speaking, does not exist.

2. *A malicious rejection of the truth.*—This includes the twofold consideration of denying and apostatising from what is known and believed to be the truth of God. Several of the passages referred to above furnish clear and decided evidence in behalf of this position, Heb. 6, Chap. the persons spoken of are supposed to *fall away*, 10 Chap. to sin willfully after receiving a knowledge of the truth is only another mode of expressing the idea of defection. 2 Pet. 2 Chap., those escape for a time the pollutions of the world are *again entangled therein and overcome*. "The sin unto death," 1 John 5, 16; it will be seen by an examination of the context is a greivous apostacy. We have said a malicious rejection of the truth because there may be aggravated defection where the unpardonable sin has not been committed, various causes may contribute to increase most criminal direlection in respect to both principle and practice without subjecting in the remotest degree to the guilt of blasphemy against the Holy Ghost. The mind powerfully affected by the fear of punishment, or dread of death may be led to a temporary denial of the Savior and his cause. A striking instance of this is furnished in the case of Peter who three times denied his master under the combined pressure of fear and tempta-

tion. Numerous examples of the same kind are brought to view both in the ancient and in the modern history of the church, of persons who manifested a praiseworthy fidelity in their attachment to the gospel, and its interests, till their eyes beheld the fagot to which they were to be chained, and the flames in which their bodies were to be consumed. Under circumstances so appalling their faith, like Peter's, failed them for a season. An inordinate love for the world—strong and powerful lusting after riches and consequent distinction, and influence, frequently brings about the same result. "Demas hath forsaken me, having loved this present world" 2 Tim. 4, 10. This class of persons is brought to view by Christ in His parable of the sower under the character of the individual who received the seed among thorns. "The care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful," Math. 13, 22. The sin of those who abandon the truth out of regard to the world, it is admitted is much greater, more inexcusable, and approaching nearer the unpardonable sin, than the crime of those who fall away for a season through fear of anticipated suffering and death; at the same time a little reflection will satisfy us that neither case can be regarded as cool, deliberate and unsolicited apostacy. In respect to those who sin against the Holy Ghost, the case is altogether different. They renounce and reject the truth not from the influence of fear, nor blind and infatuated devotion to the world, but from pure malice and perversity, springing from a deadly hatred and inflexible contempt of the gospel and its blessed and glorious author. The hatred and contempt of Christ and his truth springing from pure malevolence, are brought prominently to view in connection with the sin against the Holy Ghost. It is included in the term "blasphemy" Math. 12, 31; to which the expression Heb. 10, 29; "hath done despite unto the spirit of grace," corresponds. The phrase in the same sense, "who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing" indicates in a strong light the idea of hatred and contempt. The example of the Pharisees furnishes a pertinent illustration of the aspect of the question. Christ charges them with blasphemy against the Holy Ghost, because out of pure hatred and malevolence they despised and rejected the doctrines that He inculcated and the miracles that he performed, and in addition to this, subjected His person to violent and cruel persecution.

3 *Persevering opposition to the truth.*—Subsequently to the period of its formal rejection, malicious and inveterate opposition will be made to the truth, and those who espouse and profess it, this deadly hostility arises immediately from the hatred and contempt that led to its renunciation. Why did the Pharisees oppose and persecute the Redeemer? Was it, because they adjudged his doctrines false, and himself an impostor? The very reverse was matter of fact, the evidence of their truth, and the divinity of His mission was too unequivocal to admit of denial. In relation to the truth of both these points they were fully convinced. The reason is to be found in the fact that they hated the truth, and were deter-

mined at all hazards to overwhelm both it and its author. This hostility to the truth may discover itself either by means of the pen, or in the form of active and violent persecution. When an individual taxes his intellectual efforts, spends days, and months, and years in profound investigation, employs arguments, knowing them to be fallacious, writes volume upon volume, with no other object in view, than pulling down a system of truth, that in the building of which he had been most efficient, he indicates an approximation to the guilt of the sin for which there remaineth no more sacrifice. The same remark admits of application to those who attempt the suppression and extermination of the gospel by unsheathing the sword of persecution against its advocates and friends. An exemplification of the former is furnished in the case of Porphyry the Philosopher, and of the latter in the instance of Julian the apostate, and others who may not be mentioned.

TO BE CONTINUED.

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THE TWO WITNESSES.

**Zechariah 4, 14.** These are the two anointed ones that stand by the Lord of the whole earth.

**Revelation, 11, 4.** These are the two olive trees, and the two candlesticks standing before the God of the earth.

It is evident that in the latter of the above texts, there is an illusion to the former: and that the imagery of both is taken from the furniture of the tabernacle and temple. To John was exhibited in "the little book," a view of the character and work of the instrumentality symbolized in the vision of Zachariah. "The two olive branches" which by golden pipes conveyed the oil from themselves to the lamps, are explained to the prophet to be "the two anointed ones" or sons of oil," as in the margin. "The two olive trees" as the two candlesticks" are emblematical representations of "the two witnesses," whose history is prospectively narrated to the apostle in "the little book," and they answer to "the two olive branches," and "the two sons of oil." These various emblems of the prophet and the apostle, constitute a compound metaphor, which represents the subordinate agency that God has appointed to recover to its proper moral position, this revolted province of his empire.

In the rendering of verse above, taken from Zechariah, we have both an interpretation and a translation. "Sons of oil" is a literal rendering of the original. This however is a Hebraism, to which the common reader cannot readily affix any definite idea. In these cases we ascertain the meaning by analogy. When such forms of expression occur, and the connexion enables us to discover their true interpretation, they furnish important aid to elucidate collateral passages, when the phrase is obscured by peculiar idioms of an unspoken language. In Isaiah 5: 1. we find a phrase nearly similar. The Hebrew of "very fruitful hill," is literally "the horn of the son of oil." The word for oil, in the two pas-

sages are different, yet the construction is precisely the same, and we think that the meaning of the latter passage is exactly given in the English Bible. "The son of oil" this applied to soil, gives the idea of fertility—fatness—by a fair analogy when applied to olive trees, it means flourishing, fruitful, unctuous; and when applied to lamps it means trimmed, furnished with oil, capable of giving light. This criticism conducts to an explanation of the two verses at the head of this article, which we give in the following paraphrase. The two olive trees producing oil, and furnishing it to the lamps, are emblems of the divinely appointed receptacles of spiritual light which are also represented by the two candlesticks as radiating and diffusing it. They stand before the God of the earth, are under him employed in fulfilling his purpose and will.

It helps to confirm this view, that olive oil was that which was by divine appointment burnt in the lamps to enlighten the tabernacle, Ex. 27, 20. That was typical of the clear light of the gospel dispensation. John saw the Lord Jesus Christ walking in the midst of seven golden candlesticks, Rev. 1. 13. To remove the candlestick out of its place. Rev. 2, 5, expresses the removal of the gospel from them who enjoy it. It is frequently the case that spiritual things are still expressed by their typical names. The church is called Zion, worshiping God, is offering sacrifices, and the bodies of believers are declared to be the temple of the Holy Ghost. The olive oil in the lamps may be viewed as figurative of that divine illumination by which believers "shine as lights in the world."

We by no means discard the idea of anointing, in the sense of setting apart, from the interpretation of this passage, we mean only that it is not the leading idea. Those who are enlightened by the spirit of God, have an unction from the Holy One, and know all things. They are called "the children of light," and are commanded to let their "light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

We are now prepared to prosecute the inquiry, who are the two witnesses. Has God provided two receptacles and diffusers of divine light, by which the moral darkness, which sin has spread over the world, shall be dispelled? Or in other words, is the divinely appointed instrumentality, by which a lost world is to be recovered, exhibited in the scriptures, and to our instruction, in a twofold aspect, under our exalted mediator, radiating the light of which he is the alone source? Those enquiries we unhesitatingly answer in the affirmative, and proceed to offer a few additional remarks on this highly important and interesting subject.

That the Lord Jesus Christ is the Sun of righteousness, from whom emanates all the light that has ever shown on our sin darkened world, few professing the christian name will deny. He "is that true light that lightheth every man that cometh into the world." "Manifested in the flesh," "that he might destroy the works of the devil," the son of God executes the plan laid in eternity, by which that end is infallibly accomplished. It was for this end that he was constituted the Head of the church, and that dominion over



all things was given him by the Father. This was necessary in order that he might suppress the revolt, offer terms of peace, give eternal life to as many as were given him," and inflict endless punishment on the obstinately rebellious. The kingdom of Satan is a kingdom of darkness, both he and his subjects shun and hate the light. Confusion and disorder were the immediate results of the fall; and to perpetuate a state of things essential to the existence of his kingdom, the devil makes the most strenuous efforts. Between man as a religious being, and his maker, all intercourse was interrupted, by the first transgression: and having withdrawn his allegiance from the King eternal, he became an outlaw to the divine government. Of the worship that was due to God, and the duties which men owe one to another, they are by nature ignorant, and to them they are utterly averse. The evil of sin developed in the character and conduct of men in the two relations which they necessarily sustain to their Creator, as his worshippers, and as his subjects, must in order to their restoration be counteracted and overcome. It is also, that when the human family shall have been brought back to do their duty in these two relations, the object of the mediation of Christ, shall have been accomplished. The announcement made on his first advent to the earth after the fall, was an unequivocal proclamation of his purpose of grace to man, and of judgment to the serpent and his seed. "I will put enmity between the and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel." This was the beginning of that great moral conflict, that has gone on till the present time, and that shall continue till "the prince of this world" be cast out. The visible scene of this strife, is in the social relations of men, all of which have been grossly perverted, and vilely prostituted, and all of which must be restored to their legitimate exercises, man as a social being in both his civil and religious character has wandered far from God, and under the malign influence of the tyrant, who has led him captive, he war against the divine government. From his wandering, he must be reclaimed, his enmity must be destroyed. The haughty rebel must be prostrated at the feet of the enthroned Immanuel, acknowledging his right to reign over him, in both his civil and religious capacity, and rendering cheerful obedience to his authority. Less than this would leave the triumphs of Messiah incomplete so long as their is one nation on the earth that delays to submit to the King of Kings, so long Satan will retain a foot hold on the territory over which he has usurped dominion. But the kingdom of Satan shall be destroyed. The Savior shall triumph, "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."

How is this to be effected? Along with the clearest intimations of the divine will that this sin ruined world shall be recovered, are not means appointed, adapted to the end, and put into operation for its accomplishment? Is darkness the chosen instrument, by which Satan seeks to perpetrate his deception, and does the Captain of salvation employ no repeling means for defeating his de-

signs, and overturning his kingdom? Has the prince of this world seized on the social relations of life and perverted them to be "the rulers of the darkness of this world" "and spiritual wickedness in high places" in order that he may wield them with effect against their author, and shall he not exhibit them according to their original institution, pure and holy, and radiant, and employ them in establishing, and extending his kingdom in the earth? "The two sons of oil, the two olive trees, the two candlesticks," or the two witnesses to whom it is given to prophesy one thousand three hundred and threescore days, clothed in sackcloth" and who overcome the accuser of the brethren "by the blood of the Lamb, and by the word of their testimony."

"Ye are the lights of the world." This declaration asserts that the disciples of Christ are the only persons who are exerting an influence for good on the earth, and it shows how that influence is exerted! It is by the diffusion of light. Where Satan reigns "darkness covers the earth, and gross darkness the people;" where the kingdom of Christ is set up the light shines and the darkness is driven away. Man by the fall lost all knowledge of his duty to God, and to keep him in this ignorance is the policy of his deceiver.—The entrance of the word of God gives light. It teaches men how to glorify God on earth and how to enjoy him in heaven. It exhibits the mediator as constituted the head of the church, and appointed head over all things belonging to the church. It is in the exercise of this two fold headship that he goes forth "conquering and to conquer." In the discharge of high mediatorial functions, he recovers those whom Satan had led away captive; and will at last replace the world itself in that position in the moral universe from which it was driven by the rebellion of man—the position in which it was when "God saw every thing that he had made and behold it was very good. He has already announced the result, and directed his people to look for it. "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind." We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

"The little book" unfolds to our view a period of this conflict in which the friends of genuine religion and social order met with their enemies under great disadvantages. "Power is on the side of the oppressor." The nations of the earth have not submitted to Messiah, and as the time approaches in which they shall be dealt with for their opposition, their resistance to his representatives on earth becomes more violent and desperate. Apprised by the foreshadowing of coming events, that would prove disastrous to his kingdom, it was a master stroke of policy on the part of Satan to combine the elements of human power in one grand association, in order to employ them with effect, to resist the encroachments that were soon to be made on his kingdom. This combination is symbolized in Daniel 7, xxiv. xxvi., by the little horn of the fourth beast, and in the Revelation 13, 1, by the beast that rose up out of the sea. The rise of this great immoral and persecuting power indicates the time that the two witnesses began to prophesy in sack-

cloth. Against religion and liberty ; against the rights of God and the rights of man ; and against all who dared to maintain them ; this beastly power waged a fierce warfare, actuated by the spirit of the devil, for "the dragon gave him his power, his seat, and great authority." To break down all the bulwarks that guard human rights ; to trample on the liberties of man ; to invade the sanctuary of conscience ; and to secure to himself the heart due to God alone, has been the undeviating object of this personification of all that is evil—this "man of sin." His malignant eye discovered the few "called and chosen and faithful," who stood firm to their Master, and he marked them as the objects of his fiercest rage. In maintaining the supremacy of Christ over the church and over all things to the church, they have never faltered. During a large portion of this time, it may be difficult for the eye in tracing the pages of history to find the church in her organized state, but she still existed ; there were always true believers who met and prayed and wept and witnessed ; and Christ says "where two or three are met together in my name, there am I in the midst of them." It is still more difficult to discover systems of civil government, deriving their power, constituted and administered according to the will of God, for such systems did not exist ; "All the world wandered after the beast." Many times have the ministers of Christ been prevented by tyranny from diffusing that light by which the religion that God has appointed, and the liberties that men should possess, are clearly revealed. Such instructions the prince of darkness, and all his minions on earth most cordially hate. Men who should have been esteemed as benefactors of their race, for their labors to promote the best interests of men, for time and eternity, have been driven from society, hunted like wild beasts, and put to death in order to extinguish the light of which they are the subordinate radiators. The attempts have been singularly unsuccessful. The fires of persecution have exhibited with great clearness the truths for which the two witnesses testify. As of the Judge of Israel, it may be said, the dead that the martyrs slew at their death, were more than they which they slew in their life. Every wound inflicted on the body of Christ, by the violent assault of any of its members, was a death blow to the system of unrighteousness and oppression under which the earth groaned, and from which the victims of cruelty labored to deliver it. The flames that ascended from their funeral piles exhibited with distinctness the truths for which they died. As if with a beam of the sun it was written in the records of persecution.

**JESUS CHRIST IS THE ALONE HEAD OF THE CHURCH—HE IS KING OF KINGS AND LORD OF LORDS.** "More eloquently, than by their tongues when living, were these truths witnessed for by the dying sighs of Cargil, Cameron, Renwick and those "of whom the world was not worthy." The oil that supplies the two lamps cannot fail, its source is exhaustless. The flame cannot be extinguished, persecution like the snuffing of a candle, only makes the light increase.

The attentive reader will perceive why the witnesses are described as two, and why they are symbolized by the imagery em-

ployed in the visions of the prophet, and the apostle. These are two divine institutions, civil and ecclesiastical, of which Satan has made counterfeits, and imposed them on the world. By these two Messiah will wrest from the usurper his dominion; and this he does by constituting them subordinate luminaries, radiating points for the diffusion of divine light. Hence they are represented as olive trees, candlesticks, or lamps; whether these institutions have an actual organic existence or not, does not affect the work they are to accomplish; for those who believe and maintain the truth respecting them, are still the witnesses, and their testimony shall accomplish "the pulling down of strong holds," and the enthronement of the Messiah, in the hearts of men and over the earth.

The subject is important and interesting, and may be resumed at a future time.

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#### CHURCH HISTORY—LAST HALF OF THE FIRST CENTURY.

It is observable, that societies in the earlier part of their histories are generally influenced by principles different from those which they afterwards exhibit when they are firmly established and their numbers increased. A few individuals united together for the purpose of common safety or of mutual benefit, feel a much more lively interest in each other's concerns, and breathe a more generous and disinterested affection to the welfare of the community at large, than they do when their numbers are much augmented. The extensive enlargement of a society is in general followed by a decrease of intimate friendship among its members, while the warmth of affection and patriotic regard to the general good often merges into indifference. This remark is not more true of any society than of the Christian church; never did love so pure and affection so strong glow within any human breast, or active and disinterested benevolence display itself in the conduct of any class of men, as those of the primitive Christians: but as the church enlarged and Christianity became more fashionable, the holy principles of love and affection ceased to glow with their former ardor; and the tide of generous benevolence ebbed into the narrow channels of selfish indifference.

The philosophic historian, who is disposed to account for every fact, on the ordinary principles of human nature, might perhaps be able to suggest some plausible reasons for such a mighty change; but he whose mind is imbued with any portion of that Spirit which influenced the early Christians, will account for it on principles entirely different. The withholding the effusions of the Holy Spirit, by the Head of the church, because of the lukewarmness and unfruitfulness of professed Christians. It was not, however, till after the close of the first century that the declension became so great as much to effect the general interests of religion, or greatly retard its progress. But let us not anticipate this unpleasant prospect; that part of the history now before us, presents a more pleasing

and delightful scene over which the eye of christian philanthropy roams with rapturous emotion. And of these gratifying objects, the first that attracts our attention is not the least. It was some where about the 50th or 51st year of the christian era, that the first christian Synod was held. The business of the meeting was this: Some Jews who had gone down to Antioch and the neighboring countries, taught the brethren there, that unless they were circumcised after the manner of Moses they could not be saved. Paul and Barnabas opposed with fidelity and boldness the carnal pretensions of these half Jewish, half christian teachers: but the truth of christian liberty as it is in Christ Jesus was so virulently assailed by these self sufficient men, that the churches in Antioch and its neighborhood considered it advisable that the matter of dispute should be referred to a council of Apostles and Elders. For this purpose they deligated the Apostles Paul and Barnabas and some others, whose names are not mentioned in the history, to go up to Jerusalem, to the apostles and Elders there, about this question.

Having met together, after much christian conference and freedom of debate, they unanimously agreed to the following resolutions: that it seemed good unto the Holy Ghost, and unto them, to lay no greater burdens upon the Gentiles, than these necessary things; that they should abstain from meats offered to idols, and from blood, and from things strangled. This decree of the Synod of Jerusalem was intimated by letters to the churches in Antioch, Syria and Cilicia, and by men chosen and sent with Paul and Barnabas, who were gladly received by the Gentile Brethren in those parts. Thus, was amicably settled, a dispute which at first presented something rather portentous to the progress of christianity. In it, temper, charity, and unanimity triumphed over the selfish principles of the human heart; and forms a striking contrast to the turbulence, dissention and want of charity, so apparent in the councils of the succeeding ages of the church. This meeting at Jerusalem, forms almost a new era in the history of the government of the church. Previous to this we have little regarding church government.

Here, however, we see sketched the general outline of Presbytery. It was not a meeting of one church only, as Dr. Moshem has confidently asserted, in direct contradiction to the history of the council as related in the 15th of the Acts. Neither was it a mere reference for advice from the church of Antioch to that of Jerusalem, but an appeal to the apostles and elders of several churches, met in a judicial capacity, who having deliberately considered the matter brought before them, gave an authoritative and judicial decision. It recognises the principles of various church courts, one in subordination to another. Its general principles, it is nothing else than a Presbyterial Syrod receiving an appeal from an inferior court.

We adopt the following arrangement. The progress of christianity during the period—the agent and means.—The opposition encountered—and the state of religion.

SEC. I.—In Jerusalem was planted the first christian church; in this city during the course of the first fifty years, christianity

had grown so as to equal, if not surpass the most sanguine expectation of man; at this time it could not contain fewer than twenty thousand christians. But diligent, as the apostles and evangelists no doubt were in preaching the cross of Christ, they do not seem hitherto to have made much progress in the conversion of the Gentiles. Previous to this the gospel had made its way into the neighboring country of Syria; and even in some of the more distant of the Gentile cities, the apostles were at first received with a frankness and kindness that at promised considerable success, but in these heathen cities it was one thing to be astonished at the wonders which the apostles performed, and it was another thing actually to abandon the worship of idols, and subject themselves to the faith of Christ. These attempts however were not altogether fruitless; the seed of the word, although sown in an unfavorable soil, slowly sprung up, and in due time afforded an abundant harvest to the gospel laborer.

Christianity began now rapidly to increase. The Gentiles who had looked upon the doctrine and preaching of the apostles with dislike and aversion, gave them a more ready audience, the word of God exceedingly grew, and multiplied, and numerous christian societies were formed.

Paul and Barnabas when they had performed the work to which they had been appointed by the Synod of Jerusalem, separated; Barnabas taking with him John Mark, sailed unto Cyprus an island in the Mediterranean sea. In this island the gospel had been previously preached by Paul and Barnabas. Paul having separated from Barnabas, chose Silas to be the companion of his labors, made a tour through the churches of Syria and Cilicia. From thence passing through the regions of Phrygia and Galatia, which for the first time, now enjoyed the preaching of the gospel, though, with what success we are not informed. But from the epistle to the Galatians, written about two years afterwards, there is every reason to consider that here, the labors of Paul and his companion were very successful: the people must have received the gospel in great numbers inasmuch, as several churches were organized as appears from the address and salutation of the epistle. How astonishing the affects of Divine grace, that in this cursory visit of Paul and Silas, for a period that could not have included many weeks; in a country sunk in the darkest idolatry, such an number were converted to the faith of Christ, as to render the planting of several churches practicable?

While Paul and Silas abode at Troas to which place they had come after leaving Galatia, a vision appeared to Paul in the night; there stood a man of Macedonia and prayed him, "saying come over into Macedonia and help us." Satisfied that the Lord had particular work for him in that country, Paul immediately sailed from Troas and came to Philippi the first city of Macedonia; here he labored for some time, and not without success: honorable mention is made of one Lydia who with her whole house was baptised and become a convert to the christian faith; the conversion of the Jailer and his family, also merits attention; to his charge Paul and Silas had been committed prisoners; during night the doors of the prison

were supernaturally opened, while they prayed and sung praises to God: the Jailer waking from sleep, and finding the prison doors opened, and supposing that the prisoners had made their escape, was on the point of killing himself, when Paul informed him that the prisoners were all safe. Conviction now reached the heart of the Jailer, and he cried to Paul and Silas "what must I do to be saved." The answer to this important question is short. "Believe on the Lord Jesus Christ." In the same hour, he and all his family were baptized. These are the only names which history has preserved of the first fruits of the gospel at Philippi. A church however, was formed of considerable magnitude, and second to none of this period in solid piety and ardent attachment to the peculiar doctrines of the cross.

Thessalonica was the next scene of the apostle's labors. This city the capitol of Macedonia, contained a Jewish synagogue, and Paul as his custom was, when there was a Jewish place of worship, went into it and reasoned with the Jews out of the scriptures. There the gospel met with a favorable reception, many of the Jews believed, and a great multitude of Greeks of both sexes. This success stirred up the unbelieving Jews to oppose it, they assaulted the apostle and his companion, on account of which the brethren deemed it expedient for their safety to send them away.

To Berea the gospel was next carried: here many believed on the name of Christ, and among these were many ladies of distinction.

But the malice of infidelity is never at rest, the unbelieving vagabond Jews who excited the uproar in Thessalonica, hearing of the success of Paul and Silas followed them, and succeeded in stirring up the people of Berea against them. From this field of useful and no doubt pleasant ministration where the word was received with so much readiness, they were under the necessity of departing. Apprehending personal danger to the apostle, the brethren who accompanied him out of Berea led him towards the sea coast as if he meant to leave the mainland, and from which, they conducted him to Athens.

To the mind of the apostle, this city presented a melancholy picture. Athens, once the capitol of Greece, and still the glory of the heathen world; and in which Philosophy was cultivated, and the inhabitants were polite, was, alas, immersed in the basest idolatry! Their superior civilization, and philosophical pride were stumbling blocks in their way to the receiving of the gospel.—When Paul preached unto them Jesus and the resurrection, they treated him as a babler and setter forth of strange gods. A very few converts only were made; among these were Dionysius a member of the Areopagus, the supreme court of Athens, and a woman named Damaris.

Corinth, the metropolis of Greece, now received the gospel, one Justus, with whom Paul resided, and Crispus the ruler of the Jewish Synagogue with his family and a number of the Corinthians believed on the Lord. In this city was planted a church superior in point of numbers to any other church of converted heathens of this century.

In Ephesus the gospel was next preached; its success in this place was indeed great; here "the word of God grew mightily and prevailed." The diabolical arts of the exorcist Jews, and the idolatries of heathenism, all felt the effects of the preaching of the truth; the former were completely exposed and detected; the latter were neglected and forsaken. Such are the effects of the gospel. About this time were the other Asiatic churches also planted; although the particular circumstances connected with their formation, or by whom they were formed are not known. But that they were organized about this time we learn from the fact, that when John wrote the apocalypse, besides the church of Ephesus, and that at Colosse which was planted about the same time, there were churches at Smyrna, Pergamus, Thyatira, Sardis, Philadelphia Laodicea, all of considerable standing. It is probable, that all these churches were planted nearly about the same time.

The gospel had also found its way to Rome; this city now contained a church of considerable magnitude, composed partly of Jewish converts and partly of believing Gentiles; but by whom it was planted, or by what means the light of christianity was first introduced into this city, we are absolutely ignorant: we cannot so much as venture a probable conjecture; a profound and mysterious silence reigns over the whole transaction.

These include the greater part, if not the whole of the churches of which we have any particular and authentic accounts: but as the latest of these must have been planted within the course of the first ten years of that period of the history which we are now relating, an immense multitude of converts in different countries must have been made to christianity, of whom we have no account whatever. When we consider the rapidity with which christianity proceeded between the years 50 and 60, we cannot reasonably suppose that during the remaining forty years of the century, little progress only to have been made. The silence of authentic history is no proof that christianity was stationary during that period. We would have been in the same state of ignorance of the whole of this part of the history of the church, were it not for the few scattered facts, which Luke in his narrative in the Acts of the apostles has left us, which do not extend beyond the year 63; and the greater part of which includes little more than the labors of one apostle. When we consider the vast number of churches which were organized, between the years 50 and 60, consisting of great multitudes of both Jewish and Gentile converts, we are induced to think that the work of evangelization instead of being stationary must have proceeded at an increased ratio during the remaining forty years; because many of those who were converted in almost every country, would no doubt be employed in preaching the glad tidings of the gospel to others. The circumstances of the case affords us the strongest moral evidence that christianity continued rapidly to grow, although the pen of the historian does not relate to us the particulars, and the few historical traditions respecting this period which have survived the wreck of ages, all bear witness to the same effect.

Although we have not the historical minutiae of the latter part



of the first century, yet we have the best authority that before the conclusion of this period, the Sun of righteousness had shed with refulgent glory his vivifying rays over the whole Roman empire; not all however, nor even the greater part of the population of the empire were christian: the established systems of idolatry still maintained their sway; but in every country, and in every city and town, there were christian societies, and the number of christians were so great as to excite the alarm of heathenism which now began to dread its own downfall. By the end of the first century, the religion of Christ had reached an extent and acquired a solidity and importance which mocked every thing like human greatness; numerous churches were planted and now flourished in those places, that but a little before were the seats of idolatry, and the strong holds of Satan.

The great extent of the Roman dominions had assisted in facilitating the progress of christianity; and yet, but a short time elapsed till the heralds of Christ passed the boundaries of that overgrown state, and displayed the banners of the cross where the Roman eagles had never been unfurled: and the authority of Jesus of Nazareth was admitted, and his dominion established in those countries which had never yielded to the victorious arms of the Cesars.

SEC. 2.—*The agents and means employed in propogating the gospel:*

When we compare the extent which christianity had reached by the end of this period, with that which it presented in the year 50, we are lost in amazement and wonder; and the question naturally occurs, how were such mighty effects produced? When we hear of mighty empires founded in the world, the mind recurs at once to potent armies and skilful generals as the agents; but in the establishing the empire of Christ there were no such apparatus. Twelve or thirteen apostles go out into the world, poor unfriended strangers, and by *their* agency it is illuminated with the radiance of heavenly truth. At the preaching of the word, idolatry and heathenism disappear, and the gentle government of Christ is acknowledged, where formerly reigned the despotism of heathen superstition and diabolical dominion. As the apostles with a few assistants whom they selected, from among their converts to accompany them in their travels, and to share their labors, were the only agents in evangelizing the world; so their personal ministrations in preaching and expounding the scriptures, together with their writings, were the only means they employed. Of the greater part of the apostles, and of their labors and agency in the extension of the gospel, history has left us almost nothing, that they were neither idle, nor their agency ineffectual we may be assured; but as to the particular circumstances regarding the places in which they ministered, or the success which they enjoyed, history does not tell us, and the vagueness of tradition does not merit our confidence.

James the less, also surnamed the Just, appears to have resided mostly at Jerusalem, and chiefly to have given his labors to this part of the church; his ministry was doubtless very successful, as the vast increase of converts to christianity which were added to

the church by his unwearied exertion and pious example excited the envy, and drew upon him the deadly malice of the leading men among the Jews. He fell a victim to their rage in a popular tumult which they raised against him in the year 62. A short time before his martyrdom he wrote the epistle known by his name; the offence taken at this epistle by the Jews might probably be the occasion of his violent death.

Of the apostle Barnabas nothing is known, but what is recorded of his joint labors with Paul. About the year 51 or 52 he separated from the latter on account of his nephew, Mark, whose assistance at that time Paul refused to accept. Having separated from his fellow laborer, Barnabas took Mark and sailed into Cyprus, and here we must take our final leave of him, ignorant of his future success in preaching the gospel, or of the time or manner of his death.

Of all the apostles, we are best acquainted with Paul, his history swallows almost all the others; the greater part of the acts of the apostles is only the outline of the more prominent parts of his long and useful ministry. He was called to the apostleship in the year 36, fourteen years previous to the commencement of our narrative. With unwearied assiduity and indefatigable diligence he performed the office of an apostle for nearly thirty years. To enumerate the particulars of his life would be to retrace the history of the various churches, which we have already given in the account of the extent and progress of christianity during this part of its history. From the beginning of our narrative, till his death a period of fifteen years, Paul was engaged either in the planting, or watering of almost all the churches of which we have any distinct account.

According to the chronology of Dr. Lardner which we have followed, in the year 52 while Paul was at Corinth he wrote his two epistles to the Thessolonians; from the same place and in the end of the same or beginning of the following year, the epistle to the Galatians was written; during his stay at Ephesus in the year 53, he wrote his first epistle to the Corinthians. In 56 while at Macedonia, he wrote his first epistle to Timothy; and his epistle to Titus. In the year 57 from the same place, was written his second epistle to the Corinthians. The epistle to the Romans he wrote from Corinth in February of the year 58. The epistle to the Ephesians and the second to Timothy were written from Rome, the one in April, and the other in May of the year 61. The epistles to the Philipians, Colossians and Philimon were also written from Rome, sometime during the year 62. The epistle to the Hebrews was written either from Rome, or some other part of Italy in the beginning of 63.

In the year 60 Paul having gone to Jerusalem, he was assaulted by the Jewish populace, but while they attempted to murder him, he was rescued from their hands by the chief captain, and when accused by the Jews, Paul taking advantage of his privilege as a Roman citizen appealed from the decision of Festus the president of Judea to the tribunal of Cesar; in consequence of this, he was sent to Rome, here he continued two years in his own hired house, guarded by a soldier to whose charge he had been committed. It was during this time that he wrote the several epistles already

noticed, bearing date from Rome. Being at length brought before the Emperor Nero, he was examined and dismissed in the beginning of the year 63. Having made a tour through some of the Asiatic provinces, Paul returned to Rome in the year 65, he now found no mercy in the Emperor, who according to Chrysostom was enraged by the effects which the preaching of the apostle had produced upon his own household: A cup-bearer and a concubine of the Emperor's having been converted to the faith. He was slain with the sword by the orders of Nero.

Thus died the magnanimous Paul, one of the greatest men who ever lived; one who arrived as near the summit of perfection, as ever did any mere man.

Whether we consider him as the subject of gracious experience in the christian life, or as actively employed in preaching those precious doctrines to others, which afforded so much consolation to his own soul, his character is alike worthy of our imitation. In christian experience, few ever breathed love so ardent, exercised faith so vigorous, or entertained hope so settled and secure, as did this great man. In the discharge of his duty as an apostle, his life was one continued scene of labor and exertion; in preaching the gospel to sinners no difficulties could deter, no threatenings make him shrink.

Of that part of the life of Peter which falls within our narrative little is recorded. He was present at the Synod at Jerusalem in the year 50 or 51; after this he was employed in preaching the gospel, principally among his own countrymen in Pontus, Galatia, Cappadocia, Asia and Bithynia, as we may gather from the salutation of his first epistle. He is supposed to have come to Rome about the year 63, thence a little before his death he wrote his two epistles; he was put to death by crucifixion as some have supposed in the year 65.

Of the apostles, Andrew, Philip, Bartholomew, Thomas, Matthew, Jude, Simon and Mathias scarcely anything is recorded.—One of them Mathew, wrote the history of our Lord known by his name. It was written in Judea or its neighborhood about the year 61, for the use of the Hebrew christians. All we know of Jude is, that he is the writer of the short epistle which bears his name, supposed to have been written in the year 64 or 65.

Of the other six apostles we have no authentic history.

Mark, although not an apostle deserves notice; he was Peter's son to Barnabas, whom he accompanied to the island of Cyprus upon his separation from Paul. The latter appears to have been reconciled to Mark, for we find him with Paul during his first imprisonment in Rome, and in his second epistle to Timothy, Paul speaks of Mark in the most respectful manner. "Take Mark and bring him with thee for he is profitable to me for the ministry." While in Rome he wrote his gospel for the use of the church in that city. After this it is supposed that he went to Egypt and organized the church at Alexandria.

The evangelist Luke, by birth a Gentile, is he whom Paul in his second epistle to the Corinthians, denominates "the brother whose praise is in the gospel throughout all the churches." He

accompanied Paul in his travels from the year 50 till the imprisonment of the latter, in Rome, in this city he continued till a little before the liberation of the apostle; about this time he retired to some part of Egypt where he wrote his gospel and the acts of the apostles.

The apostle John, the beloved disciple survived all the other apostles and evangelists; he is supposed not to have left Jerusalem till after the Synod in the year 50 or 51. The Greek churches in Asia were the great theatre of his labors, particularly Ephesus, the care of which remained with him after the decease of the other apostles. In this city in the year 69 he wrote his gospel; from the same place between the years 80 and 90 he wrote his three epistles. In these letters he has evidently in view certain erroneous sentiments respecting the person of Christ, as well as some other errors which began about that time to be propagated by the enemies of the truth as it is in Jesus. During the reign of Domitian, between the years 90 and 95, he was banished by that monster of iniquity to the desolate isle of Patmos, where he enjoyed the apocalyptic vision; these were committed to writing either while he was in Patmos or immediately after his return to Ephesus in the year 95 or 96.

Before sending him to Patmos, Domitian as tradition reports attempted to put him to death by ordering him to be cast into a caldron of boiling oil, out of which he came unhurt. He lived till about the end of the first century, having survived his return from exile three or four years. He is the only apostle of whom we have any certain account that was allowed to die a natural death. This venerable apostle passed from earth to heaven through the calm and serene path of exhausted nature, full of years and ripe for glory.

Besides the apostles and evangelists whom we have enumerated, scripture recorded the names of Silas, Timothy, Apollos, and many others of inferior note, as fellow laborers with the apostles, in the work of the gospel.

SEC. 3.—*The opposition made to the gospel during this period.*—The most determined opposition was shown to the gospel by the Jews, from its first promulgation; this enmity appears to have been strongest on the part of the leading men among them. So violent was their hatred, and so rancorous their malice against the christians, that they were not content with abusing and persecuting them in their own country with the most unrelenting fury; but wherever there were Jews, the same enmity was manifested as far as they could presume, on the indifference of the civil authorities. In the most distant countries they pursued them from city to city, exciting the people against them, that they might have an opportunity of maltreating, or killing them in the tumult. It was in a riot of this kind raised by the profligate high Priest Ananias and other leading men at Jerusalem, that James the less was murdered. The cities of Thessalonica, Berea, Athens, and Corinth, were the scenes of similar outrage and violence.

It was not however till the year 64 that christians suffered legalized persecution. During this year the city of Rome sustained a general conflagration. And now it was for the first time that the

Roman government sanctioned the persecution of the church. Nero in the excess of his wickedness set fire to the city; but lost as he was to every proper sense of reputation, was yet studious to avert the infamy of being reckoned the author of such a calamity. He charged it upon the christians; and the condemnation which their doctrines and purity of life affixed to heathenism gave to the calumny a ready credence with the public.

A great number of them were seized and condemned, not so much says Tacitus for the burning of Rome, as for being the enemies of mankind in general. Strange accusation indeed, to be brought against men who neither wronged private individuals, nor disturbed the government, but lived quietly teaching all who came within their reach to avoid every sort of crime!

But thus we see the purest benevolence construed into the enormous crime of being the enemies of mankind.

A great number of christians we have said were condemned to gratify the people who hated them, and to cover the infamy of the tyrant himself. But simple death was not sufficient to gratify their fiend-like malice; the execution of the christians was accompanied with every kind of insult, and the most revolting tortures. They were covered with the skins of wild beasts and torn to pieces by dogs: they were crucified, and set on fire that they might serve for lights in the night time. The sufferers having been first covered with wax and other combustible substances, and sharp stakes put under their chins to make them stand up right. Nero furnished his gardens to exhibit these spectacles. This was the amusement of the metropolis, but it is not credible that the persecution should be confined to it; the flames once raised would soon spread through the provinces. Three or four years however, were probably the duration of this tremendous persecution, as in the year 68 the tyrant himself, by a dreadful exit was summoned before the divine tribunal. This circumstance and the destruction of Jerusalem, which happened about the same time, would naturally procure for them some respite from the persecutions both of the Jews and Romans. For during the reigns of Vespasian and Titus we hear of no violence offered to the christians. In the year 81 Domitian assumed the purple; this prince does not appear to have persecuted the christians until the latter part of his reign; but as he increased in cruelty he renewed the horrors of Nero's persecution. He put a great many christians to death on account of their refusal to worship the pagan Gods, among these was his own relative Flavius Clemens, the husband of Flavia Domitilla, also a relative of his own: The latter was driven into exile. It was also during this persecution that the venerable apostle John was banished to the solitary isle of Patmos.

In the year 96 Domitian was slain, which brought relief to the persecuted christians.

SEC. IV.—*The doctrines taught; and the practical state of religion during this period.*—The heretics of this period may be included in two or three classes. 1st the Ebionites, who denied the divinity of Christ, and considered him merely as a good man, the son of Joseph and Mary. This class of heretics seem to differ little or nothing from the Socinians of modern times.

2d, The gnostics, known also by the name Docetae, these taught that Christ was an aeon or superangelic being, but not really and properly the eternal Jehovah : in this article of doctrine they resemble the Arians. In every other respect however they widely differ. For the Docetae, in opposition to the Arians denied that Christ had any proper human nature, and that he died on the cross only in appearance. Strange delusion, to deny the reality of Christ's humanity, within a few years of his crucifixion ; while calvary was yet reeking with his blood, a most decided and unequivocal proof of the reality of his human nature ; and while many were still living who had seen and familiarly conversed with the Word of life possessed of real humanity. To this delusion they added a number of absurd tenets, alike contradictory to common sense and scripture revelation. These they borrowed from the oriental philosophy. The chief of these notions was the doctrine regarding the two primary principles or first cause from which all things were derived ; the doctrines respecting the pleroma,—the aeons—and the origin of our world.

The Cerinthians were a mongrel sect ; in general they agreed with the Docetae, from whom they seem to have derived the greater part of their heretical doctrines. They differed from the Docetae however, in regard to the person of Christ. They acknowledged the reality of his human nature ; in this point agreeing with the Ebionites, who admitted the human, but denied the divine nature of Christ.

The apostle John unquestionably had these heretics in view when he wrote his gospel and epistles : the 1st 18 verses of the former, were written evidently for the purpose of confuting the Ebionites and Cerinthians ; and in his first epistle he seems to refer to the Docetae, as those who went out from the church because they were not of it, and whom he stigmatizes by the odious name of Anti-Christ. If one might be allowed to risk a conjecture in a matter of history we would suggest that these heretics consisted partly of those factious and pharasaical Jews to whom Paul frequently refers in his epistles. These finding themselves unable to turn aside from the truth, the churches with which they were connected would be under the necessity of separating from them.

Perhaps it would be better to rank the whole of these heretics among the avowed enemies of the gospel, rather than the perversers of its doctrines ; for they so far abandoned the principles of the gospel as not to deserve the name of christian. To acknowledge them as the disciples of Christ, would be an insult to the common sense of mankind. It is certain that during this period, they were always looked on as totally distinct from the christian church. A story which tradition has preserved of the apostle John, very much illustrates the abhorrence with which the christians of that time considered these heretics. "While the apostle resided at Ephesus, going one day to a public bath, he observed that Cerinthus was in the bath ; and coming out hastily, let us flee, said he, lest the bath should fall, while Cerinthus an enemy of the truth is in it."

During this part of the history of the church, the number of

hereties were few, and according to the preceding anecdote not very much respected. The great body of christians kept themselves at a distance from them; maintaining in purity, the leading and fundamental doctrines of the gospel. The divinity and atonement of our Lord; the universal depravity of our nature, the doctrines of regeneration and justification through grace, were expressly held by the church during this time. Nor were these evangelical truths taught and received without their proper effects; these are not the subjects of mere abstract speculation, they have a necessary connection with personal piety and real godliness in the heart and life. And these fruits they produced in christians of this period. Vital religion showing itself in all manner of holy conversation, love to God, charity towards their brethren, and faith unfeigned were the leading features of this age of the church. Doubtless there were tares among the wheat, but the better character seemed to have been predominant. Indeed, real religion, vigorous faith, and disinterested benevolence were almost, absolutely necessary requisites for supporting the disciples of Jesus during those troublesome times. The epistles of Paul and the Apocalypse of John graphically portray what was the state of practical religion. In both there are exceptions, yet in general it is not the ostentation of a mere outward profession, but the substantial fruits of actual holiness which they exhibit. Few churches in modern times, we doubt would stand a comparison with the churches of Philippi, Thessalonica, Smyrna, or Philadelphia. Yet historical truth compels us to admit that there was a Sardis and a Laodicea in which christianity was little more than a name. But we ought not to forget that the religious character of these communities was drawn by the pencil of unerring wisdom, by him who searcheth the hearts and trieth the reins: and who knows what a hideous picture the greater part of the churches would now make, were their likeness taken by the same perfect hand?

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KNAPP'S CHRISTIAN THEOLOGY.

A new edition of this work has just been published in the city of New York. This we believe is the second edition, published in this country. A good book we consider a public blessing, and every facility for obtaining it deserving of commendation. And a book that may aid the student, in the scientific study of theology, the sublimest and most important of all studies, is all the more welcome, if it is of the right kind. But a bad book is a public nuisance; and is all the more so, if the science of theology, is its subject.

We have given some attention to the work which stands at the head of this article, and the conclusion forced upon our mind, is, that religion whether considered as a science, or in its practical power, would not have lost anything had it remained for ever locked up in the original German. A positive gain, would we think have been the result, if it had always been a sealed book to the mere

English reader! We do not write unadvisedly, we have very deliberately examined the sentiments of its author in the treatment of the subjects which it contain; and, our judgment so formed, is that as a system, it is exceedingly unscriptural. It would be a worthless book indeed, that did not contain some good thoughts, that had not some excellences: but the value of a book is not to be thus estimated; it must be tried by its general character, and its evident tendency! And with this full in view we give our verdict. And here we add, that though we have carefully examined the introduction by the translator, he has not made out to our satisfaction at least, that a translator of this work is fitted to aid much, if anything at all in the scientific study of theology; or in any way to promote the interests of evangelical religion.

Dr. Knapp may have been a pious man for ought we know to the contrary; we are willing even to assume this is a fact, but the utility, or inutility of the work is not to be determined by the personal character of its author. The question of usefulness is to be decided, by the merits of the work itself, irrespective of the personal character of the author,—by the excellence of the work, as a guide to the young theologian. That the work answered a useful purpose when originally published in Germany we are not prepared to deny. Defective, as it evidently is, nay grievously unscriptural as we know it is, it may have been at the time of its original publication, an immense advancement upon the surrounding rationalism of Germany. But what may have served a purpose, and it may have been a good one, in such circumstances, may in other, and we say better circumstances, in the United States, be worthless; nay, positively hurtful. It ought not to be forgotten in this view of the matter, that corrupt as much of the theological literature of our country is, that we are far above a cold and heartless rationalism,—that plague which has eaten out the vitality of German religion, and which is traceable in the writings of some who are esteemed evangelistic. The near approach which some of these have made to a strictly evangelical theology, we gladly hail as an omen for good—as the first fruits, of the resurrection of gospel truth, in false-philosophy-ridden Germany: but by no act of ours shall currency be given to the erroneous sentiments with which they are tinged.

The "christian theology," of Knapp, may have been a pioneer in the revival of evangelical doctrine, which since the time of its original publication has much increased, it may have been a gain on the side of truth, in as far, as it rose above the prevailing theology of Germany: the mind of its author may have been directed to the triumph of truth, though his vision may not have been sufficiently clear and distinct, to examine it correctly, so as to delineate it, in all its divine beauties, and lovely proportions.. But we think it worse than folly to descend from a *more* to a *less* scriptural grade of theological science. And thus we are assured must be the practical tendency wherever this system of theology may be admitted as a guide.

The mode, however excellent, of investigating a subject, is a very paltry compensation for the absence of truth, in the conclu-



sions obtained. The practical use that may be made of doctrines in a system, cannot be profitable to the student, if the doctrines themselves are not the very truth of God. It is beyond the reach of theological alchymy to educe sanctified results, from what is unscriptural! We mean to say that sanctification is the effect of scriptural truth only: error can produce no such effect; its tendency and its influence are only evil. The language of Christ to the Jews, contains a principle of universal application. "Then said Jesus to those Jews which believed on him, 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." John 8, 31: 32. Faith in Christ, through the medium of error is impossible, we may say absurd: saving faith has for its object Divine truth,—it has God speaking by his word as its proper object; sinners are chosen "to salvation, through sanctification of the Spirit, and BELIEF OF THE TRUTH." 2 Thess. 2, 13. The mould, of an apparently practical piety, in which religious dogmas, may seem to have been cast, is only a lure to the serious but inexperienced reader—it is a mask which hides from his notice the haggard features of falsehood. Genuine piety we admit may exist in a mind where there is much error; but we hold, that the piety is not produced by the means of such falsehood, but in spite of it, and that in so far, as the latter affects the former, it is injuriously. Nor can we with safety overlook the fact, that the life of religion may be endangered by a serious impressiveness, being mistaken for spirituality, — by confounding strongly expressed feelings about religion, without religion itself!

We shall now lay before our readers a condensed statement of our author's views on some of the most important points of theology. As it respects the inspiration of the scriptures, Dr. Knapp's views, are far wide of the truth: they are vague and indistinct; the only view which is definitely brought out, is that he did not believe in the plenary inspiration of the scriptures. His notions about punishment go far in our judgment to set aside the necessity of an atonement. Our author does not admit punishment of sin as *such*, in the government of God; and the attribute of justice is a mere name in his system. "Thus it appears" says he, that the true "final cause of the Divine judgments upon men, is their moral improvement; and in this respect it may be said with entire truth, that the penal justice of God is his goodness, wisely proportioned to the capacity of its objects." In support of the unscriptural dogma, asserted in this quotation, the writer refers to Heb. 12, 5, —11, and Rom. 11, 2 2. A man's mind must be sadly out of order, that could find in these scriptures, our author's notions about punishment. The former of them is addressed to God's own redeemed people: it is the *correction* of children of which the apostle speaks, and not the punishment of sinners! And it is rather remarkable that the apostle, in the latter text, makes the very distinction which we have now stated, the distinction between correction and punishment. Children are corrected and that is "goodness," but sinners are punished, and that is "severity." Behold therefore the goodness and severity of God. Dr. Knapp's views of the decrees of God and of election, seem to have been formed, more according to the

systems of Pelagius and Arminius, than according to the Bible. With him the decrees of God are conditional; being predicated on the acts of men foreseen: election, is not of individuals to salvation, but only of communities to the outward privileges of the gospel; and all this in the face of the most explicit testimonies of scripture which asserts that the decrees of God in regard to the salvation of men are unconditional. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to THE GOOD PLEASURE OF HIS WILL. Eph. 1, 5. for God hath not appointed us to wrath but TO OBTAIN SALVATION by our Lord Jesus Christ," 1 Thess. 5, 9. On this part of the subject, and for the purpose of supporting his unscriptural notions of predestination and election, our author gives a most perverted exposition of the eight chapter of the Romans, from verse 28th to the close. His account of the tree "of the Knowledge of good and evil," borders strongly on romance: it is below criticism.

Dr. Knapp's theory, respecting the seat of depravity, in man, is an offset, from the old Gnostic heresy which held matter to be essentially evil. In the judgment of our author, the body of man is properly the seat of depravity. From this view of the subject, were it true, the destruction of sin in man would be predicable on the dissolution of his body. This with the views which he gives regarding punishment, and to which we have already adverted, form the platform upon which modern Universalism is mainly built. The exigesis which our author gives of the terms "flesh" and "spirit," harmonize with the notion which he held, in relation to the seat of depravity, but as an exposition of scripture language its is vapid and meaningless. Finally, Knapp's "christian theology advocates the theory of universal atonement. Our limits prevent us, from entering more minutely on the examination of this very objectionable system of theology. The translator has guarded the reader against some of the most offensive sentiments brought out in the work, by adding notes: this might have been to a much greater extent. But a work that needs to be so guarded, had better been left unknown to the English reader. We do hope that the day is far distant when theological students in our land will have recourse to this system as a manuel of study; no caution, or care could render it either profitable or safe.

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#### AN INTERESTING ANECDOTE.

I then visited a place called Dundas, in the neighborhood of Hamilton, connected with which, there is on my mind a very interesting circumstance. The very year before the struggle began in Scotland, Dr. Candlish, who was at that time at Bonhill, in Dumbartonshire, applied to the Glasgow Colonial Society for an appointment abroad, being desirous to be more extensively useful. The society appointed him to Dundas; and but for some providential circumstances he would have gone and settled there. It is unnecessary to make the reflections to which this leads. They will occur to every mind. The circumstance is not unlike the arrest of Cromwell when about to sail for America; and it strikingly illustrates the wonderful way in which God overrules the desires of his servants, and marks out the bounds of their habitations. There be many purposes in man's heart; but the counsel of the Lord that shall stand. The vastest results hang also upon what may appear to us the most trifling contingency—but there are no contingencies with God.—[*Notes of a Visit to Canada by the Rev. James Begg.*

Protestant thoughts, by E. W. NOEL,

CHRIST IS ALL.

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Jesus not on works I rest,  
Nor baptismal waters trust ;  
Through thy sufferings I am blessed,  
Through thy merits owned as just.

'Tis not sacramental bread ;  
'Tis not wine my life can be  
But the blood which thou hast shed,  
And thy body pierced for me.

Thou my Mediator art,  
Savior, Shepherd, Prince and Friend.  
Grave thy name upon my heart ;  
Make me love thee to the end.

Thou art peace unto the mind ;  
Thou art to the hungry bread ;  
Thou art light unto the blind ;  
Thou art feet unto the dead.

Priests exalt with wayward zeal  
Canons weak and worthless shown,  
Doctrines which can never heal,  
All to cast thy honor down.

Priests their idol church will sing,  
Make patristic lore their pride :  
Thou my prophet art, and King,  
And thy word alone my guide.

Priests invoke in hour of need  
Absent saints and angels weak ;  
Thou for me dost intercede,  
Why should I another seek.

Jesus moved by love divine,  
Thou thy wandering sheep hast sought ;  
Henceforth I am wholly thine,  
By thy cross and passion bought.

Saved by Thee from death and shame,  
To thy praise I fain would live ;  
Take whate'er I have or am,  
Use the life which thou dost give.

Thee I will with joy obey,  
Honor those whom thou dost love ;  
Serve and praise thee day by day  
Be whate'er thou dost approve.

Savior, make thy servants know  
Of this love the breadth and length ;  
And upon them all bestow  
Wisdom, courage, zeal and strength.

So may Romish falsehood cease,  
Anglo-Catholic doctrines fall ;  
And thy church in light and peace  
Know the to be all in all.

## SECRET PRAYER.

Such is the title of a small work written by the Rev. James McGill, pastor of the Reformed Presbyterian Congregation Hightae, Scotland. It has passed through several editions; and has lately been republished in this country, by the Presbyterian Board of publication, Philadelphia.

The subject is one, of great, indeed we may say of vital interest to the growth of christianity in the soul. We can have no conception of religion having an abiding place in a prayerless heart. Secret prayer is the outward breathing of a living religion within.

The work consists of twelve chapters, illustrative of so many distinct views of the subject. The doctrinal views given in the discussion, and the practical instruction with which they are accompanied, are scriptural and appropriate. We give an extract or two from the work.

“The appointment of fixed seasons for prayer, should not be considered as inconsistent with the duty and privilege of cultivating habitually a praying frame of mind, nor with the practice of addressing God in the secret exercises of the heart even when in the presence of others, or when engaged in worldly business. It is nevertheless a serious mistake, in any one, to suppose that the practice of enjoying in secret, mental prayer, whenever he enjoys a devotional frame, diminishes his obligation to attend in a formal manner to the duties of the closet. It would be easy to show that those devotional feelings which prompt to this kind of prayer, cannot be preserved without habitual attention to the regular seasons of retirement. But it is unnecessary to reason upon this point, for the express command of Jesus sets all dispute regarding it at rest. ‘Enter into thy closet’ &c. Math. 6, 6. Think of what you are doing, and take heed what you say, in the presence of Him, before whom your words ought to be few and well-ordered. Dare not, under the recollection that his all-seeing eye is upon you, to utter words which you do not understand, or the meaning of which you do not wait to consider.” But we forbear to give further extracts, as we wish that the entire discussion should be read; and which we earnestly recommend to our readers.

## HOUSTON ON PARENTAL DUTIES.

MR. EDITOR :—With your permission I beg to call the attention of your readers, and of the church generally, to a little book bearing the above title, recently published in Philadelphia by the board of publication, for the Presbyterian Church. The author is the Rev. Thomas Houston, pastor of the Reformed Presbyterian Congregation, Knockbracken Ireland. To those who have had the gratification of perusing the book nothing need be said by way of commendation, and to those who have not, it is enough to say that it worthy its respected and esteemed author. Its treats on a subject of absorbing interest to parents and to the church, and under the blessing of God cannot fail to be productive of highly beneficial results. The moral and religious training of children is a most responsible and difficult service, requiring a large measure of the wisdom that cometh from above, and is profitable in all things to direct. The subject is one that cannot be too frequently urged upon the attention of Christian parents, and whatever contributors to instruct, and aid in exemplifying parental obligation will be gratefully welcomed by all who cherish a proper sense of their own responsibility. This is eminently the character of Mr. Houston’s work, and as such, it is earnestly recommended to both parents and children for careful, and repeated perusal. It is hoped that an interest will be felt in the circulation of this little book throughout the church. May we be permitted to suggest that pastors and sessions should make an effort to have it introduced into every household in the several congregations to which they are related.

In one style of binding the price is 28 and in another 35 cents

It may be interesting to state that when the cash is forwarded with the order, the Presbyterian Board furnishes books at the rate of \$13,50, by Catalogue price, for \$10 paid, being nearly twenty-six per. cent discount. W.

# THE REFORMED PRESBYTERIAN.

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## EXPOSITION OF JUDE, 14—19.

“And Enoch also the seventh from Adam, prophesied of these, saying, behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These are they who separate themselves, sensual, having not the Spirit.”

The character of these men, the apostle has drawn in the preceding part of the epistle; he now calls our attention to a prophecy uttered by Enoch respecting them. And Enoch also the seventh from Adam, prophesied of these saying. The prophecy referred to by the apostle has not been directly transmitted in the canon of scripture. That there were many prophecies uttered in the antedeluvian, and patriarchial dispensations by men authorized thus to make known the will of God, to their fellow men, can scarcely be doubted, though the prophecies themselves have not been preserved, otherwise than in such allusions as that of the apostle in the present instance. During those early ages before the word of God was committed to writing, such oral communications were the only means of becoming acquainted with the will of God supernaturally. And as God has had a church in all ages, it may safely be taken for granted that communications were frequently so made, to furnish, on the one hand, instruction and comfort to the people of God, and on the other, to warn, and threaten sinners. It is vain to speculate about the manner, by which the apostle became acquainted with the prophecy referred to, in this scripture. The statement of the fact by an inspired apostle, is enough for us to know. Jude says that Enoch the seventh from Adam prophesied of these saying, the Lord cometh with ten thousand of his saints. Enoch the seventh, counting in a direct line from Adam, was a man of remarkable piety and exemplary

practice. Living as he did in a very corrupt state of society, when mankind generally were alienated from the worship of the true God, his whole life was distinguished by fidelity to the worship of the true God. "And Enoch walked with God," Gen. 5, 24. In such circumstances and to such a man it might be expected that the will of God would be made known. "The secret of the Lord is with them that fear him. Ps. 25, 14. And the Lord said, shall I hide from Abraham that thing which I do?" Gen. 18, 17. On the same principle it might be assumed that God would not hide from Enoch, what he designed to do; but the apostle puts it beyond conjecture, he asserts the fact. This prophesy no doubt, while it had a reference to the men of whom the apostle wrote, had also a reference to men of similar character in the days of Enoch. The prophesy denounces the judgment of God against ungodly men: and hence it is applicable to all such, in whatever age, or country they may live. The use which the apostle makes of Enoch's prophesy is only a specific application of a general truth; namely, that the Lord shall visit the wicked with retributive justice. Behold the Lord cometh with ten thousand of his saints. The Lord Jesus Christ is intended by the apostle in this place. The name itself directs us to this application. The name here used, and throughout out the new testament, as well as in this place, translated Lord, is the name commonly given to the Saviour. The work too, which is to be performed leaves us without difficulty as to the application. It can be applied only to the Lord Jesus Christ. The Saviour of sinners is the true God and eternal life: to him belongs the prerogative as well as the power of judging sinners. "Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him. For God is judge himself," Ps. 50, 3, 6. The scripture which we are now explaining, however refers to the Saviour in his Mediatorial character. In this relation, the power of universal judgment is committed unto him. The Father "hath given authority to execute judgment also because he is the Son of Man." John 5, 27. The Divinity of Christ qualifies him for the work, the commission which he received of the Father gives him the moral right, or authority to perform it as mediator. It is part of the dignity to which he is exalted because of his obedience unto death in the place of sinners. In the management of that universal government with which he is invested, "all power in heaven and in earth" being given unto him, he punishes sinners in the course of his providence, from time to time, in this world; but a terrible retribution awaits the impenitent, when he shall have erected his great white throne in the heavens. A final judgment is approved by God, when men shall be judged according to the deeds done in the body. "Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and

dead." Acts 17, 31, and 10, 42. It is to this, grand and final judging of the "quick and dead" that Jude refers the coming of the Lord in the scripture we are now explaining. For in the judgments which he inflicts upon wicked men in the course of his ordinary providence, there is no *visible* coming to judgment; but that of which the apostle speaks is evidently such. "Behold the Lord cometh with ten thousand of his saints."—"his holy ones." This directs us to the period when he shall appear the second time without sin unto salvation," Heb. 9, 28. For then shall he be accompanied with a glorious retinue from on high—"ten thousand of his saints." And they shall see the Son of man coming in the clouds of heaven with power and great glory. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Math. 24, 30. 1 : Thess. 4, 16.

Verse 15. "To execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

This verse points out what the Lord shall do when he "cometh with ten thousand of his saints." As Lord, and universal Judge, he shall determine the final condition of every intelligent creature, whether angels or men; he will judge in righteousness the world. This scripture has an especial reference to the judgment, which he shall pronounce and execute upon all that are ungodly among them. Thus the principle of retributive justice is specifically applied by the apostle, to the ungodly men of whom he speaks. When the Lord cometh with ten thousand of his saints, he shall execute the judgment upon "these" ungodly men, which is written in his word, for then he shall execute judgment upon all that are ungodly. The time of God's long suffering is past; he no longer waits to be gracious; and repentance is forever hid from the sinner. There shall be no opportunity when that time comes of turning from the evil of sin; and no possibility of escaping the punishment which it deserves. In vain shall the impenitent, call upon "the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb," Rev. 6, 16. The day of God's forbearance being exhausted, there remains only "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10, 27. For this purpose, Tophet is ordained of old, yea for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood: and the breath of the Lord, like a stream of brimstone, Is. 30, 33. Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels," Math, 25, 41. Such is the judgment which the Lord Christ shall execute upon all that are impenitent. It is beyond the power of human language to convey an adequate idea of the horrors of this judgment: but the description which the scripture contains, and part of which we have quoted, gives us some impressive thoughts of "the terrors of the Lord,"—of the loss of his favour,—of the positive sufferings to which the

guilty shall be subjected,—and of the heart overwhelming character of these sufferings, that they shall never end; conscience tortured with a sense of guilt; and such guilt, as arises not only from *law* transgressed, but *mercy* contemned, is the judgment of the ungodly men, of whom the apostle speaks. It must not be overlooked in this connection, that when the Lord executes his judgment upon them, he at the same time “convinces all that are ungodly among them.” That is, they shall be convinced of the justice of that judgment which the Lord shall pronounce, and execute upon them.—sinners often deny their guilt; and when they cannot deny the fact, they attempt to palliate its criminality: they would fain persuade themselves, as well as others that their sins are only little failings, and thus they delude themselves. But when the Lord executes judgment upon these, there is no room left for evasion; they can only plead guilty. The righteousness of the sentence, and the deservedness of the punishment which follows, shall then, be evident, not only to a righteous world around them, but also to their own conscience. Their own consciousness of guilt will infix upon their minds a sense of the equity of their punishment strong and unanswerable as demonstration itself! This acknowledged sense of equity in their punishment must add to the anguish of their despair.

The apostle makes two specifications, of the grounds, upon which the Lord shall “convince all that are ungodly among them,” of the equity of their judgment. These grounds, are first, “all their ungodly deeds,” and secondly, “all their hard speeches.” These two specifications, may be said to cover the whole ground of judgment, at least so far as the overt doings of men are concerned. For while the state of mind, in its motives and principles of action, is of vital importance, in the moral character, of what men do and say; and will of course form an essential element in the grounds upon which their final condition is adjudicated by the Lord: yet, the apostle says nothing in regard to this, because it is taken for granted. Men may do overt acts, which considered as such may be materially good, but which at the same time, from the absence of proper principles of action, may nevertheless be immoral in the sight of Him who judgeth the heart as well as the overt act,—who takes into consideration, not only the thing done, but the motives also, from which it is done. But overt acts which are in themselves materially evil, cannot assume the character of goodness, by any consideration of motives which may have determined their performance. Men may act from ignorance, they may deceive themselves into the imagination that they are acting right but no such state of mind can confer upon overt acts, which are in themselves wicked, the character of goodness. To possess the character of goodness in the sight of God, an act must in itself be good, and also be done from right motives? With this view of moral actions, in his mind, the apostle assumes that “ungodly deeds and hard speeches,” could not flow from good motives: and this too, we must take for granted in reading his statement, if we would understand his meaning.



The acts performed, with such moral character, as God knows them to possess, will be the basis, on which the Lord shall execute judgment upon ungodly men, because "of all their ungodly deeds, which they have ungodly committed." He will give to every one of them, "according" to their works. The "hard speeches which ungodly sinners have spoken against him," shall also be taken into account. In explaining this, we may not overlook what the apostle has said in the former part of the epistle, of these "ungodly men, denying the only Lord God, and our Lord Jesus Christ." To deny the Divinity of Christ,—his mediatorial offices, or any part of his work in the place of sinners, is to say "hard" things, against Him; and because of which, if they are not repented of, he will execute judgment upon all who so speak. He will esteem too, as "hard speeches," whatever is spoken against his disciples, and will deal with those, who so speak, as his enemies. "For he that toucheth you toucheth the apple of his eye, Zech. 2, 8. And whosoever shall offend one of these little ones that believe in me, it is better for him that a mill stone were hanged about his neck, and he were cast into the sea," Mark, 9, 42.

Verse, 16. "These are murmurers complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

In this verse, the apostle gives us a further description of the "ungodly men," of whom he speaks in this epistle. This part of their character is given in connection with the general description in the preceding verse. "Their ungodly deeds," and "their hard speeches spoken against" Christ, introduces the view which the apostle gives of them in the 16th verse. This connection, conducts us to the conclusion that the part of the character now given, is that which was exemplified by the "hard speeches which ungodly sinners have spoken against him." "These are murmurers, complainers." They murmur against the truth of God; they murmur against the strictness of his law; and they murmur against his providence. The pure and simple truth of the gospel they hate, preferring to it, the falsehood of their own deceived, and deceiving hearts. The proud ungodly man, cannot bear those scriptural views of religion, known by the name Evangelical. For example, such men cannot endure the thought of absolute dependence upon the free grace of God for salvation,—that election is personal, that of individuals to everlasting life, is unconditional, and irrespective of good works foreseen,—that the atonement of Christ is vicarious, a proper substitution in the place of sinners, and by faith in which they are made partakers of everlasting life.—And that they are justified by faith in the righteousness of Christ, without the deeds of the law. Such truths are offensive to them. They declaim against them, as unjust; and, that, if these things *were* so, God would act unjustly. While it is admitted, that ungodly men when they thus speak evil of the truths of the gospel, do it on the presumption that they are not the truths of the gospel, yet even on this ground it must be owned that they act very sinfully: they murmur against

the truth, and so far, they murmur against Christ whose the truth is ! There is another consideration of vast importance which we earnestly commend to the attention of those who murmur against Christ and his truth. Is it not a fact, in many instances, that sinners cannot put in the plea of ignorance, as a palliation of their hostility ? Is it not so, that they often make up their own minds to reject the truth, in defiance of all the evidence which the scriptures contain in its behalf ? They first make up their minds what they *will* believe ; and this they do irrespective of the Bible : and then the testimony of the Bible is resorted to, not to furnish light, but to furnish something to countenance them, in their pre-conceived opinions. Is not this, we ask, wresting the scriptures ? Is it not dealing most unfairly with the testimony of God which demands implicit subjection, thus to put it in abeyance to previously existing prejudices ? If we do not misunderstand this class of persons, there is often indicated by them, a fixed determination, not to receive any testimony however clear and distinct, unless it seems to support their own opinions. And this being the fact, we ask, are they not guilty of murmuring against Christ, when they speak lightly of his truth, and refuse to receive it, though sustained by the clearest evidence ?

In the same unholy spirit, the law of God is murmured at. The restraints that the law lays upon their appetites, their passions, and their evil practices, is scorned, and the law itself despised. Do not such, thus murmur against Christ ? The hostility which they manifest to the restraints of his authority, necessarily includes the thought, that he is an austere master—"I know that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed," Math. 25, 24.

With such a state of mind, the providence of God, as well as his truth and his law, becomes the subject of complaint. They have no disposition, to say "good is the will of the Lord." In their trials, they despise his providences, and count him as an enemy ; "these are murmurers and complainers."

Walking after their own lusts. This furnishes the cause of their murmuring and complaints. Their hostility to the pure truths of the gospel, to the restraints of the Divine law, and to the providence of God, may be traced to the indwelling power of sin, in their hearts,—"their own lusts." The power of lust in the soul contemns God's truth, stifles conscience, and drowns the voice of reason. It is a man's worst enemy. In connection with the power of lust, the apostle says that, "their mouth speaketh great swelling words, having men's persons in admiration because of advantage." This is the effect of lust, of an evil and unbelieving heart which leads away from the living God. Lust shows itself not only by murmuring against Christ, but also by pride, vanity and a boastful disposition. Such men are generally mighty in words, great pretenders to wisdom and personal superiority : their mouths speak great swelling words. Under the power of selfishness, one of the most disagreeable, as well as hurtful lusts, they are carried away by overweening conceit, or the determination to gratify self at the expense

of others. "Having men's persons in admiration because of advantage." This shows that the apostle had an especial reference to the sin of selfishness as manifesting itself in "great swelling words," for even where they seem to respect their fellow men by the flattering admiration of their persons, they do it from the desire of advantage. Lust is still the motive power under which they act; their own advantage the end at which they aim. They never lose sight of themselves: even when most violent in their professed attachments, whether it may be to their fellow-men, or to the truth of God, they are true to the carnal principle of selfishness, their admiration is always "because of advantage." Take away the hope of "advantage," and such men will at once sacrifice the persons whom but a little before they almost worshipped: "They will make shipwreck of the faith and a good conscience," when no carnal purpose, no sinister end can be secured!

Verse 17, 18. "But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Thus the apostle warns us, as he did his own immediate correspondents, in regard to ungodly men. Unsanctified human nature is the same sinful thing in all ages, and in all countries. We need not be surprised when ungodly men act in correspondence with their character. We may indeed be grieved, and all the more so, if such men have assumed the garb of religion, because God is all the more dishonored, and their own souls, all the more endangered by such profession: but the apostle has warned us, that such men would be—"there should be mockers in the last time who should walk after their own ungodly lusts." This know also that in the last days perilous times shall come, men shall be lovers of their own selves, &c., &c. Having a form of Godliness, but denying the power thereof: from such turn away." 2. Tim. 3, 1,—5. We see here the reason of the apostle's warning—why he would have us "remember the words spoken by the apostles of our Lord Jesus Christ. In the first place, that we may not be discouraged because of such ungodly men, however grieved we may be on account of their misconduct. Such men sadly distressed the Psalmist Asaph; their prosperity for a time confounded him—"my steps had well nigh slipped" Ps. 73, 2. Against such a state of mind let us guard. In the second place, we should improve the apostle's warning, by turning away from such—have no fellowship with them, or their unfruitful works of darkness. The duty of the church in respect of such persons, is obedience to the apostolical injunction. "A man that is an heretic, after the first and second admonition, reject." Tit. 3, 10.

Verse 19. "These be they who separate themselves, sensual, having not the Spirit."

The apostle thus sums up the character of the ungodly men of whom he is writing. This part of their character includes three marks by which they may be known. First, they are separatists.

"These be they who separate themselves." This conduct constitutes the sin of Schism. Nor is it necessary to the completion of this, that there be an actual separation from their ecclesiastical connection, and the formation of a distinct organization by themselves. Principles and practices which tend to divide and alienate brethren, though there be no visible rupture are essentially Schismatical. The second mark is sensuality. This, is carnal mindedness; living under the influence of sense, indulging in the lusts of the flesh. The third mark is, "having not the Spirit." The absence of the spirit's blessed work in their hearts, is the cause of the Schism, sensuality and all the ungodliness with which they are chargeable. They are by nature dead in trespasses, and have not been quickened into spiritual life; for they are without the spirit. "Without me ye can do nothing," said Christ. John 15, 5. The Holy Spirit is the bond of union, between Christ and the believer, so that there cannot be either union to Christ, or fruit unto holiness if the spirit dwells not in the soul. "Now if any man hath not the Spirit of Christ, he is none of His." Rom. 8, 9.

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THE UNPARDONABLE SIN.

(Continued from page 11.)

4. *Final Impenitence.*—This is the crowning element in the unpardonable sin; the last station in the road that goes down to hell, to the chambers of eternal death. In the course of wickedness above described, there is steadfast and determined perseverance to the last moment. Of those who commit this sin it is said to be "impossible to renew them again to repentance." Final impenitence so manifestly enters into the constitution of the sin against the Holy Ghost, that some have supposed that it is in this that it formally consists. Such was the sentiment entertained by the ancient father Augustine. In this view, however, he was evidently mistaken, for the obvious reason that final impenitency is predicable of all the sins committed by the reprobate. In respect to all these, it may be affirmed with the strictest truth, that they are never remitted, though evidently distinct and different from what is emphatically designated "blasphemy against the Holy Ghost."

The second idea suggested in connexion with the subject under consideration, is the ground on which this sin is declared to be unpardonable. It deserves to be considered in the first place that the crime in question is absolutely, and in its very nature, irremissible. Some have hazarded the sentiment, that when forgiveness is denied to the sin in reference to which we have been speaking, that it is to

be understood not in an absolute, but comparative and qualified sense. The declaration that it shall "not be forgiven, neither in this world nor in the world to come," i. e. neither in the present nor future state of existence, they regard as expressive simply of the difficulty with which remission can be obtained. Forgiveness, it has been said, is impossible, considered in respect to the sin itself, but not so viewed in respect to God, who may, provided He will, cancel its guilt. In opposition to this, it is maintained that the sin is irremissible, not only because, in fact, it will never be forgiven, but because it precludes by its nature the possibility of forgiveness. It is in respect to this view of the subject mainly, that it is called by the apostle John "the sin unto death." The language of the evangelist Mark unequivocally expresses the same idea. "But he that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 29.

A second thought that demands attention is, that irremissibility of the sin against the Holy Ghost does not proceed from any defect in God's mercy, or Christ's satisfaction. If it were a fact that its guilt were so enormous as to exceed the limits of either of these, it might justly be called unpardonable, inasmuch as the mercy of God in Christ Jesus is the only ground on which pardon can ever be obtained. Both reason and scripture, however, furnish the most positive assurance that such is not and cannot be the case. Jehovah's mercy is immense; the satisfaction of His eternal son is of infinite value, and the darkest guilt is not beyond their reach.

These observations prepare the way for remarking that the unpardonableness of this offence springs from the very nature of the sin. It has no forgiveness because repentance, the only medium through which remission can come, is inevitably excluded; final impenitency constituting an essential feature in the crime. It is the testimony of inspiration that those who have contracted the guilt of this awful sin cannot be renewed again to repentance. As none on the one hand, who exercise repentance are excluded from remission, so, on the other hand, none can ever obtain this blessing whose renewal to repentance is impossible. If the inquiry should be raised as to the reason why repentance in the present case is impossible, it is apprehended that a satisfactory answer can be returned.—It proceeds partly from the grievous nature of the sin, which obstinately rejects the grace of the spirit, the only and exclusive source of repentance, and partly from the will of God, who, according to the established order of dispensing salvation, cannot confer the grace that is necessary to the existence and exercise of repentance. There is but one propitiation for sin, and but one Spirit of sanctification. Those who wilfully cast from them both of these, as do those who sin against the Holy Ghost, have no other channel through which the blessing of pardon can come. Their situation is very similar to that of an individual affected with a desperate and fatal disease, who rises in rebellion against his physician and refuses every remedy with invincible pertinacity. Additional light will be thrown on this aspect of the subject if we recur for a moment to the different op-

erations of the persons in the Trinity, viewed in respect to the economy of salvation. The Father sustains in His person the majesty and authority of Godhead ; the Son acts as mediator and surety, in making satisfaction for sin ; the Holy Ghost stands in the relation of sanctifier, and moves, so to speak, the last hand in the business of salvation, leading the sinner to Christ, and through Christ to the Father ; those who transgress the law of the Father, may find a remedy in the satisfaction of the Son ; those who dishonor the Son may find relief in the grace of the spirit ; but those who wilfully and impenitently reject the gracious gifts and communications of the spirit, have no other resource to which they can go. There is no other Divine Person to whom the sinner can betake himself for pardon and deliverance. The Holy Ghost, the applier of redemption, the enlightener, sanctifier and comforter, is the last resort for those who desire freedom from the oppressive load of their guilt. Beyond this there is nothing but hopeless and unavoidable destruction. For those who have trodden under foot the Son of God, and done despite unto the spirit of grace, there remains no more sacrifice for their sin.

It remains to be observed that the unpardonable sin cannot be committed by any one of God's elect. This we are clearly authorized to infer both from the nature of the sin, and from the circumstance that it is incapable of forgiveness. We are incontestably assured that not one of that number given by the Father to Christ in the eternal covenant, shall ever fail of enjoying salvation. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition (is lost.)" John 17 : 12. "All that the Father giveth me shall come to me." John 6 : 37. The everlasting love of the Father, the satisfaction of the Son, the regeneration of the Spirit, the perpetual custody of God, and the intercession of Christ, unite in evidencing the impossibility of any of God's chosen falling into the hopeless condition that unavoidably follows blasphemy against the Holy Ghost. A further inferential remark is that the sinful doubts and fears of believers must yield before the light in which this subject has been exhibited. There are few sources more fruitful in inquietude and anguish to many believers than the fear that they may have committed the unpardonable sin. But partial acquaintance with christian experience, and even a limited intercourse with sincere and practical believers, will be quite sufficient to satisfy of the truth of this statement. How many are overwhelmed with the thought that they may have sinned away the day of grace, and put pardon forever beyond their reach. If such persons would consider calmly in what it is that this consists, they would do much in the way of contributing to their own relief. Between the exercises of their minds and the essential features of the sin for which there is no remission, a single point of correspondence cannot be found. The very thought of such a thing as possible, overwhelms them with a tide of inexpressible anguish. The solicitude of mind which they entertain, ought itself to be esteemed satisfactory evidence of their freedom from the guilt of this sin. Such

tenderness of conscience does not exist in the case of those whom God has judicially surrendered to blindness of mind and hardness of heart.

Let the dreadful doom of those who are resting under this fearful sin be contemplated. How inconceivably terrible the portion of such persons; how insupportable their terrors. Hear the language of inspiration depicting their utter and hopeless ruin: "There remaineth no more sacrifice for their sins but a certain fearful looking for of judgment and of fiery indignation, which shall devour the adversaries." "That which beareth thorns and briars is nigh unto cursing, whose end is to be burned." Against them indignation shall be conceived, wrath shall break forth, the sharpest tribulation, the most inextricable anguish and despair, shall burst upon them in one torrent of unmingled misery and wo. Such considerations should sink deeply into our hearts, and induce us to flee from the wrath to come unto the name of the Lord, which is a strong tower. The righteous runneth into it and is safe.

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MEMOIR OF PATRICK HAMILTON.

"The Man of Sin" filled Europe with gross darkness. This system of iniquity began to work as early as the days of the apostles, as we learn from the epistles of Paul, to the Thessalonians and to Timothy. Early in the seventh century this system assumed the character of the Papacy. And from this period we date the 1260 years during which the holy city is trodden under foot by the heathenized church—"the Man of Sin." For ages a fearful darkness broods over the nations. Yet true religion is still preserved. In Scotland and Ireland it was long before Popery was fully introduced: it was not perhaps till the eleventh century that the power of Rome was completely established. In the meantime religion began to revive in the mountains of Italy itself. It is even highly probable during the rise and growth of "the Man of Sin," that in the more sequestered districts of Italy, Christ had preserved a few faithful followers. Perhaps too there were many such, in Iona, and other remote places in the West of Scotland.

In whatever obscurity the details on these points may be involved, it is certain that in various places on the continent of Europe, and in the British Islands, there were during the darkest period of Romanism witnesses for the truth of the gospel. From time to time such appeared long

before the great reformation of the 16th century. It cannot be doubted that there were many individuals before this time who derived their religion directly from the word of God, though they may not have formally separated from the Romish Apostacy.

Knox in his history of the reformation in Scotland mentions on the authority of the scrolls of Glasgow, that in 1422, a person whose name is not recorded, was burned for heresy. Also, that in 1431, Paul Craw a Bohemian was in like manner burned. He was charged with being a follower of Huss and Wickliff;—that he denied that the substance of the bread and wine, was changed by consecration into the body and blood of the Saviour;—that confession should not be made to the priests;—nor prayers to departed saints. The Reformer relates further, that in 1494, thirty persons were cited to appear before the King and his council by Blackadder Arch-Bishop of Glasgow. Some of them were persons of distinction. From the register of Glasgow he gives the articles with which they were charged by their persecutors; these amounted to thirty four in number. The articles of charge contain substantially, the doctrines which were afterwards more fully developed by the reformation. In regard to many of the points, some obscurity of meaning exists: but it should be borne in mind, as the historian notices, that the articles are given by their accusers, and are probably, therefore corrupted.

James the fourth who at this time swayed the Scottish sceptre, was not in the mood of burning his peaceable subjects upon charges of heresy. The truculent persecutor is not supported by the King; the charges are abandoned, and the arch-bishop and his friends were exposed to the scoffs of the Court. Had the life of this patriotic King been preserved, he might have proved the protector of the reformation: but James with the flower of his nobility, perished, on the illfated and bloody field of Flodden; and Scotland was left to suffer the cruelties of a bigoted priesthood! The reins of government fell into the hands of James Beaton, a worthless priest, who during the minority of James the fifth, as arch-bishop of St. Andrews, and Chancellor of the Kingdom, engrossed all power, and made it subservient to his bigotry and selfishness. He “travallit” to use the strong language of Knox “to hold the truth of God in bondage, till it pleased God, of his great mercy in the year 1527 to raise up Mr. Patrick Hamilton.”



This distinguished witness was nearly related to the most illustrious families in the land: he was, says Buchanan, a son of the sister of John, duke of Albany, and a brother of the earl of Arran. According to the practice of the times, he was at an early age provided with an ecclesiastical benefice, being made Abbot of Fearn. Fond of study, indifferent to the world and its honors, and influenced there is reason to suppose, by the far higher principle, love to the gospel of Christ, he went to Germany that he might enjoy the advantage of further study in some of its celebrated seats of learning. He was attracted by the fame of Wittenberg, where he soon became acquainted with Luther, Melancthon, and Lambert. He is said to have been the first, to introduce public disputations on some of the grand points at issue between the papists and protestants. His learning, his gifts, and chiefly his Godly zeal for truth, made him the object of admiration. Young though Mr. Hamilton was, for he had only attained the twenty third year of his age, he was much impressed with a desire to promote the cause of true religion by diffusing the principles of the reformation.

Strongly affected by this desire he returned to his native country, "where the bright beams of the true light," says the warm-hearted Knox, which by God's grace was planted in his heart began most abundantly to burst forth, as well in public as in secret.

A lover of learning as well as true religion he attempted the reformation of philosophy by the introduction of a sounder logic into the schools of learning; the absence of which had corrupted the literature of the age, as well as its theology! The gospel when felt in its power, always expands the mind of man; and an enlightened christian is uniformly the friend of a liberal education. The spirit of the gospel, is the highest character of philanthropy, it aims to purify society by leavening it with knowledge,—its object is to elevate the masses of community by education, but it is an education based on sound scriptural principles. This thought strongly occupied the attention of Mr. Hamilton, as it did, though more successfully, the attention of those who followed him in the reformation of Scotland. It forms one of the most important features of the work; in that country, and its happy results are still felt in a more general diffusion of knowledge.

The Reformer's zeal for learning, and above all his zeal for the pure gospel of Christ, attracted not only the obser-

vation, but drew forth the resentment of an ignorant and superstitious priesthood; and particularly of Beaton, by whom the whole government of the realm was now engrossed. The Reformer visits St. Andrews at the request of the Primate: and during a conference of several days, the Primate with his clergy present seem to approve of his religious sentiments, and admit that many things demand reformation in the church. One of them, Alexander Campbell a friar of the Dominican order, in private assented to nearly all the views held by Hamilton on the points discussed. In this way they learn what were the sentiments of the reformer, and dreading the spread of them among the people they secure his destruction. They deem it necessary to their success to remove the young King out of the way for a season, lest the royal power should be invoked in behalf of the reformer. Accordingly he was advised to go upon a pilgrimage to St. Dothes of Ross, in the north.

Hamilton was seized in his own room during the night, and carried a prisoner to the castle, and in the morning brought to trial, and condemned to be burned to death, for the testimony of God's truth; this cruel death he suffered on the afternoon of the same day. For some time the fire did not take effect, otherwise than painfully to scorch the sufferer; and till powder was brought from the castle to ignite the pile, he exhorted those present with godly and edifying addresses: during this time he was frequently interrupted by Campbell, who called upon him to recant, and pray to the Virgin. Thus interrupted, and insulted by the heartless man, who had been induced, to become his accuser, and now his tempter, he exclaimed says Buchanan; "I summon thee, thou most aggravated sinner, who knowest the things which thou condemnest are true, and did confess so to me only a few days ago, to take thy trial before the tribunal of the living God." The martyr died with the words of Stephen on his lips,—“Lord Jesus receive my spirit.” His body was consumed, and his ashes scattered to the four winds; but his soul ascended to the realms of immortal bliss, wafted as in a chariot of fire, to that land, where the wicked cease from troubling, and the weary are at rest.

The scene which Campbell thus witnessed, and the very criminal part which he had taken in it, and the horror which the words of the martyr had produced in his mind, so preyed upon him, says Cook in his history of the

period, that "his imagination was haunted, and his reason impaired: he lost all relish for the comforts and pleasures of life; and after continuing in this situation for nearly a year, he expired at Glasgow, in a state of insanity or despair." The latter end of this persecuting bigot, adds another, to the abundant evidence which history records, that the way of transgressors is hard.

The results of Mr. Hamilton's death, were far different indeed from those calculated by his persecutors: they thought of nothing less than the destruction of his opinions, but little did they think that they spread them before the whole nation, by the blaze of that fire which they had kindled at St. Andrews in which they had consumed the body of the reformer, but gave vigor and form to his doctrines; thus verifying the truth of the adage, the blood of the martyrs is the seed of the church. The historian last quoted remarks,—"The feelings of mankind were now engaged on the side of reformation. Anxiety to examine the nature of the crime for which such punishment had been inflicted, led to the consideration of the doctrines which had been denounced; these doctrines were more thoroughly investigated, and their beauty or truth became more apparent. Many who disregarded or resisted the preaching of Hamilton, now adopted his opinions: and so deep was the impression made upon the University, that it was never afterwards obliterated."

Our sketch of this reformer would be imperfect did we not give the reader some more minute account of the doctrines which he taught, and for holding which he was brought to an early though honored grave! The articles for which he suffered, says Knox, respected pilgrimage, purgatory, prayer to saints, and for the dead: though matters of greater importance were in question, as his treatise, which in the end we have added, doth witness."

We give some extracts from the treatise referred to in the quotation now made.

*The moral law.*—The law is a doctrine that commandeth good, and forbideth evil, as the precepts of the law do specify. He that loveth God, and his neighbor, keepeth all the commandments of God. The law was given to show us our sins. For by the law comes the knowledge of sin; I knew not what sin meant, but through the law. I knew not what lust meant, except the law had said, thou shalt not lust. Without the law sin was dead; that is, it moved me not; neither wist I it was sin, which notwith-

standing was sin, and forbidden by the law. The law bids us, do that, which is impossible for us; for it bids us keep all the commandments of God; and yet it is not in our power to keep any of them. Thou wilt say, then, wherefore doth God command us, that which is impossible for us? I answer to make thee know, that thou art but evil, and that there is no remedy to save thee in thine own hand, and that thou must seek remedy at some other. For the law doth nothing but command thee.

*The gospel.*—It is glad tidings; such as Christ came into the world to save sinners, to take away our sins.—Christ hath paid our debt; for he died for us, and made satisfaction for us.—Christ is our wisdom, our sanctification, our redemption, our satisfaction and our goodness. Christ, and all his are ours.—Christ hath delivered us from the law, from the devil, and from hell.—And the Father of mercies hath forgiven us, for Christ's sake.

*The law and the gospel compared.*—The law shows us our sins, our condemnation, it is the word of wrath and displeasure. The gospel shows us the remedy; and is the word of grace, of comfort, and peace!

*Disputation between the law and the gospel.*—The law saith pay thy debt; thou art a sinner, thou shalt die. The gospel saith Christ hath paid it for thee; be of good comfort thy sins are forgiven. The law saith make satisfaction for thy sin; God is wroth with thee; where is thy righteousness, goodness and satisfaction? The gospel saith Christ hath made it for thee, and with his own blood hath pacified the Father.

*Of faith.*—To believe in God is to believe his word; for he that believeth not God's word, believeth not himself. Faith is God's gift, and is a sure confidence in him; and is known by the fruit which it beareth. Faith in Christ is to believe in him, and in his word. Thou wilt ask me what word? I answers the gospel: he that believeth in Christ shall be saved. Faith is the root of all good; and unbelief the root of all evil. Faith cometh of the word of God; hope cometh of faith; and charity springeth of them both. Faith looketh to God, and his word; hope looketh to his gift and reward; charity looketh into our neighbors profit.

*Of good works.*—Our works do not make us righteous; for we are not justified by the deeds of the law, but by the faith of Jesus Christ. We should not do good works with the intent, to get the inheritance of heaven, or remission of

sins through them ; for whosoever expects to receive these, through works, does not believe in Christ, nor expect to receive them for his sake. Thou wilt say, shall we then do no good ; I say not so : I condemn not good works, but I condemn TRUST in any works ; for all the works a man putteth confidence in, are therewith impoisoned, and become evil. Do good works, but beware thou do them to get any good from them ; for if thou do, thou receivest the good, not as the gift of God, but as a debt due thee, and makest thyself fellow with God, because thou wilt take nothing from him for nought. Therefore do nothing to him, but take of him, for he is a kind Lord, and with a gladder heart will give us all things that we need, than we take it, of him.

Such is a brief outline of the articles held by this distinguished martyr, and for which he suffered.

Three hundred and twenty-one years have passed since the morning star, of the reformation in Scotland set, but not in darkness ; he was the harbinger of the day which was just dawning upon a benighted people. It is with no ordinary feelings that a thoughtful reader can peruse the pages of Patrick Hamilton's confession ! How simple,—how scriptural ? Presented as they are to the reader, in the form of common places, yet how condensed, how full of meaning ? With all the advantages of the reformation itself, there are but few theologians in modern times who express their doctrines with more exactness and conformity to scriptural accuracy, than did Mr. Hamilton. This shows that he drank not at the puddled streams of human authority and scholastic lore, but at the living fountain of truth, in the sacred writings. That he was taught not of man but by the spirit of God !

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#### DUTY OF THOSE WHO HEAR THE GOSPEL PREACHED.

Believers in a congregation have a great duty to perform. They ought never to hear a sermon without praying *before* it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers' hearts. Believers should pray *with* the minister while he is preaching, listen in the attitude of prayer as well as of faith, and they should after the speaker has ceased ; and that the seed sown may strike root upon good ground, prepared by the Holy Spirit, to yield some sixty, some a hundred fold.—*Douglas, of Cavers.*

## THE SYMPATHY OF CHRIST.

The following discourse was published by the Rev. Marcus Dodds, in connexion with his valuable work on the "Incarnation of the Eternal word." "It is the production of a friend," he says, "whose name I regret that I am not permitted to give." Since the death of Dr. Dodds, it has been ascertained that the Sermon is the production of the Rev. James MacLagan, of Kintaus.

In regard to the Sermon we will say, that it possesses no ordinary degree of merit. And, that, on the particular subject of which it treats, it is by far the best discourse we have ever read. As our readers may not have an opportunity of otherwise seeing it, we deem no apology necessary for giving it in full.

For we have not an High Priest which cannot be touched with the feeling of our infirmity; But was in all points tempted like as we are, yet without sin. Hebrews iv : 15.

In these words, the first thing that strikes us is the assertion of a fact respecting our Lord Jesus Christ, in his character of our high priest—that he is "touched with the feeling of our infirmity."—Next, this fact is traced to its origin—the natural cause of its existence is assigned—we are informed how it came to pass that he is so touched—he "was in all points tempted like as we are." Being, though divine, yet possessed of a real and true humanity, it is easy for men, by consulting their familiar experience, to perceive clearly the connection betwixt this cause and this consequence in his gracious soul. He is the grand exemplification—the noblest practical exhibition—of that standing maxim, that by being ourselves intimate with grief, we learn to succour the wretched;—as, if he had never tasted pain, we could hardly have been prevented from applying to him more than to any other, the reverse of that maxim, which is of equal authority,—that those can never enter fully into our sorrow, who have felt nothing like it themselves. This reference of the inspired writer to a well-known law of our nature gives additional clearness and force to that delightful truth which is besides so plainly expressed in the former clause of the text, viz : that the compassion of Christ for our afflictions is not the result of a merely rational conjecture or estimate of their severity, founded on observation of their natural symptoms or effects, as one who has never known ill health may Judge of the violence of another man's fever:—but that it proceeds from that quick, tender, penetrating, thorough sense of our trials, which *perfect manhood* could not fail to acquire, by experiencing personally, as tests of his own obedience, the keenness of bodily pain, and the anguish of a wounded spirit. The *extent* also to which the sympathy of our Savior spreads, is illustrated by this mention of its origin. He was tempted "in all points," like as we are; therefore "in all points" we may surely reckon upon finding in him this fellow-feeling. It was not a few kinds only of our earthly struggles, apart from others, that he admitted into his heart, so that he could appreciate *them* by feeling as well as judgment, and not the rest: but he stood successively in all

the main flood-gates of tribulation, and there made trial of the worst that mortal man can endure, whether from the hostility of a disordered world, or from the rage of fallen angels, or from the wrath of offended heaven. Yet it was with a certain modification that he so tempted; it was "without sin." This is the only difference which the inspired writer marks—the only reservation which he is careful to make. But then it is a reservation of so much consequence, that in the eye of our guilty apprehension, it seems at first sight to take back nearly all that had been previously granted; and to make so essential a dissimilarity betwixt the temptations of the high priest and those of his people, that the matter of chief importance in the case,—the sympathy on his part—is almost wholly deprived of its foundation. To beings who see that very many of their temptations are the effects of previous sin, failing which, they had never existed; and against whom temptation is so often prevalent, that the very *name* no longer presents so readily the idea of simple trial, as of trial inducing crime, this is a very natural prejudice; yet to beings entirely dependent, and that through faith, upon the tender mercies of Christ Jesus, it is a prejudice so fatal, that a little time can scarcely be better employed than in endeavoring to see upon what weak foundations it rests, or rather how utterly it is unfounded. May the Spirit of wisdom and grace vouchsafe, in this exercise, not only to disentangle our minds from all misunderstandings, but so to commend his truth to our assured convictions, as to fill our hearts with sacred encouragement and comfort!

In illustrating the text by the current usage and clear authority of other Scriptures if we can make it appear,

That *temptation* and *sin*, however closely related, are yet things entirely and essentially distinct, so that there may be real and true temptation, where there is no sin whatever;—this in the first place.

And if we can farther shew, That those temptations which are the most sifting, severe, and terrible in their nature, may be precisely those which are the farthest removed from being sinful:—this in the second place.

Then, thirdly, we shall the more readily see, how the temptations of Christ, notwithstanding their sinlessness, were such as to give him a most thorough experience and feeling of human infirmity in the hour of trial:—

And, lastly, how this feeling on the part of Christ amounts to a true and perfect sympathy with the infirmities of all who receive Him as their High Priest, under every form and aspect of their temptations.

I. Let us advert then, in the first place, to the truth, That both in the nature of the things themselves, and in the language of the inspired writers *temptation* and *sin* are entirely distinct and separate matters. We do not say that temptation and sin are not intimately connected:—we only say that they are not *identified*. Our assertion is not that they have nothing to do with each other; but just that they are not one and the same thing. That temptation is often mingled with sin, as wine is often mingled with water, must be ad-

mitted : but as wine and water are very different substances, and, though capable of mixture, yet can and do exist in a separate state, so it is also with sin and temptation. To say that there is ever sin without temptation leading to it, might indeed be false ; and if true, would have no connection whatever with our subject : but *there may be temptation that neither partakes of sin, nor produces it* :—and that is precisely the assertion of the text concerning the temptation of our Lord. If we attentively look at the plainest facts, this truth must speedily be apparent. How many are successfully tempted by *hunger* or the dread of it, to seek subsistence by unrighteous practices ? Yet surely to be hungry and to dread the pangs of hunger, are but mere infirmities, not sins. How many crimes are committed under the influence of anger ! Yet there is such a thing as blameless anger, if the dictates of God's Spirit are of any authority ; for were anger always criminal, the apostolic precept, "Be angry and sin not," would just be an injunction upon us to sin without sinning. The truth is, that all the stronger appetites and affections which God has implanted in our nature, and which would have been necessary to its being and well being, though we had never fallen—affections most fit, most becoming, most beneficial, most indispensable—are every one of them converted into most dangerous temptations, when they happen at any time to be powerfully excited, under circumstances that preclude them from being lawfully indulged. There may, no doubt, be excitement without just cause,—or excitement that goes beyond due bounds,—and then certainly it is sinful excitement ;—and if it lead to criminal conduct, here without question, is a sinful temptation producing sinful deeds. But on the other hand, the excitement *may* be quite unavoidable as to its occasion,—and quite reasonable as to its degree ; whilst it may, notwithstanding, continue to be a *temptation* of the most powerful kind.—If, for instance, a man is long shut out from every kind of nourishment, he cannot but hunger and thirst. If the privation is continued, no feeling can be more reasonable than the fear of death, as none can be more violent. In these circumstances, should he suddenly find an opportunity of supplying his urgent want, but only through some act of decided wickedness, who can fail to see that he would be fiercely tempted to seek the relief by committing the sin ? Should he in fact commit it, he is guilty ; but his guilt lies not in the temptation itself surely, but in the success of the temptation. It lies not in having felt the raging appetite, but in having yielded to it ; not in having feared the death of the body, but in having forgotten the fear of Him who, after the body is dead, can cast the soul into hell. That no part of the sin belonged to the mere temptation, will however be still more evident, if, instead of yielding to it, the sufferer has successfully resisted, and died, rather than make shipwreck of faith and a good conscience. In this case let the bodily anguish have been as great, the horror of death as violent, the impulses that strove to conquer his better will as frequent and as furious as before ; yet, seeing his hatred of sin, and trust in God, and hope of eternal life, were stronger still, and were prevalent at last against all in-



ducements to evil; it is clear that the temptation instead of being a sinful thing, was just one of those "fiery trials" of a Christian's faith, which the Scripture pronounces to be "more precious than gold, that perisheth though it be tried in the fire."

These results of common reason and observation fully agree with the established usage of scripture language; which speaks of temptation as sometimes involving sin, and as being at other times entirely free from it. In proof of this it will be sufficient to compare one or two expressions of other inspired writers with the assertion of St. James in chap. 1: 13. that "God cannot be tempted with evil, neither tempteth he any man." Here, in the first place, it is plainly not the Apostle's intention to affirm that God cannot *in any sense* be tempted: for God himself in Psalm xcvi. thus expressly warns the people of Israel—"Harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work." Neither can it be his intention to affirm that God cannot be tempted by the evil or sin *that is in his creatures*; for it was precisely the hardened unbelief and stiff-necked rebellion of the Israelites that constituted the "temptation" in question, and brought down upon themselves the wrathful oath and exterminating judgments by which their carcasses fell in the wilderness. What remains then as the meaning of this declaration? Just that God cannot be tempted by any thing sinful or unholy *in Himself*. No unrighteous thought or feeling can have a moment's place in his most pure and sacred essence.—All such evil is infinitely abhorrent to his nature; and therefore "temptation," as affecting God,—as operating in the divine mind,—is a thing perfectly and absolutely "without sin."

Then, further, the Apostle intimates, that "Neither tempteth he any man." But this expression, any more than the former, is not to be understood with absolute strictness, as if God never subjected any of the human race to temptation; for the contrary is distinctly stated, where, in Genesis xxii: we read that "God did tempt Abraham." And how is the apparent contradiction between these two assertions to be reconciled? Simply by taking notice that the limitation in the former clause of St. James's statement, belongs equally to the latter; and that, read at large, the whole would run thus,— "God is not tempted with evil, neither tempteth he any man with evil."—"But," adds the Apostle instantly, "every man is tempted"—that is, *sinfully* tempted—"when he is drawn away of his own lust and enticed." Sinful temptation therefore, according to this scripture, a man may certainly feel; but then it is carefully marked that the sin is wholly from himself, and remains chargeable upon himself alone. So then, when God tempted Abraham, He could have mingled no sin with the temptation. As coming from God, it *was* a temptation; but as coming from God, it must have been "without sin." He infused no evil feelings; He provoked no corrupt inclinations; yet he did (unless the scripture can be broken,) He did really tempt Abraham. Nor is there any deep or unintelligible mystery at all in this sinless temptation. When requiring the

Patriarch to sacrifice his son, God tried him by the holy affection which a man like him must have cherished for the child of his faith and of his prayers; and still more, perhaps, by that fervent and sublime concern with which the father of the faithful must have viewed the multitude of his spiritual offspring, when the hope seemed upon the point of vanishing for ever with the expiring breath of the heir of promise. These were the pious and pure and noble sentiments, in the strange and painful effort of repressing which, as soon as they came in opposition to a divine command, the whole temptation consisted. The more successfully that these had been cultivated, and the longer that they had been indulged, the more powerful inducements would they naturally prove to misunderstand, or evade, or disobey the injunction with which it seemed impossible to reconcile them. Yet so far from being sins,—so far from being even weaknesses, they were virtues of the highest kind: and though they might, if not duly guarded, have led to the most fatal consequences, yet as if intentionally to exclude all idea of sinfulness from our views of this temptation—no rebellious murmur—no shrinking reluctance—not the slightest movement of any unholiness is ever imputed in the scriptures to the patriarch's conduct under the trial: but on the contrary, it is every where made the theme of unqualified applause, and celebrated as the very triumph of a pure and unflinching obedience.

II. This much may suffice to establish our first proposition, namely, that in the nature of things, and also in accordance with the language of sacred writ, temptation may be, either sinful, or "without sin." As a trial of what is in man, it is sometimes the one and sometimes the other. As a test of the divine character, it is always holy—"God cannot be tempted of evil." The second assertion, namely, that those temptations which are the most sifting and terrible may, notwithstanding, be the farthest removed from sin, will admit of confirmation in fewer words. Nothing indeed can be more true than that our evil dispositions and passions, when fostered and provoked by indulgence, occasion to those who are not utterly abandoned, many a painful trial and many a bitter conflict, which might otherwise be avoided. And yet in a world where sin has introduced confusion, and demands that God in his sovereign mercy and righteousness should often visit his own children with sharp correction, it frequently becomes needful, as in the case of Abraham, to restrain the holiest affections; and, as in innumerable other cases, to mortify desires the most natural and most necessary, with as much rigor as the most impure and profligate:—and wherever there is a call for this, the effort of self government is in fact a great deal more difficult, and a great deal more distressing, than when the check is to be laid only upon the excess and the exorbitance of appetite.—Here again let the simplest examples teach us. Are the cravings of the intemperate palate for wine, as hard to be endured, as the natural thirst of him who pants for the waters of the gushing fountain and cannot find them? ask the parched Ishmaelite in the desert;—and yet the same authority in obedience to which the martyrs have

so often given their bodies to be burned, might require them to perish of thirst, a fate which many probably endured, rather than deny their Lord, or worship an idol. Is the pampered appetite of the sensualist as importunate in its demands, as the unavoidable and ravenous hunger of a famishing man? Ask the wretched mothers who in the siege of Samaria, bargained to slay in succession their own children, that they might subsist a few days longer on their flesh:—yet it is obvious that they should have determined to die of famine rather than commit those horrid and unnatural murders.—Was the lust of dominion in the breast of Absalom, which excited him, before the time, to aspire after his father's throne, a principle of greater energy than that ardor of royal and devout ambition which prompted David, when he had subdued the enemies of God's people, and firmly established their strength and prosperity, to crown a work of such extraordinary renown, by building a Temple—the only one in all the earth, where the Lord Jehovah should set his name and his worship? Surely it required a greater effort of self-denial in this case to renounce the holy ambition, than it would have done to renounce the guilty. And yet after his noble enterprise had seemed to receive the sanction both of God and men, it became the duty of David to resign it into the hands of another. But why are these things adduced? To shew how the temptations of our Lord, without being sinful in the least degree, might notwithstanding be, what we know they were, more sharp and terrible than any other. What though he had no irregular or exaggerated passions to restrain! He had holy, just, pure, heavenly affections, strong in proportion to the greatness of his soul, and warm in proportion to the brightness and dignity of their objects; which he was called upon by the nature of his undertaking, not only to control, but for a season to thwart so painfully, and to turn aside so violently, from their natural courses, that he must have needed to exercise a persevering strength of self-denial altogether matchless; and must have had in his heart experience far beyond what mere mortality could have endured, of the profoundest sorrow, the keenest anguish, and the harshest mortification. What feelings but such as these could he have experienced in those hours of temptation, when with a spirit feelingly alive to all the refinements of celestial purity and love itself, he had to hear the loathsome suggestions, and encounter the detestable impulses, of diabolical wickedness and pollution?—or still more, when with a heart that was completely absorbed in the love of God, and that found its highest delight in the sense of his fellowship and favor, it behooved him, by his own consent, not only to feel himself forsaken of God, alone and desolate; but also to endure in his spirit, the whole expression and effect of God's infinite wrath, when roused to execute the utmost vengeance of sovereign justice, upon the sins for which, though he did not commit them, it was his lot to suffer. No trial it is evident could either be more holy or more terrible than this. Nay, in the very perfection of its holiness its terror was consummated.

## THE SABBATH.

The Sabbath was made for man. It was designed by our beneficent Creator, as a period of rest ;—of cessation from secular business and labor : but it was not intended to be spent in idleness, nor its hours employed in mere recreation and pleasure. In its principle, it was designed, as much a period of rest from pleasure and amusement, as from the toil of business.

According to its appointment, the Sabbath is to be employed in the worship of God : it is his will that this portion of our time be especially devoted to religious services ; that while we rest from secular business, and from mere pleasure, the time of the Sabbath is to be employed in the holy and active service of God. In one word the Sabbath is to be sanctified. It is to be kept holy by conscientiously abstaining from all such worldly employments, and recreations as are lawful on other days ; and by spending the whole time in the public and private exercises of God's worship, except so much as may necessarily be required for works of necessity or mercy.

The Sabbath is moral in its nature ; and hence it finds a place in the decalogue, or ten commandments,—a place which it could not occupy were it a merely positive institute. The fact, then that it is one of the recorded precepts of the moral law, determines its nature and character. It does not depend for its obligation upon a mere positive appointment, but upon our relation to God, as reasonable and moral creatures. It is a dictate of unsophisticated reason, that we ought to worship God,—that the rational creature should serve the Creator. This is generally recognized among heathens ; for however powerfully blinded they may be, by pagan superstitions and idolatries, still as having some sense of the existence of a supreme being, they have at the same time, some sense of the obligation to worship. The principle is not the least affected by the fact, that their worship of God is corrupt and idolatrous. All we claim is that even heathens have some sense of obligation to worship God. And if so, this shows that the principle is implanted in the moral constitution of man ; it may be blurred by ignorance and corruption, but there it is, an evidence of its moral nature.

Further, if it is a dictate of reason that God ought to be worshipped, it follows from this admitted moral principle, that some portion of time should be dedicated for this purpose. We thus settle on an indestructible basis the moral obligation of the Sabbath.—That it is part and parcel of the moral law, originally written in the moral constitution of man : and has therefore a universal obligation, irrespective of age, country, or dispensation of religion.

That we have a clearer and fuller revelation of the obligation of the sabbath, in the written or supernatural law, recorded in scripture, we admit. But this is equally true of all the other precepts of the decalogue, as well as of the fourth : and does not in the least af-

fect the morality of one or the other of these precepts. The decalogue is only the re-promulgation of the law, originally written in the moral nature of man.

The law of the Sabbath is then moral in its nature, and of course universal in its obligation. There are two things here however which we must not overlook. The first is, that though we can ascertain, as we have done, that the Sabbath is moral in its nature, yet the amount of time to be devoted to Sabbath purposes, is dependent upon positive appointment. If scripture had been silent, it might nevertheless, have been fairly deduced on principles of sound reason, that some portion of our time should, be specially devoted to the service of God ; but, it could not thus have been ascertained, *how much*. The amount of time is ascertained, by positive institution. But even in this view of the Sabbath there is nothing local, or national ; nothing peculiar to one age, or dispensation of religion : if it is so far of a positive character, it is notwithstanding moral in its nature.—A moral positive institute. As such, the law of the Sabbath requires the appropriation of the seventh part of our time, for the especial service of God, uninterfered with, by secular business or employment, except so much of it as may be required for works of necessity and mercy. The law demands one day in seven ; one whole day. We much fear that in many cases, where no attempt would be made to vindicate encroachments upon this portion of time, there is notwithstanding a strong tendency to abridge in practice, the time that is properly the Lord's. The Sabbath is to be spent in the public and private exercises of God's worship. Idling, visiting, or worldly conversation, are as truly at variance with Sabbath-keeping as any kind of worldly business, and ought therefore to be carefully avoided. God allows us six days of the week for the concerns of the world,—for its business and its lawful pleasures ; but by the institute of the Sabbath he claims the seventh as his ; and makes it our duty to appropriate the whole of its time in his worship and service. "God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made" Gen. 2, 3. The strongest of all obligations to sanctify the seventh day, is thus given, by the example of God himself, as it appears in this very early notice of the appropriation of the seventh day as a day of rest. It is in relation to man ; and as an example to him, beyond doubt that God had rested on the seventh day from all the works that he had made. God was not wearied with the work of creation. But by this solemn example recorded in scripture God would teach man his duty. And when the law of the sabbath is re-promulgated it is given in connection with divine example,—“Remember the sabbath day to keep it holy, six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work &c.. “For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day and hallowed it.” Exod. 20, 8—11.

The second thing requiring particular notice in this connection, is that we must distinguish between the sabbath and the day to be kept for this purpose. The law of the sabbath as a moral positive institute, requires the appropriation of the seventh portion of our time, for sabbath purposes, but does not specify which day of the seven is to be so kept. This is very evident, both by the original appointment, as found in the example of God when he had finished the work of Creation, and by the law in its written form given twenty-five hundred years afterwards, at Sinai. The principle in both is, the seventh day is the Sabbath.—“The Lord blessed the seventh day and sanctified it,—six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God.”

As far, as the terms of the law are concerned it is the amount of time only that is thus determined, and not the particular day of the week. Which day of the seven, is to be devoted, as the sabbath is determined by other considerations: hence, the day may be changed without changing the law. This remark must not be understood however, as encouraging the notion, that we may appropriate any day of the week we choose as the day of rest. The particular time, as well as the amount of it, is determined by the authority of God, and by him alone; neither by individuals, nor communities can such change be made without infringing upon the authority of God. He has changed the day on which the sabbath is kept, but as we have stated, this did not affect any change in the law, which does not specify the day, but only determined the amount of time to be so employed. The change from the seventh, to the first day of the week, is in perfect accordance with not only the spirit, but also the letter of the law. It was primarily the will of God that the Sabbath shou'd follow the days of labor; it is *now* the will of God that the Sabbath should precede the days of labor. In the primary appointment of the Sabbath, the seventh day was preferred, in honor of God's work of Creation; subsequently, the first day of the week is preferred in honor of the greater work of redemption, which was legally finished by the resurrection of Christ from the dead.—Who was delivered for our offences, and was raised again, for our justification.

But we may not extend these remarks in relation to the institution of the Sabbath; nor, can we at present even enter upon the considerations of the duty of sanctifying it, as we intend having before our readers, in the space to which we must confine this article, another though subordinate view of the subject; namely the physical and external advantages of Sabbath keeping. The reason why we give prominence to this very inferior consideration, is with the design of thereby calling the attention, of some to the institution, and duty of Sabbath sanctification, that otherwise might not be reached. We frankly avow that with this only as his motive, no one could honor God—no one could sanctify the Sabbath according to its design and institution. Heartfelt obedience to the will of God, as expressed by the appointment of the Sabbath,—prayerful

dependence upon God in the use of it, as a means of glorifying, and of preparation for enjoying him, must be the prevailing state of mind ; otherwise, the spiritual ends of the Sabbath are not attained. Like all the other duties which men owe to God, it must be performed from the principles of love and faith.

At the same time, with all this full in view, it must be admitted, that the outward observance of the Sabbath, is not without great advantages. A man may promote his own health, his own external comfort, and his own worldly gain by Sabbath observance. And were such a state of things universal, or even very general in society, much spiritual good, would accrue to those, whose desire it is to sanctify the Sabbath with their whole heart, but who are often annoyed and painfully interrupted, by the neglect of Sabbath observance, on the part of others around them. Christians have in this latter view of the subject, a very deep interest ; their spiritual comfort, is connected with the general prevalence of Sabbath observance. There is reason, strong reason in this, why even outward regard to Sabbath keeping should be perseveringly urged. Its influence may not be felt by an irreligious community ; but will at once be recognized by Christians, as bearing intimately on their own right observance, and enjoyment of the Sabbath. The former part of the consideration, cannot be overlooked by even irreligious men, with compromising their own worldly principles and interests. Ungodly men stand in the way of their own outward advantage, by disregarding the Sabbath. This class, and we fear it is by far the larger class, in the community, desecrate the Lord's day, either for the purpose of gain or pleasure ; but we have no doubt that eventually they are losers, even in this very view of their conduct. They not only sin against God by Sabbath desecration, but they injure their own outward interests, for securing which, the sin is committed. It is a very limited, and imperfect view of the subject that can lead any one to imagine, that his worldly interests, or his pleasure is ultimately advantaged, by disregard to divine authority. We have not it is true, the means of absolutely verifying the assertion now made, but we have the means of a near approximation. History goes far to sustain it ; and were our historical data sufficiently full, we presume the evidence would be perfect. We are not without reason, for the opinion, that men lose more, even in a worldly point of view, than they gain, by Sabbath desecration. Whatever partial exceptions there may be to this judgment, they are neither strong enough, nor numerous enough to invalidate our position.

If we can convince irreligious men, that they war against their own temporal interests, by the desecration of the Sabbath, we remove the greatest existing temptation to the commission of the sin. And while in the first instance, they may not have a proper motive, the very fact of externally honoring the Sabbath may become the means of their obtaining spiritual good.—It would keep them from much evil influence, to which they must otherwise be exposed, and bring them within the reach of those means which God has promised to bless, for the sinner's salvation.

In the first place, to illustrate our main point, we remark, that the physical wants of man require such a periodic rest as that furnished by the Sabbath. The physical constitution of man is not capable of enduring unremitting toil for a long time, without being injured by it. The rest of the night is not sufficient to meet the expenditure of strength caused by the labor of the day; and hence the continued toil of the six days of the week requires the rest of the Sabbath as a weekly compensation to the physical system. And this will be found true, as well in the case of severe mental, as of bodily labor; the former perhaps more thoroughly exhausting the energies of the body, than the latter. If such be the law of our physical constitution, it cannot be violated with impunity,—if such be the condition of our bodily organization, that it requires the rest of one day in seven to recruit its energies, continuous toil in disregard to such law must be followed by disease, if not, the abbreviation of life.

This view is fully sustained by the judgment of those most competent, and of course best entitled to be heard on a subject of this kind; it is the deliberate judgment of experienced physicians whose attention has been particularly directed to this point.

In the second place, the inferior animals in the service of man, are subjected to a similar physical law. And hence the reason we presume, why man is commanded by the law of the Sabbath to allow the animals in his service physical rest on that day. "Thou shalt not do any work,—nor thy cattle." These though incapable of sanctifying the Sabbath, as they are not the subjects of moral government, are yet capable, of enjoying it, as a period of cessation from toil. A cessation demanded by the wants of their nature, and which ought not to be denied, except when the higher claims of necessity interfere. And even in such cases, a humane man will furnish if possible, a corresponding relief from labor at a convenient opportunity. "A merciful man regardeth the life of his beast."

It is thus, a man's worldly interest to allow the inferior creatures employed in his service the advantage of a weekly rest of one day from labor. A pertinent example of what we mean is found in the case of such animals as are used for tugging canal boats, or similar purposes. A very ordinary degree of attention to this matter, might satisfy every person who makes it, that the forwarding of boats on Sabbath must ultimately prove unprofitable. There is thus occasioned a most unnecessary exhaustion of animal strength, and finally a waste of animal life. Beside the sin of disregarding God's command, a man injures himself by disregarding the Sabbath, and he wastes his property by denying to the animals in his service the rest which the Sabbath was designed to afford to them, as well as himself.

In the third place, we have no manner of doubt, that there is not only an ultimate, but immediate loss caused by disregard of the Sabbath. Human and animal life is not only unnecessarily wasted, and that without producing an immediate advantage; nay, in most



cases producing direct and immediate loss. To illustrate what we mean, we refer to the canal business as at present conducted. From the opening to the close of the season of navigation, there is nothing like Sabbath rest enjoyed on our canals. The labor is incessant, Sabbath as well as week-day. Now, is this continuous toil, unbroken, by the rest of Sabbath keeping profitable in a pecuniary point of view?—is it even for the immediate advantage of parties concerned? This is the question at issue. We are satisfied, it is not; and in the nature of things cannot be profitable. The physical capacities of men so uninterruptedly employed in hard toil, as also the vigor of the inferior animals in their service, soon become exhausted, and in the course of the season will not do as much work, as if they had enjoyed the regular rest of the Sabbath. Taking the whole season together we run no risk, when we maintain, that a forwarding line on the canal, that would take the regular rest of the Sabbath, would do more business, all other things being equal, than those that run continuously. It would make more trips, and make them with greater ease. Here is a gain that might be made by respecting the Sabbath only so far, as regards abstinence from labor. And, a corresponding loss sustained by those who do not regard the Sabbath. And to this we must add the further loss, which these last sustain by unnecessary waste of animal life. Were the Sabbath respected, the teams employed would be in far better condition at the close of navigation than they generally are—would be easier kept during winter,—and in far better condition for resuming the toil of the following spring.

In the fourth place, the desecration of the Sabbath, on our canals, railroads, and in the Post Office, and Mail departments, as well as other public employments, is an infringement on the rights of the laboring community, without any corresponding gain or advantage to any one.

In regard to this it may be said that those who are employed, act voluntarily; and that if they do not like such employment they may decline it. Abstractly this is true; but a man may voluntarily engage in a business, and there may be many things connected with it, that are far from being agreeable; and which he cannot avoid without losing his employment. We admit that men having a proper sense of Sabbath sanctification would take this alternative. But may not men of laxer principle be tempted to assume the employment with even this greivous incumbrance? Further, is it right on the part of a government to suffer such a state of things to exist, by which men are tempted to violate the law of God, and which has not even a pecuniary advantage to recommend it?

Suppose all public as well as private business was suspended every Sabbath, throughout the whole community, what pecuniary loss would thereby be occasioned?—who would be injured by it?

No loss would be caused, the interests of no one would be sacrificed. The state would lose nothing in the form of toll. The business on Sabbath, does not create one ounce of more freight to be taken along our canals or railroads. The revenue would be the

same; for all that now passes in the seven days would then pass in six! The same thing is true of those engaged as forwarding merchants; they would have the same amount of business to do, and of course the same amount of freight, and commission, that they now have. And they would have it, be it borne in mind, for the business of six days, instead of seven. The workmen would lose nothing in a pecuniary point of view. For we think it will be found a general fact that in all employments which engross the Sabbath, there is no additional reward for the labors of that day. In all such cases the remuneration is not greater than in other employments that exact only six days labor in the week.

If these views are correct, and we are satisfied that they will bear the most rigid examination,—that they will be fully sustained by experience, then it follows, that the Sabbath is desecrated, without producing any pecuniary advantage to any party so engaged.—Further, that it ensures a certain ultimate loss, of a most wasteful kind, in the unnecessary expenditure of human and animal life.—And finally that thus vast numbers of people, are denied the most important means of moral instruction. Men are very short-sighted indeed, who do not see that irrespective of the spiritual advantages of the Sabbath and its public ordinances, the observance of the day, as a day of rest is productive of moral results, that have an immediate bearing upon the outward prosperity of society. Take the various classes of men who regularly toil throughout the seven days of the week, and to whom the Sabbath is no rest, and how inferior do they seem in character, in comfort and general respectability, to other laboring classes, to whom the Sabbath is a day of rest from secular business however imperfectly they may attend to it as a religious institution? The outward and visible gain is all on the side of the latter. The former taken as a whole, are rapidly in our country, approximating to a state of heathenism, which by and by must tell with fearful affect on the national character and interests. If the government does not feel themselves called upon, to do any thing for the spiritual and eternal interests of the community, they are at least bound by their own admitted principles to promote the outward and temporal interests of the commonwealth and its citizens. It is an immutable principle, in the government of God, which we earnestly wish to have repeated in the ears of men in power, and of the community at large,—that righteousness exalteth a nation but sin is a shame to any people!

The christian part of community have much in their power, if they would but use it with zeal and wisdom; that is by making a strenuous, and a united effort to bring the subject, into public notice, and keep it there till men are convinced by the detail of facts and experience, that they injure their own temporal interests, as well as sin against God, by desecrating the Sabbath. There is one part of the evil which christian families may directly and immediately abate, if they will only act consistently with their own profession. We mean the dairy business. In this a large number of persons are employed; and it is well known that many of them feel it most

oppressive to be under the necessity of supplying their customers on the Lord's day, but this they must do as things now stand or abandon the employment altogether. If public authority is not exercised to stop this kind of traffic on the Lord's day, and if public opinion is lax enough to encourage it, christians if they act consistently, may very much abate the evil, by setting their own example against it. We earnestly recommend to christian families, at once to take strong ground on this subject,—to give such an example as may tell upon society around them, by declining to receive their supplies of milk on Sabbath. Were any inconveniencie to follow this course, it would be their duty to submit to it; but we are fully satisfied on grounds, that admit of no contradiction, that little, if any inconvenience would at all be felt, though it were most rigidly adopted. On the other hand we know that there are many dairy-men who feel the present practice an oppressive one,—who are groaning under a bondage which they would gladly shake off, were the opportunity afforded them. We would like to see some man of character and reputation, in this business boldly announce to the community that henceforth he would not furnish his supply of milk on Sabbath. Christian families would then know where to find the kind of man they preferred to encourage. And we are very much mistaken indeed if this class of customers and their preferred dairy-men did not very soon increase. And equally mistaken would we prove to be, if this did not produce a salutary and decided affect upon the community at large! Try it! And God speed the trial.

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THE FOOL AND HIS SPORT—Rev. 14, 9.

Now, is that sin to be laughed at, that cost so much torment? Did the pressure of it lie so heavy on the Son of God, and doth a Son of man make so light of it? Did it wring from him sweat and blood, and tears, and inconceivable groans of an afflicted spirit, and dost thou O fool jest at it? Alas, that which put our infinite Redeemer, God and man so hard to it, must needs swallow up and confound thee, poor sinful wretch! It pressed him so far, that he cried out, to the amazement of earth and heaven, "My God, my God, why hast thou forsaken me?" Shall he cry for them, and shall we laugh at them? Thou mockest at thy oppressions, oaths sacrileges, lusts, frauds; for these he groaned. Thou scornest his gospel preached: he wept for thy scorn. Thou knowest not, O fool, the price of a sin: thou must do, if the Savior did not for thee. If he suffered not this for thee, thou must suffer it for thyself. An eternal passion shall be upon thee, if the Eternal's passion were not for thee.—*Adams.*

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A family without prayer, is like a house without a roof; exposed to every wind that blows, and every storm that rages.

From the *Missionary Herald* of the General Assembly of the Presbyterian church in Ireland, for August, 1847.

“The Irish Roman Catholic is proving himself to be possessed of both good sense and feeling by his anxiety for becoming acquainted with the Bible, by the glad welcome which he gives in his cabin to the Protestant Scripture-reader, and by the boldness and steadfastness with which he waits on the Protestant Minister to learn the truth of God. Let it go forth, then, this day, to all the church, and to all the world, that the God who brings order out of confusion, and light out of darkness, has overruled the famine in Ireland for Protestant Missions; the Protestant Scripture-reader is every where welcome, the Protestant Missionary is respected and loved; a Secretary of Presbyterian Missions in Ireland has preached to Roman Catholics in the school-house, the dwelling-house, the barn, the open field; and in broad day-light in wild Connaught, has had as many Romanists in attendance as the priest of the neighboring chapel, and the same Roman Catholic people who heard a Protestant Missionary denounced by their priest on the Sabbath, carried him in triumph before the week had closed.”

There is one anecdote connected with the formation of the Shorter Catechism both full of interest and so very beautiful, that it must not be omitted. In one of the earliest meetings of the committee, the subject of deliberation was to frame an answer to the question “What is God?” Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to give it expression in human language! All shrunk from the too sacred task in awe-struck reverential fear. At length it was resolved as an expression of the committee’s deep humility, that the youngest member should make the first attempt. He consented; but begged that the brethren would first unite with him in prayer for divine enlightenment. Then in slow and solemn accents he thus began his prayer:—“O God, thou art a Spirit, infinite, eternal, and unchangeable, in thy being, wisdom, power, holiness, justice, goodness and truth.”—when he ceased, the first sentence of his prayer was immediately written down and adopted as the most perfect answer that could be conceived; as indeed in a very sacred sense, God’s own answer, descriptive of himself. Who then was the youngest member of the committee? When we compare the birth dates of the respective members of the committee, we find that George Gilliespie was the youngest by more than a dozen years. We may therefore safely conclude, that George Gilliespie was the man who was thus guided to frame this marvellous answer.  
*Hetherington.*

Presbytery of the Lakes meet in Mistna congregation on the 3d Wednesday of April, 1848, at 10, A. M.

Presbytery of Pittsburg meet in Allegany on the 1st Tuesday of May 1848, 10, A. M.

Presbytery of New-York meet in Newburgh on the 2d Tuesday of May 1848, 7½ P. M.

Board of Foreign missions meet in Newburgh on the 2d Tuesday of May 1848, at 11 A. M.

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EXPOSITION OF JUDE, 20-25.

“But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.”

The apostle having employed the preceding part of his letter, in urging the duty of contending for the faith once delivered to the Saints,—stating an especial reason why they were thus urged,—and in illustrating the character, and showing the final doom of the ungodly men who turned the grace of God into lasciviousness, he comes now in the conclusion, to urge upon his correspondents a practical improvement of the whole, in connexion with the encouragements which they had to do so.

The conclusion of the epistle consists of three parts, the first, has a relation to certain duties immediately affecting themselves. The second relates to duties which they are to perform, but which immediately affect others. And, the third, relates to the absolute assurance which the power and character of Christ furnish, that they might attain perfect holiness, and perfect happiness. The first is embraced in the 20th and 21st verses; the second, in the 22nd and 23rd verses; and the third, in the 24th and 25th verses.

Verses 20th and 21st. “But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." As the apostle in the beginning of his letter addresses his correspondents by the endearing term "beloved", so in bringing it to a close, he reminds them of the great love which he had for them by repeating the expression.—"But ye beloved building up yourselves on your most holy faith." In this clause, and in what follows in these two verses, the apostle points out duties to be performed by his correspondents; which duties refer directly to their own spiritual improvement. The work of grace is often in scripture, spoken of as a building or superstructure, and believers as the materials of which the building is composed. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2, 5, God is the builder in this work of mercy! It was designed by God the Father,—efficiently constructed by the obedience and death of the Son of God in our nature,—and the materials thus appropriated by the design of the Father, and purchased for this purpose, by the blood of Christ, are polished and fitted for the building by the power of the Holy Ghost. The work in its efficiency and power is then all of God, and absolutely independent of man. Behold the man whose name is the Branch, even he shall build the temple of the Lord: and he shall bear the glory. Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 6, 12, 13, & 4, 6. The power is of God, yet this is not inconsistent with the use of means on the part of man. The human instrumentality does not interfere with the efficient agency of God. Man uses means that he may enjoy the blessing of Salvation; but it is God that makes these means available to the purposed end.—"Wherefore, my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence. work out your own Salvation with fear and trembling. For it is God which worketh in you both to will and to do of his own good pleasure." Phil. 2, 12, 13.

It is the use of means, to which the apostle refers when he says, "building up yourselves on your most holy faith"; because, man has not efficient power to advance much less to begin the work of grace in his heart, yet scripture authorizes us to believe that he *may* not only use means, but that he is under *obligation* by a divine appointment to

use them. The apostle recognizes this obligation in the scripture which we are now explaining. Most holy faith.—Faith is used by the new testament writers, in two senses. In the first place it is used by them very frequently to express both the principle, and act, of faith by a believer. In the second place it is used to signify the object of faith, the word of God. It is so used by Luke, in the acts of the apostles,—“a great company of the priests were obedient to the faith.” And by Jude in the 3rd verse of this epistle,—“that ye should contend earnestly for the faith which was once delivered to the Saints.” In this sense we understand the apostle also to use it in the passage now under consideration. The gospel is called “faith,” because it is that upon which faith acts,—that, which faith takes hold of, and gives credit to, in the process of believing.

Holiness is a predicate of the gospel, and hence the apostle calls it a “holy faith.” Gospel truth in the first place, is in itself holy. “The law of the Lord is perfect,—The statutes of the Lord are right,—the commandment of the Lord is pure.” Ps. 19. “The words of the Lord are pure words; as silver tried in a furnace of earth.” Ps. 12, 6. In the second place, gospel truth is holy in its effects. “Now are ye clean through the word which I have spoken unto you.” John 15, 3. “Seeing ye have purified your souls in obeying the truth through the spirit.—Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. And this is the word which by the gospel is preached unto you.” 1. Pet. 1, 22, 25. In the third place, it is the “holy faith” of the believer. This is included in the apostle’s statement, “building up yourselves on your most holy faith.” The gospel in the truth of its promises becomes the believer’s, because he appropriates them to his own use, and makes them his own by trusting in God, whose words the gospel is. Believers build themselves up in the renewed exercises of faith and trust in the word of the Living God, and by growth in grace generally. The principle of faith, and every other grace is implanted in the Soul by the Holy Spirit. And as far as this is concerned the believer is the passive subject of the Spirit’s acting. But the principle of grace being implanted in his heart by the gracious and sovereign acting of the Holy Spirit, the believer, is “quicken’d together with Christ.”

**Eph. 2, 5.** In other words he is made a new creature, holy, and active. This new, holy, and active nature the believer is to improve, by "building himself up on his most holy faith." This is done by a diligent use of the means of grace. "And besides this" says the apostle Peter, "giving all diligence, add to your faith, virtue; and to virtue, knowledge, and to knowledge temperance; and to temperance, patience, and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It is thus that the believer is to build himself up in his most holy faith; and it is thus too, that he will make his "calling and election sure."

**Praying in the Holy Ghost,**—This is one of the means by which the believer is built up in holiness. It is not necessary that we should pray to God in order to inform him of our wants. He knows what these are better than we do ourselves. Neither may our prayers change the purposes of God. For he is of one mind, and who can turn him? He bestows his gifts according to his own sovereign pleasure, and in his own way. "For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion upon whom I will have compassion. So that, it is not of him that willeth, nor of him, that runneth, but of God that showeth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9, 15, 16, 18. But prayer is a duty which we owe to God, it is an act of homage to him, and an expression of dependence upon him as the true God; and more, it is the way which he hath appointed, through which as a means, he will confer the blessings of his grace. God gives, and gives freely, without money and without price; but he gives in answer to prayer. If he makes it our duty to pray to him for what we need, he has connected with the obligation the promise of bestowing it. But his promise furnishes no ground of hope if the obligation to prayer is neglected. "Ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Math. 7, 7, 8.

All acceptable prayer implies faith in our Lord Jesus Christ.—Faith in his righteousness; faith in him as the only channel of communication between God offended, and man offending. Further, all acceptable prayer is offered



in faith of God's promises, made to us in the gospel; that, whosoever believeth in Christ, shall not perish but have eternal life. And again, acceptable prayer implies faith in the Holy Spirit. Hence Jude says—"praying in the Holy Ghost." To pray thus, is in the first place, to pray in faith for the grace of the Spirit, to work in us to, will and to do, according to his sovereign pleasure. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the Spirit," John 3, 8. We need grace and pray for it, but it is the Spirit that first implants, and continues to preserve and cherish it, by his own blessed work in the soul. And this we ask when we pray in the Holy Ghost. In the second place, we pray in the Holy Ghost, when as taught by him we seek those things that God has promised to give. We know not, what to ask, otherwise than as the Spirit teaches us. Our ignorance is such, that we have no proper idea of what, God promises to give, nor of what we truly need. But, to meet this exigency, the Holy Spirit becomes the instructor of the ignorant and them that are out of the way; and those whom he has enlightened in the knowledge of Christ, he continues to instruct. Such is the promise of Christ to his disciples. "Howbeit when he the Spirit of truth is come he will guide you into all truth.—He shall glorify me; for he shall receive of mine, and shall show it unto you. The comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." In the third place, we pray in the Holy Ghost, when he prays in us and with us. It is not a bare abstract exhibition of truth that the Spirit makes to the mind of man, and by which he is made to understand what he should pray for, but dwelling in the believer, the Holy Spirit prays with him and for him. In a very important sense, it is the Spirit that prays, when a believer offers up the prayer of faith. For, as we have seen, the Spirit furnishes to the believer the matter of prayer, and the right disposition, namely, that of faith, in which the prayer should be offered; and finally he prays with the believer. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that

searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." Rom. 8, 26, 27.

Keep yourselves in the love of God.—The love of God, is a form of expression frequently occurring in scripture. It signifies either the love which God has to us, or the love which we have to him. In some places it may be difficult to ascertain which of these is intended by the inspired writer. In the present instance, however, the meaning of the phrase is obvious. It cannot in this scripture be understood in the former acceptance. For, the love of God to us, is not only without cause as far as we are concerned, but the means of preserving it are not ours. It has its source in the sovereign pleasure of God; and in the order of nature, is antecedent to the provision of the Saviour, to save us from our sins. The gift of Christ is the result of God's love. "For God so loved the world, that he gave his only begotten son that whosoever believeth in him, should not perish, but have eternal life." This consideration determines the meaning of the expression, in the passage we are explaining, because the apostle recognizes the believer's instrumentality in the preservation of this love. "Keep yourselves in the love of God." We admit that the reciprocation of love in our hearts to God, is his own gracious work; nor, is it dependent upon us for its continuance; the power which first implanted within us, alone can preserve it in existence. But in this view of "the love of God," means may be employed to continue and cherish it. God works in us of his own will, and by his own power, but he calls us to employ these that thereby we may grow in grace. And this is just what the apostle does in this scripture,—"keep yourselves" says he "in the love of God." Not that they efficiently could, or that we can, so continue in the love of God, but that they and we too, ought instrumentally to continue in the love of God. It is our duty to love him; and the duty will be best performed, by using the means of grace, and trusting in him to give them effect.—To make them the power of God in the Salvation of our Souls. Looking for the mercy of our Lord Jesus Christ unto eternal life.—Thus the apostle, connects with growth in love, the exercise of christian hope. In scripture; faith is often expressed by some such term as this. As for example.—"Look unto me, and be ye saved

all the ends of the earth." Is. 45, 22, But as the apostle's preceding exhortation implies growth in faith, for it is in the exercise of this that believers build themselves up on their most holy faith,—praying in the Holy Ghost.—and keep themselves in the love of God. Faith being implied in these exhortations, we conclude that when the apostle adds—"Looking for the mercy of our Lord Jesus Christ," that he refers to the grace of hope. *Faith* trusts in God for Salvation; hope rejoices in it. *Faith* views it as certain; *hope* as good. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts." Rom. 5, 2, 5. The exercise of a well-grounded hope is an important part of the believer's experience. He lives by the faith of the Son of God, who loved him and gave himself for him; and with the assurance of faith, the believer has also the joy of hope, that hope which maketh not ashamed. In the experience of this, he continues looking for the mercy of our Lord Jesus Christ unto eternal life. In other words the mercy of which the apostle speaks, is salvation from all sin; begun in the present life, by a new spiritual existence, and by justification from the guilt of sin, it shall continue for ever. The christian's life begins in time, but it shall run coeval with eternity. Our Lord Jesus Christ has the most tender compassion for his people; his love is stronger than death. His love extends to them in all their afflictions and trials. "Seeing then that we have a great high Priest, that is passed into the heavens Jesus the son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly into the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4, 14, 16. We see in the light of this scripture what is meant by "looking for the mercy of our Lord Jesus Christ." But further this mercy is "unto eternal life." Christ not only sympathizes with his people in their afflictions and trials; and sustains and comforts them in these; but he so loved them as to die in their room, and the result of his death is to them eternal life. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. 5, 21.

“I gave unto them” said Christ “eternal life; and they shall never perish.” John 10, 28. In the light of these passages we see how believers are to look “for the mercy of our Lord Jesus Christ unto eternal life.” Living in the blessed hope of enjoying eternal life, through an interest in the righteousness of Christ; and in the meantime enjoying the mercy of his sympathizing love!

Verses 22d, 23d. “And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”

These verses contain the second part of the concluding address; they relate to duties affecting the spiritual interests of others than the persons addressed. From the introductory part of the epistle we learn that it was addressed to believers generally—to them that “are sanctified by God the Father and preserved by Jesus Christ and called.” But the verses under consideration induce us to think, that they are addressed to the rulers of the Church though perhaps not exclusively. The parties referred to, are either such as were obnoxious to the censures of the church by their scandalous conduct, or sinners without; perhaps both of these classes are included, because the treatment enjoined, may be necessary to both.

In dealing with one or other of the classes now mentioned the apostle directs in the first place, that a distinction be made in regard to individuals.—“Making a difference.” No uniform rule can be absolutely acted upon with safety in dealing with sinners. Difference in character, disposition education, and a great variety of other circumstances, demand a judicious discrimination. It would not be proper either in private christian intercourse, or in judicial acting to treat in one and the same way, individuals very dissimilarly circumstanced. The authority lodged in the hands of church rulers is designed for edification and not for destruction. The spiritual good of the parties dealt with, must be constantly in view. That which is lame indeed is to be turned out of the way but if possible it is rather to be healed. In other words, while the incorrigibly wicked must be dealt with as such and therefore cast out, this is not to be done till proper means have been used to recover them to the course of duty. Now, the means must vary with the varied circumstances of the parties. Means terminating most happily in one

case, may be altogether incompetent in other cases, just because the parties are differently circumstanced. This principal of action, is to be applied, by the rulers of the church when they deal with persons under charge of scandal, and also by christians in their private communications either with erring brethren, or sinners around them in society.

In the second place, in the exercise of this discrimination some offenders are to be treated with tenderness.—“Of some have compassion.” This may be required because of a peculiarity of temperament, as well as for other reasons. The very timid may be discouraged and driven away from the duty of repentance by severity, or entangled in the meshes of despair by a crushing harshness. Such are to be won by kindness of manner; love will sink deep into the soul, when *mere* authority, and especially when harshly expressed, would repel, if not overwhelm the offender! “The servant of the Lord must not strive but; be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of of the snare of the Devil, who are taken captive at his will.” 2 Tim. 2, 24-26.

In the third place, in the exercise of this principle of discrimination, laid down by the apostle, severity is to be employed in dealing with some offenders,—“Others save with fear.” There is an obstinacy and forwardness of disposition sometimes manifested by transgressors, which is nothing less than the corruption of their nature, shaped into such phenomena by the peculiarity of their mental constitution! The mental, and often the moral characteristics, of these are the very counterpart, of those referred to, in the preceding remark, and of course they must be dealt with very differently. Both classes are supposed to have acted sinfully; and if possible, both are to be corrected. But they must if we would treat their respective cases with success, be very differently managed. The love that would sink into the heart of the one as a reviving cordial, and the kindness of manner that would secure confidence in his reprover, might only be scorned or ridiculed by the other. A strong medicine must be applied to the latter, which if administered to the former might too readily, if not fatally shake the frail and yielding constitution.

Arrogance of temper, haughtiness of heart, and self-willedness are the peculiarities of the latter class; and they must be dealt with accordingly. They are to be saved "with fear, pulling them out of the fire." In the first instance, though they may only laugh at the love of God, and at the solicitous interest taken by christians on their behalf, they may be alarmed by a sense of danger vividly portrayed to their minds, hence the admonition of the apostle in this scripture. And hence too the statement of Paul, "Knowing therefore the terror of the Lord we persuade men." 11. Cor. 5, 11. If they will stand upon their own righteousness, they must be pressed with the unyielding claims of the law, and of a judgment to come. If they will not listen to the soft and gentle voice of love, that entreats them by the mercies of God to repentance, they must be terrified by the threatenings of the law. If they will not be drawn by the cords of love as by the bands of a man, they must be pulled out of the fire with violence. Driving as they are, post-haste to hell, it is no time for dainty terms or dainty measures! The horrors of perdition, must be placed before them; the yawning gulf of despair,—the worm that dieth not, and the fire that is not quenched! Finally, in the exercise of the principle of discrimination, christians, and christian rulers, are to avoid giving the smallest countenance to sin,—“hating even the garments spotted with the flesh.” As a tasteful person in clean attire, will be careful to avoid whatever would soil it, so christians should be careful to preserve themselves from the pollutions of sin. They are the salt of the earth, and they must take care that the salt does not lose its “savour.” The holy and exemplary conduct of christians, is not without a happy effect upon those around them. “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.”—Math. 5, 16.

Verses 24 & 25 “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

In this part of the conclusion to the epistle, we have a doxology, or ascription of praise “to the only wise God our Saviour”; and in connexion with this a reason assigned; namely that he “is able to keep you from falling and

to present you faultless before the presence of his glory with exceeding joy."

The latter of these, claims our attention in the first place. Divine power alone is able to keep believers "from falling,"—can keep them from falling from the state of grace. That the omnipotence of Jehovah is sufficient for this cannot be doubted without questioning this attribute of his being. In this same connexion the power of God is frequently recognized in scripture, as the ground of consolation to christians. "Now to him that is able to stablish you according to my gospel,—to God only wise, be glory through Jesus Christ for ever. Amen. Rom. 16, 25, 27. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages," Eph. 3, 20, 21. But is God willing, has he promised to keep believers in the state of grace? Both his willingness and his promise, are we think, implied in the passages quoted, as well as in that, we are explaining. That God will do it, is secured in the covenant of peace, in which God the Father promises to the Saviour, that "he shall see his seed" and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of Soul his and shall be satisfied. Is. 53, 10, 11.—It is secured by the nature and perfection of Christ's obedience in the place of sinners. "For by one offering he hath perfected for ever them that are sanctified. Heb. 10, 14.—And it is guaranteed by the promises of Christ. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which give them me is greater than all; and none is able to pluck them out of my Father's hand." John 10, 27-29. Believers "are kept by the power of God, to an inheritance incorruptible, and undefiled, and that fadeth not away in heaven for you." 1 Pet. 1, 5, 4.

Secured as the final salvation of believers is, yet while they are in the flesh their sanctification is imperfect. The law in the members wars against the law of the mind; so that a continued warfare is carried on between the superior principle of good, and the inferior principle of evil that remains in them unsubdued. But this shall be destroyed, and they shall be presented "faultless before the presence of his glory with exceeding joy." Whatever, of sin, mingles in the character of the christian now, shall all be done away, as a necessary preparation for the immediate enjoyment of God in heaven. His sins are already pardoned, and then his nature shall be all holy. For "without holiness no man shall see God." Perfectly sanctified, the Lord Jesus Christ shall present all his people in "the presence of his glory." The apostle here refers to the period when the redeemed shall all be brought to heaven, and publicly acknowledged as the children of Christ. In the perfection of his work "his glory" will be made great; and it is in "the presence" of this wonderfully manifested glory, that his redeemed ones

shall be presented faultless. "Behold I and the children which God hath given me. Heb. 2. 13. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Eph. 5, 27. Paul says, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 15, 24. Not that he shall be disrobed of his mediatorial royal-glory and power; but that he shall then give an account of his kingdom, by presenting all the seed of the covenant in the presence of his glory with exceeding joy. They will joy in him and he shall joy in them. The Father and the Holy Spirit shall rejoice, and angels shall rejoice. If there is joy in heaven over one sinner that repenteth O, what joy shall be there when all the redeemed shall be presented without spot or blemish,—when heaven's vaults shall ring with one loud acclaim, glory to him that sitteth on the throne, and to the Lamb for ever and ever.

In the doxology with which the apostle concludes this epistle, the Lord Jesus Christ is acknowledged as the true God and eternal life. He not only recognizes him as our Saviour, but he recognizes him in the Deivity of his person. Language is applied to him, in this scripture, that cannot without involving the charge of idolatry be applied to the most exalted creature,—“to the only wise God our Saviour.” The things ascribed to him can be predicated of no creature.—“Glory, and majesty. dominion and power both now and ever,” belong only to God. And Brethren as we hope to join in this anthem of praise, to “him that loved us and washed us from our sins in his blood,” let us walk worthy of the high vocation wherewith we are called! Amen.

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SYMPATHY OF CHRIST.

(CONCLUDED FROM PAGE 55.)

But now we come to the third inquiry whether the temptation of Christ, being without sin, could give him a thorough experience and feeling of human infirmity in the hour of trial. To judge of this we must attend to the manner in which that sense of weakness is produced in ourselves, to which our Lord's sympathy has reference. Some *moral conflict* is necessary for the production of it: for whatever may be our real infirmity," then only are we thoroughly conscious of weakness, when putting forth our whole strength we feel it insufficient, or but little more than sufficient to meet the exigency—and are consequently open to impressions of danger and the assaults of fear. Such alarming sensations may alike be excited, whether we fail or whether we are victorious in the conflict. He that has been overcome, must indeed have felt his weakness; and yet experience will testify, that he may have a much less clear and affecting sense of it, than the man whom God's especial grace and providence have enabled to stand in the evil day; and who afterwards from a place of safety, looks back with wonder and awe upon his painful wrestlings, his perilous exposures, and



his critical escapes. And why then may not our High-Priest, though unconquered, have acquired the like sensibility in his temptation? He had no sin, it is true; but did he not feel weakness? Did he not see danger? Was not his heart afraid? When tempted, had he not experience of a conflict which brought his strength and holiness to as unsparing a trial as any that befalls his people can bring theirs? What less can be intimated to us by such complaints and supplications as these? "I am poured out like water; all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels: My strength is dried up like a potsherd. Be not thou far from me, O Lord! O my strength, make haste to help me! Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth. Thou hast heard me from the horns of the unicorns!"

Our understanding and belief of this most important truth, receives some disturbance, from certain ill-defined notions of the share which our Lord's Godhead must have taken, in supernaturally sustaining his human powers while under temptation. "The Word was God," we say with the evangelist; "how then," we add, "could he ever be in straits?" The question would be quite in point, did it belong to the perfection of his fitness, that his humanity should be placed, as without doubt it could easily have been, beyond all reach of sharp and distressing temptation. But the case was far otherwise. For in that he was tempted, says the apostle, he is able to succour them that are tempted:—words which distinctly teach that in consequence of encountering painful conflict, such as calls for succour, he has acquired for the relief of others in similar circumstances, a qualification and a meetness which he could not otherwise have possessed; but without which it is obvious that he could not be, what he now is, a perfect mediator. According to the Scriptures, then, it was the will of that Divinity which is mysteriously united with manhood in his person,—not to raise his suffering nature to such a height of glorious power as would render all trial slight and contemptible; but to confer upon it such strength as would be infallibly sufficient—I say *infallibly sufficient*—but not more than sufficient, just to bear him through the fearful strife that awaited him, without his being either destroyed or driven into sin—so that he might thoroughly experience in all the faculties of his soul and body, the innumerable sensations of overpowering difficulties, and exhausting toil, and fainting weakness, and tormenting anguish—and might touch the very brink of danger, though not be swept away by it, and feel all the horror of the precipice, but without falling over.

This view of the case implies no disparagement to the greatness of our Lord's endowments considered as a man. On the contrary the belief that his conflict, was extreme, is held by none more consistently than by those who hold, at the same time, upon the fullest evidence, that even as a man, he was in every excellence, moral and intellectual. exalted unmeasurably, not only above all that are born

of woman, but even above all that is revealed of angelic sanctity or grandeur. The unrivalled greatness of his soul, was no reason why he should pass through his trial without difficulty; because the hostility and the hardship with which he had to contend was high and formidable in proportion. It was little that he was to meet the rage of confederated men, in all the plenitude of carnal power:—it was even little that he stood alone against the concentrated might of the kingdom of darkness, when it was stimulated by circumstances to the utmost violence of desperate animosity; and came armed with the whole subtlety and vehemence of its spiritual temptations. He had to stand before the face of incensed Omnipotence—and to encounter the strokes of that flaming sword of Jehovah, which was to fall in vengeance upon the sins of an apostate world. And who then shall undertake to tell, what a marvellous enlargement of forethought and knowledge in a human soul—what an inextricable grasp of assured faith upon the promises of God—what an iron strength of holy resolution—and what inextinguishable ardour of divine and saving love—must have been found in him, who could not only before-hand resolve to meet such terrors, but could actually sustain them, and not only sustain but conquer them, when they came at once, with united force and fierceness, to wrestle with his spirit in the agonies of the cross!

Neither let it be imagined, on the other side, that the putting forth of such astonishing power by the Man Jesus, was at all inconsistent with the “feeling of infirmity.” That feeling does not depend *alone* upon the measure of a champion’s strength, whether small or great, nor alone upon the extent, whether small or great, of the force that is brought against him; but it depends still more upon the proportion—the adjustment—the almost equality, of the conflicting powers. When these differ only so much as is just sufficient to decide the combat, then he that conquers, will find in every nerve, a thorough sense of his weakness. But this is not all. Though it may seem paradoxical, it is a truth, that he will have this feeling the more perfectly, the greater degrees and varieties of skill and strength and courage and patience he may have found himself compelled to exert in the struggle. If it be one in which multitudes besides the leaders are concerned, this truth will be the more evident. The more that we enlarge the field, and multiply the destructive engines, and exasperate the fury and magnify the consequences of battle, the more we shall deepen the sense of infirmity in him, who with his eyes open to see the whole danger, does but just rescue his life and his cause from the tumult, though it *be* by *victory*. In the shock of contending armies, when some monarch experienced in war, surveys at one view the nearly equal numbers and advantages of the opposing lines,—beholds all the strength and resources of his enemies for the work of destruction, comprehends the perilous skill and boldness of their hostile movements—and perceives the deep and ruinous impressions made by them upon his own host; when he foresees not only the immediate discomfiture and rout and carnage

which must ensue upon any failure in courage or conduct on his own part, but also the revolutions and miseries of nations that must be the consequence of his defeat. How much more strong and enlarged, at such a moment, must be *his* sense of insufficiency and inadequacy, than can be that of any ignorant soldier in his army,—or shall I say, of the war-horse that carries him—which feels no burden but the weight of his master, and sees no danger but in the weapon that glitters at his breast! And what has occasioned this intense feeling of infirmity in the man and the sovereign? Nothing but the greater extent and variety of his powers, when tasked to the uttermost, by an occasion of overwhelming interest and danger.—Even, so, since we have no better means of arriving at the conception of spiritual things, than by likening them to earthly objects infinitely mean and contemptible in comparison—even so we may understand how Christ, in possessing the most glorious powers, can yet have had a sense of weakness more deep and affecting by far, than we, in the narrowness of our faculties, can either experience or conceive; a sense entirely suited to the unparalleled greatness and terror of his conflict. *He saw* the conjuncture in all its awful magnitude! He viewed the result in all its tremendous importance! He knew himself advancing to a post where his created and mortal nature, struck with the fiery darts of hell from beneath, and pierced from above by the arrows of the Almighty, must abide the shock and pressure of a falling world; and where the failure but for one moment of his *human* endurance and resolution, must effect not only the universal and eternal triumph of wickedness and misery; but what it is fearful to name, even while we know it can never happen—the defeat of his Father's counsel—the failure of his Father's truth—and the desecration of his Father's Godhead! What wonder if we find it written that with a crisis like this before him, Jesus, in his "sore amazement," "sweated blood?" or that when the actual extremity of his agony arrived, he poured out supplications with strong crying and tears unto him that was able to help him, and was heard indeed—but heard in that he feared?

That Christ then, in his fearful though sinless conflict, thus gained a thorough 'feeling of infirmity' is certain:—that this feeling lays an ample foundation for a true and perfect sympathy with his people in all their trials, remains to be briefly manifested. The text obviously intends to teach nothing more than that the sympathy of Christ is secure to those who believe in him—who acknowledge him as their High Priest—and who hold the same attitude in which he was found on earth, striving against sin. But this does not prejudice the truth taught in many other passages of Scripture, that he regards with compassion even the very chief of impenitent sinners. That he could derive from the experience of suffering on account of sin a vivid sense of the miseries which men bring down upon themselves by their transgressions, is self-evident; and that he has no disposition to withhold from any who will accept of it, the benefit of this fellow-feeling, appears from his lamentation over the perish-

ing rebels of Jerusalem. In one point, however, it is quite true, that his participation of such men's sentiments does entirely fail, He can have no fellowship with their love of sin. Their impure, unrighteous, ungodly thoughts and feelings are utter strangers to his heart. There can be no concord of Christ with Belial. But is this any disadvantage to those unhappy persons in seeking salvation from him? Quite the contrary. If he *could possibly* have a fellow-feeling with their sins, yet to what end would they wish for the existence of such a feeling? Is it that he might the more indulge them in their wickedness? *That* instead of promoting their salvation would be deepening their destruction. Is it that he might the better mortify and expel their sins? But how could such an object be promoted by his concurring in their sins and entering into the spirit of them? Surely his invincible abhorrence of every, the least iniquity, and his infinite love of holiness and unspotted righteousness, are the very best pledges that sinners can desire of his most earnest readiness to aid them in renouncing all their transgressions. Thus even where his fellow-feeling comes short, and in reference to his very enemies, it is most for their real interest that it should do so. But if any such desire to be, in every point, and to the utmost extent, in harmony with the Son of God—their course is plain:—let them repent and believe the Gospel.

To all who are already in the faith, the comfort of the text is offered without reserve. Engaged in the very same conflict by which Christ acquired his own sense of infirmity, they may rest assured that he can thoroughly appreciate theirs. With what kind or degree of infirmity can they be tried of which he had not experience? Toil, pain, poverty, disappointment, reproach and calumny, the strife of tongues, the violence of hostile deeds, oppression, mockery, murder, were his portion more than any man's. His tender feelings were wounded by the death of friends—by the anguish of a mother with the sword in her soul—by the treachery of false disciples—by the desertion, in his time of utmost need, of those who were sincerely devoted to him—by the eternal ruin of many whom “beholding he loved,” and amongst them his own unbelieving kindred. The mysterious powers of hell were let loose upon him. The hand of God touched him. These things, and more, came upon him to the uttermost. “He was tempted in all points even as we are.” Then what could we wish for besides? He is with us to relieve every one of our afflictions with the united skill of God and of a fellow-man who has experienced the same; so long as we do not willingly yield ourselves to the influences of sin, but are found like good soldiers enduring hardness for his sake.

Say not that he could not, like you, have felt the burden of conscious guilt, having committed no personal sin. For, on the one hand, the sins of the world were *laid to his charge*, covering him, before God and angels and men, and in his own eyes also, with the garment of shame: and, on the other hand, he hath taken all the guilt of his people wholly and for ever away, so that “there is now

no condemnation for them that are in Christ Jesus, who, "in striving against temptation," are walking not after the flesh, but after the Spirit." Then why should the sense of guilt be more disheartening to those from whom guilt has been removed, for the purposes of forgiveness, than to him upon whom guilt was laid, for the purposes of retribution ?

Say not that by having committed innumerable sins your temptations from within and from without have greatly gathered strength, while your powers and means of resistance have been proportionably diminished—a source of discouragement which could not have effected Christ, as being free from the commission of sin. But wherein lies the real force of this objection ? Is it not in the great hardship and difficulty of the conflict to which the disadvantages in question expose you ? But is your struggle, at the worst more severe or more desperate than was the Lord's ? If not, believe not that your feeling of infirmity can be more perfect than his, or that there can be any pangs of fear or faintness in your heart which his experience did not more than parallel.

O ! but in him was Godhead—and he had the promise of the Father that he should not fail nor be discouraged until his mighty task were completed. And is not Godhead also your refuge and your strength, a very present help in the time of trouble. Does not the Holy Spirit dwell also in you ? and has not the Father said to you also, "Fear not, for I am with thee : Be not dismayed, for I am thy God ; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness ?" Nay that very Saviour, whose almighty sufficiency our cowardly distrusts pervert, by such reasonings, into a source of misgivings, instead of a theme of triumph :—can *his* destinies be separated for a moment from those of his people ? Is not he himself our head, and we the members of his body ? Are we not of his flesh and of his bones ? Is it not the power of his resurrection that keeps us from death ?—Is not our life hid with Christ in God ? And is not the promise absolute, that when he who is our life shall appear, we also shall appear with him in glory ? Let us then be strong and of a good courage. Let us fight a good fight. Let us lay hold on eternal life. Insufficient of ourselves for these things, let us look the more to that sufficiency which is promised us of God ; and seeing we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin, let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Amen.

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Every day and every hour should bear witness to some progress and improvement in useful learning, and, above all, in that knowledge which maketh wise unto salvation.—[*Leigh Richmond.*

## REPLY TO "STRICTURES ON" THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

We wrote our essay in unusual haste, and with no design of publicity. When the November number of the Reformed Presbyterian came to hand, I discovered the *lapsus* in the paragraph in which there is reference to the church at Ephesus. We made corrections, and forwarded, as was hoped, in time for the January Number. It was too late as we presume.

The substance of our correction is to the following effect, and will make the sentence read thus:—"This whole business, with proper limitations, in the case of vacant congregations will devolve upon the eldership. Such we may infer from Paul, Acts 20 : 17, 28. "And from Miletus he sent to Ephesus and called the elders of the church;"—which *may be applied* to a vacancy, thus:—"Take heed therefore —." The reference was solely for the purpose of showing the duty of sessions in vacant congregations; not to assert any thing respecting the character of the organization of the congregations of the Presbytery of Ephesus. This will appear by reference to the beginning of the paragraph, November Number, p. 258, when we introduce the subject of the elders having something to do with the catechetical instruction of the youth—especially in vacancies.

Now, excepting what is included in the above correction, we join issue with the "strictures."

Our reviewer, after quoting two sentences which he charges with "a form of error—highly offensive," asks the question,—“Does the writer mean to teach that the *whole business* of the pastoral office devolves, in a vacant congregation, upon the elders?” Page 335. We answer, No. Nor have we said so. Nor have we said one word even, about the *whole business* of the office! We have only specified *four things* which come under pastoral care in a settled pastoral charge, but which in a vacancy come under the *supervision* (with proper limitations) of the eldership. Again—same p. and same paragraph, he says—"he devolves the whole ministry of the word and *all else* on the elders." We have not said one word about the "ministry of the word and *all else*," as the sacraments, &c.—we have only made *four specifications*, which in accordance with "the meaning of words," need not be so expanded as to transcend the power of the eldership; nor ought such a construction to be forced upon them. Can the eldership of a vacancy take no oversight of the pastures? Cannot the eldership, even when there is a pastor have an "oversight" of the pastures?—What, if the minister teach error—contravene the standards—can they not and ought they not to give private advice, or caution, and warn of the evil of persisting in such a course? Can they not in a vacancy close the pulpit in case of vagrant itinerants—demand credentials, and due certification of right to administer in the word to the flock vacant and under the willing care of eldership?—Who has an immediate oversight of the pastures, in this case, if the eldership have not?

As to the *second specification*, all that has been expended by our reviewer is bold criticism. He knows very well the term in Acts, "*feed*," when applied in this connection signifies *rule*. Let him turn to Math. 2, 6. Rev. 2, 27. Rev. 12, 5. Rev. 19, 15, and to Parkhurst or Paimaino. Elders are appointed to *feed as shepherds*. In our use of the term we have done no more than Paul when addressing elders *as such*. The other specifications are as easily defended. And while "Reformed Presbyterians know better" than to be led away by the vices *charged upon us*, they will also "*know better*" than to identify our statement with that *made for us*. According to his own concession, p. 336, Paul's address was to the ruling elders *as constituent members* of the Presbytery of Ephesus, as well as to teaching elders. Why, then, *not* apply the directions to elders as far as can be applied to them, *as constituents* of the Presbytery "with the proper limitations," without being exposed to the charge, grave indeed, of having made them ministers of the word? Hear too, the *language* of the church of Scotland,—“It pertains to the eldership to take heed, that the word of God be purely preached within their bounds; the sacraments

rightly ministered; the Discipline rightly maintained, and the ecclesiastical goods uncorruptedly distributed." 2d B. D., chap. vii. Thus speaks the church of Scotland when her ecclesiastical organizations were very similar to the organization of the church of Ephesus in A. D. 59 or 60.

To the copious extracts from the "Form of Gov."—the instructive comment and application—we have only to say, we believe every word of the "Form"—of all the parts of our standards—Discipline and all. We believe (and *we have so subscribed*) that there were at Ephesus several congregations, several ministers and a Presbytery. But does the "Form" say all these ministers were settled pastors in so many settled congregations, each having its regular session? Does the "Form" refer us to one single text in the Acts to prove any thing about "*congregational assemblies*"—or sessions—or particular pastoral charges? Not *one*. Who was the first bishop (pastor) installed at Ephesus? When, and by whom, was the first session (congregation) organized there? How great the error had we said they were all vacancies then? That all the ministers were unsettled, as to particular congregations? That the Presbytery was the *only* eldership there? That the elderhip was the eldership of a vacancy or vacancies in the modern sense? That the ministers among the elders addressed by Paul, Acts 20: 28. were all laboring as itinerants promiscuously among all and the several, then imperfectly organized, congregations at Ephesus? I say, would all 'this has contravened the Form of Gov.? And is the author of the strictures prepared to meet the position when taken?

The second item of animadversion embraces a more important subject: and though here our author has not brought down his strokes with so much apparent severity, yet truth, precious and important, demands a more prompt defence against his strictures. He says, p. 337, "The writer is employed in an argument to prove the obligation of the church to exercise her discipline on baptized members, who do not attend to the fulfilment of their baptismal engagements by partaking of the Lord's Supper, and observing all the duties belonging to church members: a discipline issuing in church censures, such as suspension, public or private. &c."

My argument is *misstated*.—It is this: "Baptized members of the church have a right to the *restraint* and *correction* of the discipline of the church." Reformed Presbyterian, 295. The "strictures," as they evidently bear, represent us as saying that, *for the neglect, mere omission*, of the Lord's Supper and other duties of professors, *all* baptized members should be disciplined—even to cutting off! Now compare my proposition with my conclusion, in the closing paragraph, R. P. 298, and a marked difference will be seen between my argument and the "strictures." "Whether the refusing to make a public profession by coming to the Lord's table, should of *itself ever*, no matter how long delayed, be matter of any degree of discipline is a question—unsettled—and while we are not prepared to decide positively in the case—." Is this like "*laboring* in an argument to prove the obligation of the church" to censure *all* her baptized delinquent adults *for* not partaking of the Lord's Supper. The question is about the duty of the church to *such* members guilty of *scandal*; while the strictures present a question, at most, merely *incidental*. Is this fair? State the question thus:—Youth of this class engage in lascivious plays, dancing, theatre-going, drunkenness, dueling, or any such notorious scandals,—should the church notice them by imposing *any restraint disciplinary whatsoever*? Or, is she to abandon her children, and treat them as she does the uncircumcised herd without her pale?

Again, p. 338, after quoting a part of a paragraph containing a mere hypothetical statement introduced by "if," he says—"I do not remember in all my life ever to have read so purely a bald and reckless tissue of assertions." My assertion lies quite back of his quotation, and is *thus*:—"It is very evident that, in the discipline of the O. Tes. no provision was made for the distinction that now obtains among us, which exempts baptized members from discipline because they disobey the dying command." p. 296. *This is my* assertion; on its truth all my conclusions hang. And moreover, we fearlessly *re-affirm* it; and we shall have and hold the indubitable right to make and adhere to it until evidence is furnished from the Bible that the King and Head of the church has

made and established "*the distinction.*" When this is furnished we shall yield—not sooner.

He still persists in making us assert "*reckless*" things : and like the rolling torrent, fed by its tributaries, accumulating as it flows, our assertions are becoming more and more "*reckless!*" p. 338-9. "Let the writer come forward and prove what he has *so boldly asserted*; that the practice of God's ancient people, Patriarchs, &c., all concur in binding." As before, we say, our assertion lies *behind* all this. *Here it is*, with fair and logical deductions. p. 296. "It is very evident that *no provision* was made for the *distinction*. *If such distinction was entirely unknown*. Then if we have the practice of God's ancient people, Patriarchs, &c." This is the sum of our "*bold, reckless*" position, "*array of formidable words—devoid of meaning!*" Yea, and "*devoid of proof*" too! After all, a mere *negative* assertion that any "*ignorant*" person would be liable to make—"no provision" for an *unnatural* "*distinction*" in a family of Christ!

Now this business of continual coasting—hanging about the margin, and *making* little assertions *for* us, will never come to any thing—any thing good. Why not at once meet our assertion, grapple with it—say *yea* or *nay* to its truth? Tell us where lies our error? In our major? They are members of the family. Our minor? Our law common? Or our conclusion? The duty of the parent to restrain, 1 Sam. 3 : 13. Had we a right to assume the minor? If there be an error in the series, it is *here*. Is this *negative* "*assertion* (assumption) *reckless*? Did the patriarchal dispensation of the church, of *Divine right*, admit in the family of Abraham "*the distinction*" which we deny? Had Abraham, Isaac, Jacob, two manner of laws in their families by which they governed their children and their households; had they, *yea* or *nay*?

The last paragraph we notice is that in which there is reference to Ishmael and Esau; the one which *seems* to look most towards our assertion, while really it remarkably *overlooks* it. Did I assert that Abraham's family (alias, ecclesiastical) discipline was banishment from the household society—just that and only that? I said *if* in the discipline of the O. T. "*the distinction*" was unknown, then the Patriarchs practiced discipline without *that* distinction. To this our father replies—"But unhappily, the first article of assertion falls before the *direct* and *unequivocal* evidence of the scriptures." p. 338. *Direct* evidence? Yes! This is it: The Bible furnishes no record of the expulsion of Ishmael from the paternal roof of Abraham, nor of Esau from the hearth-stone of Isaac! And this is *direct*! This proves *positively* "*the distinction*" for which I have asserted there was no provision in the code patriarchal! Still, in the face of all this evidence "*direct*" of "*the distinction*", we are disposed to be unbelieving. It is still evident to us, that, in the absence of all proof whatsoever, and of all reasonable probability even, the distinction in Abraham's family was unknown, quite as evident as that such distinction is now entirely unknown in any christian family in all christendom,

Now "*what infatuated ingenuity can torture*" our minds to the belief that it is the usage of christendom in the present day to make in their parental discipline the distinction which would turn loose one part of the children from all parental discipline, while another is made subject? If this doctrine is shocking, as it must be, to Christian ears, when applied to family government among members of the visible church now, why not as shocking when applied to the family government of the father of the faithful who *commanded* his children and his household after him? The truth is, no man can persuade himself intelligently that such was the character of the patriarchal discipline. Then the transition is easy—The Levitical dispensation did not introduce the change. Again, as easy—the apostles made no change. Hence, the distinction is not authorized by the Head of the church. Therefore, they are in error who plead for the distinction. These are its *words*: "All church members, capable of committing "*such offences*, are liable to discipline, whatever station they may occupy in "*life*; even minors, after they have arrived at the years of discretion, or after "*having been admitted to the Lord's table*, are, in all respects, equally with "*those of more advanced years*, subject to corrective discipline. As the criminal diffidence and neglect of those young persons who do not choose to make



“an early profession of the faith, cannot invalidate the obligation arising from the divine law, and their own baptism, so it is not to prevent the application to them of that discipline which the Redeemer appointed for His family.” Book of Dis. chap. iii. sec. 1.

A few references, however, by way of proof. And 1st, Ex. 12, 3, 4. This proves that, the passover was eaten, as we have already said, *by households*; the household was required to eat, and the lamb was to be prepared according to the number of the household, and without distinction. 2d. Ex. 12, 15. This text proves that to neglect the passover by *any member* of the family--to eat leavened bread, which was contrary to the provisions of the ordinance was, without distinction, to subject “*that soul*” to ecclesiastical censure; also, Ex. 12, 44—50. 3d. Num. 9: 13. “But the man that is clean, &c.” This text proves that, as far as any text can prove a negative, all without distinction, all initiated adults, on pain of ecclesiastical censure, were required to eat the passover. The 14th verse shows that the distinction was made in favor of the stranger *only*. “And if a stranger shall sojourn among you, and will keep the passover, ye shall have one ordinance.” Have we not the right to assume that it was the will of Christ that this provision of discipline should be faithfully carried out in the subsequent administration of the church’s order and discipline, till He should, in subsequent legislation, annul, in letter or spirit, the previous enactments?

Before closing, we offer a few enactments of *our Mother* that may give some light on the subject. 1. In the first Book of Discipline, chap. xiii. sec. 2. Of marriage, it is said,—“And first, public inhibition must be made that *no* person under power or obedience of others; such as sons and daughters, and those that be under curators, whether man or woman, contract marriage privately and without the knowledge of their parents, tutors or curators,; under whose power they are for the time; which if they do, *the censures and discipline* of the church ought to proceed against them.” Calderwood, vol. v. p. 403. Ed. Wordrow Soc.—Year 1596.

2. An order given to ministers, that they with their sessions exercise discipline upon many characters specified, and among others, “disobedience to parents.” Same, vol. iii. p. 423.—Year, 1578. 3. In an act respecting sending children abroad to popish countries, after directing how to deal with parents, it is added referring to children,—“And that such as are of perfect age, whether already passed, or that shall hereafter pass to said places, shall be charged to remove out of the same, under the same pain, (excommunication,) to be executed against them; and if they disobey, to be excommunicated by the minister of the place where they remain, before they depart out of the country.” Same, vol. iii. p. 452.—Year, 1579. It may be observed here that, in *all* the above references, it is evidently taken for granted that the discipline is to be exercised whether *actual communicants* or *not*. The reason is obvious—they are among the cases in legislation where the application is as general as the terms of the law, if there be no “*proviso*.”

4. Persons married by popish priests to “satisfy their particular assemblies,” (sess.) Same, vol. iii. p. 23.—Year, 1600. 5. It was declared in reference to those not communicating, through deadly feuds and other light causes, “That they should compeer before the Presbytery, to see and hear themselves advised to communicate.” Same vol. p. 172.—Year, 1602. Finally, Ministers were directed to make trial “whether there be any non-communicant in their congregations.” Not to multiply, these confirm our position, and accord with the Dis. p. 72, 73. Chap. iii. Sec. 1. 3.

We are done with “structures,” but if spared we are not done with this important subject.

I. B. J.

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To be a Christian at all, in the scriptural sense, is a business of unwearied attention, watchfulness, and labor; but to be a teacher, an example, a shepherd to the flock, requires tenfold circumspection.

## HISTORICAL REMINISCENCES OF THE REFORMATION IN SCOTLAND.

The labours of Patrick Hamilton had been successful in sowing the seed of Gospel truth in Scotland, while his death and the circumstances connected with it tended to attract the public attention to the cause for which he had suffered; the result was most favorable to the advancement of reformation and the removal of the gross darkness which enveloped the land. During the short interval which elapsed between the martyrdom of Hamilton, and the public appearance of George Wishart, as a reformer and evangelical preacher, a number of persons, embraced the truth as it is in Christ, and some of them suffered death because of their faithful adherence to it, in spite of all the efforts employed to repress it by a bigotted and ignorant priesthood.

The gospel forced its way among the Romish friars and priests, some of whom become instructed in its principles, and did not hesitate to avow them as they had the opportunity of preaching Christ and him crucified to their benighted countrymen. This state of things increased the alarm of the hierarchy, and led to the continuance of the most cruel and violent means for suppressing the growing reformation. In one of the consultations of the leading men about this time, in which it was proposed that some persons should be burned to death because of their religious sentiments, the historian of the Scottish reformation, mentions the following anecdote, which is so characteristic of the historian's love of humour and good natured pleasantry, that we give it in his own words.—“A merry gentleman named John Lindsay, familiar to Bishop James Beaton, standing by when consultation was had, said, my lord, gif ye burn any more, except ye follow my counsel, yeshall utterly destroy yourselves; gif ye will burn them, let them be burned in low cellars, for the reik of Mr. Patrick Hamilton has infected as many as it did blow upon. Thus it pleased God that they should be taunted in their own faces.”

Several persons distinguished for their learning, considering the times, who found that they could not safely remain in the country, as they had embraced the doctrines of the reformation, withdrew from persecution, to Dutchland, Denmark, and other protestant states on the continent of Europe, where some of them attained to great celebrity because of their learning and godly conduct. History makes particular mention of two witnesses who suffered for the truth in 1534, and of several others who escaped similar treatment by exiling themselves from their native land. The two who suffered martyrdom were David Stratoun and Norman Gowrlaw, who were both hanged and burned. Friar Kylor, Friar Beveredge, Sir Duncan Symesoune, Robert Forrester, and Dean Thomas Forrat, Vicar of Dollar a man of upright life, were burned in one fire on the Castle-hill of Edinburgh on the last of Feby. 1538. After this tragedy had take place on the Castle-hill, the other Bishops no less anxious to display their zeal for the suppression of the gospel

than he of St. Andrews, brought to the stake Jerome Russel, a Cordelier friar, and a young man of the name of Kennedy, within the diocese of Glasgow. They were both well educated; the former distinguished on account of his meek and gentle disposition, and the latter for his poetic genius. Kennedy who was only in his 18th year was much tempted through weakness to deny the truth when brought before his bloody persecutors, was most wonderfully sustained during his trial by the grace of God. Falling upon his knees in the presence of his accusers and judges he gave utterance to his Christian confidence and faith in the following brief but emphatic prayer,—“O Eternal God, how wondrous is that love and mercy, that thou bearest unto mankind, and unto me the most catif and miserable wretch above all others; for, even now, when I would have denied thee, and thy Son, our Lord Jesus Christ my only Saviour, and so have cast myself unto everlasting damnation; by thine own hand, thou hast pulled me from the very bottom of hell, and makes me feel that heavenly comfort, which takes from me that ungodly fear wherewith I was before oppressed.” And turning to his judges he said,—“Now I defy death, do what ye please, I praise my God, I am ready.” Railed upon by his ruthless persecutors, the meek and pious Jerome, said to them,—“this is your hour and power of darkness; now ye sit as judges, we stand wrongously accused, and more wrongously to be condemned; but the day shall come when our innocence shall appear, and ye shall be ashamed of your blindness to your own everlasting confusion. Go forward and fulfil the measure of your iniquity.” On receiving sentence, Russel addressing himself to his companion, said,—“Brother fear not, more potent is he that is in us, than he that is in the world; the pain that we shall suffer is short, and shall be light, but our joy and our consolation shall never have an end; and therefore let us contend to enter in unto our Master and Saviour, by the same straight way which he has trod before us; death cannot destroy us, for it is already destroyed by him for whose sake we suffer.” Mutually comforting one another, they were led to the place of execution, and triumphing over death and Satan even in the midst of the flaming fire, when their bodies were consumed; and their spirits thus freed from their tabernacles of clay mounted on high to the mansions of the blessed!

Cardinal David Beaton, nephew of Arch-bishop Beaton, in 1539 succeeded his kinsman in the arch-episcopate, of St. Andrews and to more than his political influence. The Cardinal possessed great powers of mind, which had been well cultivated,—prudent and intimately acquainted with the world he was well prepared for public business. Thus qualified, the distracted state of public affairs, gave him an opportunity of virtually governing the common wealth as well as the church, of this opportunity he took full advantage. Excelling his uncle in tact and skill, so he did also in malignant enmity to the gospel; he declined no means however profligate to arrest the growing progress of reformation principles. One of the Card-

nal's first public acts was the accusation of Sir John Borthwick on a charge of heresy. He was charged with having taught, that, the pope had no greater authority over Christians than any other bishop,—that indulgences and pardons granted by the pope were of no force or effect, but were devised to abuse the people, and to deceive poor ignorant souls,—that bishops, priests, and other clergymen might lawfully marry. To these and other charges were added the following, that the canons and decrees of the church were of no force, being contrary to the law of God,—that the orders of friars and monks should be abolished,—that he had charged the pope with Simony for selling spiritual things,—that he had read heretical books, and among others named, the New Testament in English,—And finally that he refused to acknowledge the holy see or be subject to it. (Cook's history of the Ref.) Of Borthwick we know but little except what appears from these charges brought against him by his enemies: these however show very clearly that the principles of reformation were steadily advancing. Fully aware that his destruction was resolved on by the Cardinal, Borthwick, before the day of trial arrived fled to England where he was kindly received, and employed by Henry the 8th in negotiating an alliance with the Protestant Princes of Germany. Not appearing, as he had been cited, though absent he was condemned as a heretic, his goods were confiscated, and it was further decreed that he should be burned in effigy, and if afterwards apprehended that he should himself be burned!

The preaching of Thomas Guiliam and John Roucht, both of them men of piety and learning particularly the former, produced considerable effect at this period. The earl of Arran who was governor at the time, was favorably impressed at first with the doctrines of the reformation, and heard the truth from these men gladly. But the insidious policy of the Cardinal prevailed. It was also about this time that the latter in a visit to St. Johnstown accompanied by the governor, cited a great number of persons both men and woman to appear before him on a charge of heresy. Four of these though persons of reputation and character were condemned to be hanged for having eaten a goose upon Friday, and a fifth a woman to be drowned for the same offence. This infamous mockery of justice and common decency was actually carried into effect. History records the names of the four men who were thus under the cover of religion cruelly murdered.—James Hunter, William Lambe, William Anderson and James Rannatt.

Notwithstanding these bloody measures to repress the reformation, the reformed doctrines produced a deep and widely spread influence in the community. The minds of most men were so far disengaged from the existing superstitions that they were resolute on examining the word of God for themselves. They did so! As a propitious circumstance, we ought not to overlook the kindness with which for a time the Governor treated the sentiments of the reformers. It was under his patronage and in spite of all the mean

artifices of the Cardinal that an act of parliament passed which operated most favourably on the religious change which was about to take place. In days of darkness the bishops had succeeded in obtaining an act of parliament to the following effect.—“That under pain of heresy no man should read any part of the scriptures in the English tongue, nor yet any tract or exposition of any portion of scripture.” The commissioners of Burghs supported by part of the nobility demanded its rescision. A very strong opposition was made on the part of the popish clergy; but as Knox quaintly remarks “convicted by reasons, and by multitude of votes opposed to them they also condescended.” Thus by act of parliament it was made free to all men and women to read the scriptures in their own, or in the English language; and all acts to the contrary abolished. This was no small triumph on the side of truth. Previous to this none might read the Lord’s prayer, the commandments, or articles of their faith in their own language without being obnoxious to the charge of heresy. Notwithstanding a protestation offered by the Arch-bishop of Glasgow in his own name and that of the other perlates two days after the adjournment of parliament the Governor issued a special proclamation intimating to the inhabitants of Scotland the liberty which had been secured. The effect was immense! Then says the historian “might have been seen the Bible lying on almost every gentleman’s table, and the New Testament was borne about in many men’s hands.”

This hurried glance at the state of religion will give the reader who has not access to the histories of the period, some idea of the progressing spirit of the reformation, between 1527, when Patrick Hamilton suffered death and the appearance of George Wishart publicly as a reformer, a memoir of whom shall be given in our next number, God willing.

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REVIEW.

“Differences between Old and New School Presbyterians,” by Rev. Lewis Cheeseman, pastor of the 1st Presby. Cong. in connexion with the Gen. Ass. Rochester, N. Y.—Erastus Darrow, Rochester, 1848. 75cts bound in cloth, and 50 in covers.

Christianity is not a system of mere doctrines, it is practical as well as doctrinal; and is intended to affect the character and everyday business of those who acknowledge it. Salvation is the proposed end of the gospel; a salvation embracing holiness as well as pardon, for without holiness no man shall see God. But it is a fatal error in regard to religion to presume that a correct and enlarged knowledge of scripture, doctrines is unnecessary or even comparatively unimportant. The spurious liberality of modern times has given currency to such an idea; *indifference* to truth, has been held forth as the most prominent feature in Christian charity. And, that it is a matter comparatively unimportant what a man believes,

if only his heart be right ! Now we think this an egregious misapplication of charity. We cannot imagine a greater misnomer in the whole nomenclature of theology than to honour such "detestable indifference" to God's truth with the name of charity, which in its scriptural use has always a relation to persons but never to doctrines. Charity is obedience to the "new commandment ;" it is the principle of love in exercise to our fellow-men and especially to the saints. Now we may have the very strongest sense of love to our fellow-men; and we may give the most sincere proof of our love to them just by honestly setting before them the unscriptural character of their religion, and the falsehood of their doctrines. It is true that this *may* be done in an offensive manner, but this does not affect the correctness of our principle, which is that love is not only consistent with, but may be best exemplified by opposing the unscriptural dogmas of those whom we love. It is not a matter of indifference what we believe, however ignorant and lukewarm professors of religion may think so. The erroneous maxim to which we have referred assumes what every one well instructed in scripture knows to be untrue ; it assumes that a man's heart may be good, in other words may be sanctified inrespect of the knowledge and belief of scriptural truth. "Of his own will begat he us with the word of truth, Jas. I. 18. Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever." 1 Pet. 1, 23. Falsehood, however sincerely believed never proved the means of sanctifying any man ; the word of God alone can do this. "Ye shall know the truth and the truth shall make you free." John 8, 32. Such, being the power of gospel truth we are prepared to appreciate Solomon's advice "buy the truth and sell it not ; also wisdom and instruction, and understanding." Pro. 23, 23.

No well-regulated mind will rejoice in religious controversy as such, just as no kind heart would rejoice in seeing another suffer pain under a medical application ; but as in the latter case the most sympathising heart may be gratified with the result of the most painful remedy so in the former, the intelligent Christian will rejoice in controversy only as the means, of defending the truth of God when assailed by its enemies, of urging it upon the attention of a sleeping and thoughtless world, or of lukewarm professors ! The whirlwind and the storm are not desirable in themselves, but we had rather have them with all their inconveniencies than be doomed to breathe a stagnated and polluted atmosphere. All hail, too, we say to religious controversy rather than men should be left in the security of ignorance to "observe lying vanities" and thus "forsake their own mercy !"

The work which stands at the head of this article is intended to illustrate the difference between Old and New School Presbyterians, as its title-page indicates : and to these the author has very properly confined himself. And though necessarily a controversial work, we trust for the reason given in our introductory remarks

that those who are especially interested in the discussion will give it a careful perusal. It brings out the points of difference between the Old and New School theology in a clear and lucid manner.

As a body the New School have issued no declaration of their sentiments; and may indeed be said to have no confession of faith, for though they nominally retain the Westminster confession they do not receive the doctrines which it contains in the ordinarily understood sense. We presume that new School Presbyterians receive the Westminster confession as a symbol of their faith, somewhat as the unsound portion of the church of England do their thirty nine articles, they put an Arminian sense upon it. Having thus really no publicly authorised exposition of their doctrines, it is difficult to convict them of error as a denomination of Christians. In truth however the general current of doctrine as taught by her ministers, and the opinions issuing from the press, unchallenged by ecclesiastical authority, may with all fairness be admitted as the exponent of New School doctrines!

This is the course adopted by the writer of "differences between Old and New School Presbyterians." That there are doctrinal differences, cannot well be questioned, we consider it therefore perfectly fair on the part of the writer of this work to obtain his evidence of "differences" in the only way which was left open to him: namely to draw upon the openly-expressed opinions of well-known and influential ministers in the New School connexion,—opinions widely spread and unchallenged by her church judicatories. And till the opinions uttered through the medium of the press by such influential men as Beman and Barnes, and others, on many very important subjects of Christian knowledge, are repudiated and disowned by the New School assembly we must hold the whole body responsible for them!

The work under review consists of ten chapters the first four are devoted to a consideration of differences in relation to the atonement,—the fifth, to the subject of natural depravity,—the sixth to the dispensation of the Spirit,—the seventh embraces the subject of revivals of religion,—the eighth is appropriated to a consideration of the tendencies of the new School theology,—the ninth to the basis of union among presbyterians,—and the last to a plea for union on scriptural grounds.

Nearly one half of the volume is with great propriety devoted to differences respecting the atonement. The place which the atonement occupies in God's way of saving sinners, entitles it to the most important consideration: the name may be retained in the nomenclature of theology, while its nature as described in Scripture may be entirely lost sight of, or treated with scorn and contempt. New School presbyterians are obnoxious to the charge of having done this. An atonement that does not reconcile parties, but leaves them as it found them, at variance, is a solecism in religion, and a contradiction in terms. We mean to speak plainly, a general atonement in our view of the matter, is no atonement at all; the term is

scriptural, but such an exposition of it is not. The Bible idea of atonement is, that it was made *for* sinners; it is particular in the strictest sense of the word: it was made for individuals. It was made not that pardon *might* be obtained merely, and salvation rendered thereby possible to all who repent and believe, but that sinners should be saved by it. Christ laid down his life for his sheep, he bore their iniquities, and by his stripes they are healed. The specified end of the atonement is salvation, and this it infallibly secures. "I lay down my life for the sheep.—And they shall never perish." This view and we think it the only scriptural one that can be taken of the atonement, is fully and explicitly brought out in the work before us.

"The kingdom of providence extending over the angels who never sinned, is not mediatorial." P. 85. We could have wished the writer to have employed another form of expressing what he intended in this clause as it is liable to be abused in some quarters, and misunderstood in others. We presume that there is no diversity of opinion between the author and us, as it respects the dominion of Christ. For while it is true that angels do not belong to the mediatorial kingdom, in the sense of partaking of the atonement; and this, we judge from the context is what the author means: yet they are subject to the providence of Christ. As the reward of his obedience all things are put under him,—things in heaven, and things in earth, and things under the earth. "Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him." 1 Pet. 3, 22.

We would gladly take the opportunity afforded by a review of this work to lay before our readers some remarks on the various topics embraced in the remaining chapters, but the space to which we are restricted admonish us to brevity. We only remark further, the views given in illustration of the subjects examined in the remaining chapters, are scriptural in their character, and perspicuously stated and defined. The theology of the volume throughout, is the old-fashioned theology of the Seventeenth century, and it is all that the better, because it is all that the nearer to the Bible. Unless we much misunderstand the state of religious sentiment in western New York, as well in other parts of the country there is much need for such instruction as this volume contains. Among New School presbyterians, we hope it may have an extensive circulation; if they will take our word for it, we promise them that the price of the book, and the trouble of reading it, will be amply repaid by a careful perusal.

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Though a good school is better than a bad home, a good home is the best of schools. Children are for the most part educated in temper and habits of all kinds, not by governesses, but by companions; and here all is contingency.



NOTICE OF BOOKS.

The Presbyterian Board of publication Philadelphia, have published the following as well as other valuable works which we commend to the attention of our readers.

1st. Bates' Harmony of the Divine attributes.

This work of Bates' has always been held in high estimation as a judicious exposition of some of the most important subjects of Christian inquiry. The design of the work is to show how the attributes of God are harmonized in the salvation of sinners through the righteousness of Christ,—how God is just and at the same time “the justifier of him that believeth in Jesus.”

2d. Tradition of the Covenanters, Series I.

3d. ditto. ditto. Series II.

4th. ditto. ditto. Series III.

These volumes are strictly what they profess to be, a collection of interesting anecdotes and stories, respecting Godly covenanters who suffered persecution under the despotism of the Stuarts, in those days of grasping tyranny that tried men's souls. Floating for nearly two hundred years on the undulating wave of tradition, they are now gathered, many of them for the first time in this written form. Many of the subjects of these traditions were persons in humble life, but ennobled by the graces of the Holy Spirit. They were mostly men of whom the world was not worthy, lowly though their lot in life was. “They lived unknown till persecution, dragged them into fame, and chased them up to heaven.” With pious zeal, the worthy author of these volumes has rescued from oblivion, much concerning these men of God, that otherwise must soon have been forgotten. The author has enjoyed advantages very favourable to the work of collecting this store of traditional history; and the manner in which he has executed his task shows that he could enter into the feelings of the men whose memories he has so far embalmed. Much remains yet to be done in this field of labour. But what has been done, and the manner in which it has been received by the religious public furnishes a favourable omen, that the resurrection of the witnesses is not far distant. Wherever evangelical religion is strongly felt the story of the sufferers for Christ's crown and covenant, will be dear to the heart. The testimony of Miss Fry who was neither a Scottish woman nor a Presbyterian, expresses what every well regulated mind must feel respecting the cause for which the martyrs of Scotland suffered.—“No passage in this world's story ever seemed to me so great and glorious, as the resistance of Scotland to the compulsory intrusion of the stranger's ritual.”

We hope that parents will embrace the opportunity of putting these and similar volumes into the hands of their children. They are well fitted to awaken in the youthful mind, a love to the noble and the great in human character. As mere stories they are incomparably superior to the mawkish trash too much sought for by our youth.

## SONGS OF THE VINEYARD BY THE REV. I. G. SMALL.—THE OUT-POURING OF THE SPIRIT.

There is life among the nations, there is a rising from the dead,  
Where many bones and very dry, erewhile around were spread ;  
There's a breathing o'er the nations of the Spirit of the Lord  
And from their graves the slain come up at his reviving word ;  
They have heard a voice beside them, and a trumpet blast afar,  
And exceeding great the army that stands up prepared for war.

There are shouts of exultation from the land of Allemayne—  
There's the opening of the prison-house—the bursting of the chain ;  
By the banks of Rhine and Oder there's a swell of joyful song—  
And a voice that speaks defiance to the tyrant served too long ;  
There's a searching for forgotten truths, which may the Enlightner speed,  
That thousands by the Son made free, may soon be free indeed !

There's a thirsting for the word of life upon the Gallic plain—  
There's a cloud arising o'er it—there's a sound of coming rain ;  
There are faithful hearts and patient 'mong the Belgic fields and mines,  
And through the gloom that 'oer them hang, a ray of promise shines ;  
There's a voice in Israel asking for the paths their fathers trod,  
And a spurning of the fables that make void the law of God.

There are tears among the Alpine vales—old men are weeping there ;  
Their souls are sad with boding fears, their hearts are full of care ;  
Called by the Great chief-Shepherd, from their pleasant homes they go,  
But they tremble lest their flocks should fail that Shepherd's voice to know,  
And though in other lands around an open door they find,  
The darkness may but deepen more 'oer those they leave behind.

Yet there's hope for all the nations, for the work is of the Lord,  
And the weak through him are mighty when they grasp the Spirit's sword ;  
The arm that wrought those wonders once whereof our sires have told,  
Is waking in its strength again as in the days of old ;  
The hallowed light of bygone years streams forward through the gloom,  
And the tree whose seed was martyr-blood, shall yet revive and bloom

Then blessed be the Lord our God, and let his praise be sung  
Aloud by every nation, every kindred, every tongue.  
Ye who have watched and waited for the Spirit from on high,  
Lift up your head rejoicing, for redemption draweth nigh,  
And ye who once, with feeble faith, groped on in dubious light,—  
Praise him who thus "increaseth strength to them who had no might."

## A GOOD HINT.

A respectable tradesman in one of our congregations who takes an interest in missions, resolved sometime lately, to appropriate the proceeds of certain small jobs that heretofore he declined attending to, as of no great importance, to the missionary cause. His plan is to attend to the items of business referred to, at such times, and in such a way as may not interfere with his ordinary labour. Thus, without drawing upon his ordinary means of income, he may aid materially in the advancement of the Redeemer's Kingdom. We presume if such a plan was generally acted upon, in the Reformed Presbyterian church, an annual amount would be realized fourfold greater than all that is now raised in the church for both Foreign and Domestic missions.

OBITUARY OF JOSEPH CUNNINGHAM.

The subject of the following notice was born Oct. 12, 1799.—His parents John and Margaret Cunningham, were members of the General Assembly Presbyterian Church. Having become acquainted with the doctrine and practice of the Reformed Presbyterian Church, they acceded to her communion, and became members of the congregation of Union, Pine Creek, &c.

Instructed in the principles and practice of the church in his youth by his pious parents, Joseph at an early period of life espoused the covenanted cause; and joined himself to the Lord and his congregation.

By his brethern and acquaintances he was highly and justly esteemed. He was ordained to the office of Ruling Elder Sep. 29, 1836.

As a ruler, mildness was a prominent trait; though not deficient in firmness. His attachment to the covenanted church was unwavering through life. His steadfastness was seen in shaking times. He died on the first day of April 1847. All feel his loss. A widow and six children (and his aged mother) are left to be chief mourners: yet they sorrow not as those who have no hope. The Lord himself is their comforter. And having been committed to the care of Him who is the husband of the widow, and the Father of the fatherless; they may well be animated to run their course with joy.

The time is at hand, when they also shall receive the summons of departure. May they be found ready. And may we all be admonished, by the providence which is now recorded, to attend to the monition of our Lord. "Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh."—*Com.*

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AN ANECDOTE OF THE OLDEN TIME.

An English merchant, who had occasion to visit Scotland in the way of his business about the year 1650 happened to hear three of the most eminent of the Scottish ministers of that age—Robert Blair, Samuel Rutherford and David Dickson. Being asked, on his returning home, what news he brought from Scotland, the gentleman, who was never known to have any sense of religion before, replied. "Great and good news! I went to St. Andrews, where I heard a sweet majestic looking man (Mr. Blair); and he showed me the majesty of God. After him, I heard a little fair man (Mr. Rutherford); and he showed me the loveliness of Christ. I then went to Irvine, where I heard a well favoured proper old man, with a long beard, (Mr. Dickson); and that man showed me all my heart."—"The whole general Assembly," says Wodrow in the manuscript from which I have the anecdote, "could not have given a better character of the three men." McCRIE.

## SUMMARY OF INTELLIGENCE.

Died at Calcutta on the 1st Sept. last, the Rev. John McDonald one of the Missionaries of the Free Church of Scotland in India. His death is thus announced by letter to the chairman of the committee on the Indian Mission, by Dr. Duff.—“My beloved Colleague and friend the Rev. Mr. McDonald, is now, alas, for us, no more. It is the first breach in a mission which has now existed for eighteen years—spread over the three Indian presidences, may the Lord in mercy, enable us all to lay this visitation to heart, that we may be stirred up to labour with increasing and more prayerful diligence, while to us it is yet day!”

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*Popish Statistics, from the R. C. Almanac for 1848.* Popish population in the United States estimated at 1,190,700—3 Archbishops—24 bishops—890 priests—and 907 places of worship. 20 priests died last year : and during the same period 76 have been added to the number, with an addition of 95 chapels.

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The court of Queen’s Bench (England) all the judges being present have decided that to marry a deceased wife’s sister is a violation of the law of England.

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An order as been issued from Downingstreet to the Colonial authorities in North America, to give the popish priesthood in the colonies such titles as their position in their own church seemed to indicate. We state this on the authority of a Canadian paper.

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The Synod of Perth, of the Free Church in Scotland at a late meeting adopted an overture laid on their table by the moderator, Mr. Bonar the biographer of McCheyne which had for its object to countenance and encourage the effort now making by the Presbyterian church in Ireland to enlighten the Roman Catholic population in that country. The moderator gave an interesting account of what he had lately seen in connexion with the subject of overture, while on a visit to Ireland.

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Our readers will be gratified as we have been to learn, by a letter received yesterday that the general health of the former editor of the R. P., is very much improved, and that his specific ailment yields though slowly under the mild sky of the sunny south. As the season advances he may be expected soon to return to his family and flock.

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THE LOVE OF GOD.

For God so loved the world. John 3 : 15.

Our text is part of the very interesting conversation which our Savior had with Nicodemus, a Jewish ruler.— This man had come to him by night, for the purpose of having an interview. And while he introduces himself to the Savior with much courtesy, he betrays great ignorance of the real condition of men, as sinners before God. He has no proper sense of the moral wretchedness of man, of his total inability to do good, and his natural aversion to it! And of course he can have no just thoughts in relation to the remedy provided, by the gift of the Son of God, sent into our world to seek, and to save that which was lost; nor has he any idea of the change which he must undergo, before he can be admitted to the enjoyment of the kingdom of God. The necessity of such change the Savior expressly states. “Except a man be born again, he cannot see the kingdom of God.” And he further instructs him in regard to the efficiency of the atonement, as God’s appointed method of saving sinners. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, should not perish, but have everlasting life.” God sent his Son into the world, that the world through him might be saved. This gift is the fruit of love; the obedience of the Son, in our nature, did not and was not intended to purchase the love of God: it was because God so love

the world, that he gave his only begotten Son to save them from sin. Such is the statement in our text, for the illustration of which I shall, in the first place, offer some expository remarks. And in the second place, I make some general observations in regard to the love of God.

It is God the Father of whom it is predicated, that he loved the world. It is true of the Godhead absolutely; it is true of all the persons of the Godhead, Father, Son and Holy Ghost, that they love the world; but it is the Father of whom this disposition is here predicated. The evidence of this is within the text itself; for he that gives, and he that is given, stand in the mutual relations of Father and Son. He that gives is God the Father, because the other who is the subject of the gift, holds to him the relation of being his only begotten Son. This corresponds with other scriptural statements, made in relation to the salvation of sinners. The Father enters into covenant with the Son, that sinners may be saved. In virtue of this engagement, in the fulness of time, God sent forth his Son, made of a woman, made under the law to redeem them that are under the law, that we might receive the adoption of sons. In other words, the provision made for delivering men from sin, is always in scripture, predicated of God the Father, as his proper, economical act.

The thing predicated, is that God loved the world. The emotion of love is so universally understood, that we do not attempt to define it, and we are not sure that this is practicable; and certainly the subject would not be rendered more intelligible by any attempt at definitions or descriptions which we might offer. Love presents itself in varied phases, and as exercised under various modifications; these we can rotify and record. And first, love takes pleasure in, and is delighted with its object. In the second place, love manifests itself in the exercise of compassion; it has pity for the object upon whom it rests.—God cannot be said to have loved the world, in the sense of taking pleasure and delight in it, because the world was sinful, and had nothing in it that he could love. He cannot take pleasure in sin—“Thou art of purer eyes than to behold evil, and cannot look on iniquity.” The holiness of God’s nature absolutely forbids the exercise of complacency or satisfaction, in any thing stained by sin. It is morally impossible that God, whose very being is holiness, can take pleasure in an unholy creature. But perfectly

holy as he is, and absolutely just and righteous as he proves himself to be in all that he does, he may nevertheless love sinners, and manifest this love to them by having compassion upon them,—by taking them from the fearful pit and miry clay, and setting their feet on high, on the rock of ages; for the Lord is gracious, and full of compassion. Now, it is in this sense that our text says, that God loved the world.

The world, in its proper signification, means the globe or mass of earth on which we dwell. But according to a very common figure of speech, it is used to signify the inhabitants of the earth, as in the Lord's supper the wine is called the "cup," the thing containing giving the name to that which it contains. But while it is evidently used in this sense, in our text, it does not, we may add, include every individual of the world; it means men, yet not all men. In the following verse God is said to have sent his Son into the world, that the world through him might be saved. The most cursory attention to the text and context, will show that the word is used in both places in the same sense. Now we know that all men universally shall not be saved, because there are some who believe not, and who die in their sins,—there are goats who shall finally be separated from the flock of Christ,—and there are the cursed, who shall depart into the fire prepared for the devil and his angels. Now, as all men universally shall not be saved, the word as used in the text and context, cannot include all men universally, because if it did they would all be saved, which, as we learn from the scriptures, they shall not. Had it been the design of God that all without exception should be saved, then we maintain that they would all be saved. For the purpose of God must stand, and he will do all his pleasure; he cannot be disappointed or thwarted in his designs. The result as exhibited in actual salvation, must be admitted as defining and determining the precise extent of the design. And as we learn from scripture that all without exception shall not be saved, then the world, which in our text God is said to have loved, does not include all without exception.

Again, to strengthen this view of the subject, we find the word used in scripture often, in a manner and in circumstances which absolutely forbid universality. One very common use of it is to signify all of a particular class;—and that we may further say is perhaps the most common

use of the word in scripture. Reference to some of the instances, will confirm our remark. "I pray not for the world," said Christ. John 17: 9. And in the same connexion, speaking of his disciples, he says "they are not of the world, even as I am not of the world." Verse 16th.—In this instance the world includes only the ungodly portion of men: for there is another part for whom the Savior does pray—a part that does not belong to the world. "We know that we are of God, and the whole world lieth in in wickedness." 1st John 5: 19. In this instance, the world means only the ungodly part of it. These are only a specimen of the restricted use, in which the writers of scripture employ the word world. But they are sufficient to substantiate the correctness of our remark, namely, that the word as used in scripture, means not all men universally, but all of a specified class only. The ungodly, as we have seen, are a "world" by themselves; and from this world the sheep of Christ are separated and distinguished. Now, when the word is used in reference to those for whom Christ gave himself a propitiation, or, in reference to those who are objects of God's love, why should it be insisted that it includes all men without exception?—Why may it not be restricted in its meaning when used in reference to those for whom Christ died, or those who are the subjects of God's love? Why may there not be a world which God loves, distinguishable from those whom he does not love, as well as a world that Christ does not pray for, distinguished from those he does pray for? As far as the current use of the word is authority, we may understand it in a restricted sense, in our text. And when we bear in mind, that all men universally shall not be saved, then are we shut up to this restricted use of the word, its extent being defined by the actual result. For there is nothing in scripture to warrant the belief that any one who has been, shall cease to be, the object of God's love:—like himself it is unchangeable. He is of one mind, and who can turn him? "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8, 38, 39.

Having explained my text, I proceed to illustrate the love of God.



1. It is a great love. The idea of greatness is embraced in the text itself: God *so* loved the world. The Savior thus expresses not only the fact that the world was the object of love, but also that it is extraordinary in its degree. It is such a love that none but God could exemplify. There are three considerations by which this may be illustrated. In the first place, the love of God will appear unspeakably great, when we consider the gift which he bestowed.—Such was the magnitude of his love that he gave his only begotten Son. What a love to prompt such a gift? This is a subject of awful grandeur; and in some of its views unapproachable by created intelligences. We, with our very limited powers, can form no adequate conception of the state of the Divine Mind which dictated this gift. We have no rule great enough to measure, no line long enough to fathom the love of God which passeth knowledge. But by comparing the greater with the lesser, we may form some idea of the love of God, immeasurable as it is,—by comparing the love of God, who gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life, with that state of feeling in the bosom of an earthly parent, that could prevail to yield up voluntarily a beloved, and an only child to death. In this latter case we can form a very distinct idea of the strength of parental affection, as indeed one of the strongest that thrills the human heart. Is not their only child the very last object on earth with which that fond mother and affectionate father would part? How greatly loved must the object be that could induce parents to make such a sacrifice? Yet infinitely greater than all human, yea all parental affection, is the love of God to man; he so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

The love of God will appear great, when in the second place we consider the end which he had in view. The end which God proposed by the gift of his Son, is the salvation of sinners. A valuable gift, bestowed as a mere token of affection, will not be lightly esteemed by a kind and feeling heart; but the love of God to man, extended infinitely beyond a mere expression of affection, it was designed to produce a most blessed issue; and the means which this love guided by infinite wisdom devised, are fitted to secure, in the most perfect manner, the end proposed. Had the love of God gone no farther than to make

the proposed issue practicable, to bring within the reach of man the possibility of salvation, we are free to admit that even this would have been great love. But God designed that sinners should be saved; and to his love we trace the happy means by which this end is effectually secured. The Savior states this in the most unambiguous manner, in the passage of scripture from which our text is taken. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." It is not a possible salvation that is here spoken of, but a salvation made certain. God gave his Son, not that sinners might be brought into a salvable state, but that they should "have everlasting life." On the hypothesis that the design of God was merely to bring man into a salvable state, there is not so great an expression of love given, as on the view of the subject that we are now urging. According to the latter, the sinner owes every thing to the love of God, but according to the former view he owes part only. How feeble must the sense of love be in the minds of those who imagine that God's love provided only a possible salvation, in comparison with that which arises from the strong persuasion of faith in his love, as having provided "eternal life?" He that receives the greater favor will feel the greater love; "the love of Christ constraineth us."

Finally, the love of God is greatly enhanced by the consideration of the character of those who are its objects.—Love extended to a creature by the eternal One, must necessarily be great; but love extended to a sinful creature, is incomparably greater. In holy angels there is an image of their Maker, in the moral purity which they have, which he loves, and in which he delights. It was so too with man in his state of innocence, but alas, there is nothing in the present character of man, in which God can take pleasure; he hates sin, and this is the only thing that man has of his own! "What is man, that thou art mindful of him? And the Son of man that thou visitest him? We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away." Such is man, a sinner!—By nature a child of wrath, an heir of hell, and dead in trespasses and sins. Destitute of every lovely feature, having nothing attractive, on the contrary, covered with the leprosy of sin, man must appear to God as he really is, a

vile degraded thing. We can form no proper conception of God's abhorrence of sin; it bears a precise relation to his perfect and absolute holiness, which is too much for us to comprehend; and as he hates sin with a perfect hatred which our imperfect capacities cannot measure, so the sinner, defiled as he is by it, cannot be the object of God's complacency and delight. Yet on this vile and miserable creature God has set his love; he has made him the object of his compassion; he designed to take him from the fearful pit and the miry clay of sin and set his feet on the rock of ages. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Our sin and misery set off to the greatest advantage the love of God; the greatness of the latter is enhanced by the greatness of the former. It is this view which the apostle presented to the Ephesians, when he wrote that "God, who is rich in mercy, for his *great* love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." And to this we may add the words of John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

In our next number we shall consider some other of the characteristics of God's love to man.

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#### REMARKS ON MAGISTRACY—BY REV. THO. HALLIDAY.

"Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing."—Rom. 13: 1—6.

It is one of the distinguishing characteristics and peculiar excellencies of the religion of the bible, that it places God at the head of all the widely extended variety of human affairs, and makes his law the rule of our conduct in every diversity of circumstances in which we may be placed. It does not interpose the mandate of divine au-

thority restricting men to a certain line of conduct in some instances, and leave them to their own pleasure in others; but it prescribes to them laws sufficiently plain and extensive to regulate their conduct on all occasions, and allows them in no one instance to lose sight of their amenability to God. While it justly places the essence of all true religion in the state of the heart, and makes a supreme love to God the paramount duty of the rational creature, it inculcates, in the second place, the conscientious discharge of all relative and subordinate duties; and requires us to adorn our professions of internal holiness, by a walk and conversation becoming the gospel. While it points out to men the various duties which they owe to God, to themselves, and to one another, in their individual capacity; it does not leave them to pass from a state of subordination to divine authority when they assume the social character; but in their collective capacities, whether as nations or churches, it requires them to frame their constitutions, and conduct their administrations in conformity with the precepts of the same law, by which they are directed in their more private transactions. The ministers of Jesus, met in synod to deliberate on the affairs of his church, have no authority to do either this or that, save what he has entrusted to them. The representative assemblies of the mightiest nations that ever existed possess no legislative powers but what they derive from Jehovah, and beyond his commandment they have no authority to do less or more. The king upon the throne, however unlimited the power which his own usurpation may have acquired him, or a thoughtless nation committed to his hands, is still but a dependent subject of the King of Heaven—and so far are the splendor of his rank, and the extent of his power, from derogating from his subjection to the Governor of the universe that they rather increase his responsibility, and stamp additional aggravations on his guilt so often as he presumes to transgress the divine law.

That magistrates and subjects, in their respective stations, are subject to the authority of God, and that he claims a sovereign right to prescribe the duties of both, are truths, we believe, which all admit, and which it is impossible to deny, while such passages as the one before us remain in the bible. The most superficial reader of the scriptures must have observed, that among the extensive range of subjects to which they direct our attention, they

contain not a few directions on the duties connected with civil government—a circumstance which clearly proves that the authority of God extends to men in their political transactions, and that his law is to be their rule in every department of society. Hence it becomes of importance to inquire how far God has interposed his authority in matters connected with civil government? What qualifications does he require of rulers to entitle them to the conscientious obedience of their subjects? What duties do their subjects owe to them when those qualifications are possessed; and how are they to conduct themselves when they are wanting? These are questions which, with many similar ones, must naturally suggest themselves to an enquiring mind, on being told that the inspired volume, among other things, contains directions on the duties connected with civil government—and questions to which every Christian, like a soul well instructed in the oracles of God, should be able to return a ready answer. The importance of the subject in the believer's daily practice—its intimate connection with the glory of God, the welfare of the church of Christ, and the best interests of civil society—the prominent place which it holds in the contending of God's faithful witnesses in former ages—and the importance attached to it in the predictions respecting the church's happy state in her millennial glory—unite in entitling it to a careful examination, and rendering it one concerning which it is both criminal and dangerous to be ignorant or misinformed. The diversity of opinion, however, that has prevailed on the subject, and the danger to which we are exposed of being warped by prejudice, or misled by party spirit, loudly inculcate the greatest caution in our investigation, and an implicit reliance upon the teaching of the Holy Spirit, whose work it is to guide into all truth. Desiring to cherish this spirit, let us proceed to the examination of the passage before us.

It is the fullest and most comprehensive description of civil magistracy, and the duties connected with it, contained in scripture; and the same principles of interpretation which are to unfold its meaning will easily lead us to a correct exposition of every similar passage in the word of God.

As the verses have no connection with the context to throw any light upon their meaning, we proceed directly to the consideration of them, and shall arrange our remarks under the following heads:

I. Enquire what the nature of that subjection is which we are required to yield to "the higher powers."

II. Then what these higher powers are to whom this subject is given.

III. Endeavor to ascertain what were the objects which the apostle proposed to himself in writing this passage—what he meant to teach the believing Romans and the church, through observing civil government in general, and the existing Roman government in particular. And—

IV. Subjoin a few inferences to apply the subject to the circumstances of the church in after ages, and to the elucidation of some of the controversies that have prevailed respecting it.

In discussing these heads we shall have occasion to explain every expression of importance in the passage; and though we may not introduce them in their natural order, this defect of our method will be supplied by its enabling us to be more comprehensive than we could have been by running over the verses in the order of the words.

I. "Let every soul be subject unto the higher powers." The first idea suggested by these words is, that we are required to discharge a certain duty respecting the higher powers—we are to be subject to them. A short explanation of the nature of this duty, principally to prepare the way for what follows, first claims our attention.

The Greek verb translated to be *subject*, when used as here, in the middle voice, generally, if not always, denotes that voluntary submission which arises from a sense of duty, and not that subjection which is forced or constrained. Thus it is used to denote that dutiful obedience which our Saviour yielded to his earthly parents in the days of his minority, Luke 2: 51—and he came down with them, and went to Nazareth, and was subject to them; and that conscientious submission which Christians are required to give to those ecclesiastical office-bearers who have the rule over them in the Lord. "I beseech you, brethren," says the apostle to the Corinthians, concerning those that have addicted themselves to the ministry, "that ye submit yourselves to such, and to every one that helpeth with us and laboreth," 1 Cor. 16, 6. As there can be no reason for departing from this authorised meaning of the word in the present instance, that the subjection which we are required to yield to the higher powers must be of the same description. We are to be subject to, and obey them in their lawful commands, not merely from a regard to our own interest, or the fear of exposing ourselves to that vengeance which they have it in their power to inflict on the disobedient, but because the command of God lays us under a moral obligation to do so. Should the meaning of a single term be thought insufficient to establish this remark, the general tenor of the passage places it beyond a doubt. "Let every soul be subject to the higher powers." This is the duty which the apostle inculcates; and the reason of it he states in the following words:—

“For there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God.” In these words, the ground on which we are to be subject to the higher powers is expressly said to their appointment of God, and the criminality of resisting them, to consist in this, that it is resisting the ordinance of God. The authority of God, then, laying an obligation on the conscience, is plainly interposed in this matter, and it is to be viewed by us as the primary reason for our performance of the duty here required. The last clause of verse 2—“They that resist shall receive to themselves damnation,” or rather they shall receive judgment to themselves, still farther confirms this remark. They that refuse to obey or endeavor to overturn that authority, which is of divine appointment, shall not only expose themselves to the judgment from men, (the nature of the expression “they shall receive judgment to themselves,” and its connection with the preceding clause, in which God, and not man, is spoken of, shew that something more than this is intended) but they shall be punished by God himself, for transgressing his law and rebelling against his ordinance. In the 6th verse the same idea occurs again, though in a somewhat different form. “For this cause pay ye tribute also, for they are God’s ministers, attending continually upon this very thing.” The payment of tribute is one of the ways by which we are to testify our subjection to lawful magistrates; but this payment is not to be made by constraint, or even from a regard to our own interest, but because they are God’s ministers, constantly devoted to the work of serving him for the good of society, and therefore entitled to an honorable support. But the verse which speaks in the strongest language to our present purpose is the 5th. “Wherefore ye must needs be subject not only for wrath, but also for conscience’ sake.” There, then, is plainly a distinction made between that obedience which is given from the fear of wrath, and that which proceeds from a sense of duty; between the submission, for example, of a slave to a tyrannical master, and that of a son to a loving Father;—and the obedience due from subjects to lawful magistrates is expressly asserted to be of the latter kind. The words are so plain that they need no comment. “Ye must be subject not only for wrath, but for conscience’ sake.”

Should it be enquired to what extent is this conscientious obedience due from subjects to lawful magistrates?—we briefly answer, that it extends to all their commands not positively unlawful. When they enjoin things of a moral nature and previously required by the divine law, the duty of obedience is undeniable. Even when their commands refer to things of an indifferent nature, a regard to peace, and respect for a character so exalted as that of one who is God’s minister, are sufficient reasons for a quiet and dutiful submission.—Should they, however, so far depart from their duty as to command things of a sinful nature, however legitimate their authority be in other respects, these commands convey no obligation, and are enti-

bled to no obedience. In all such instances, therefore, subjects must commit the consequences to God, and refuse submission. "We ought to obey God rather than man," is a principle on which we are at all times to act, even though it should lead us to set at defiance the command of the greatest, or even the best magistrate that ever existed.

II. Such is a very short explanation of the nature of that subjection which the apostle, in this passage, requires us to yield to the higher powers. We proceed, in the second place, to enquire what those higher powers are, to whom this obedience is to be given?—Are they all magistrates who may be placed at the head of a kingdom in the providence of God, or whom the majority of a nation may have thought proper to vest with that high office? Or are they such only as are possessed of certain moral qualifications pointed out in the word of God and required by his law, as essential to the constitution of a lawful magistracy? This question being of the greatest importance to a correct explanation of the passage, involving some of the principle controversies that have been agitated on the subject of magistracy, merits some discussion.

In order to ascertain on which side of this much controverted question the truth lies, it is of importance to keep in mind the nature of that submission which we have seen this passage requires us to give to the higher powers. Whatever these powers be of which the apostle is speaking we are to submit to them, not merely from principles of expediency or necessity, but from a sense of duty. They are God's moral ordinance for good, they are appointed in his law and clothed with his authority, and therefore to be obeyed "not only for wrath, but for conscience' sake." From inattention to this consideration, we are of opinion, there is a good deal of looseness in the sentiments of many concerning the meaning and application of the apostle's direction in this passage. When Christians happen to be placed, in the providence of God, under a government whose constitution and character they well know is very different from that required by his law, they make no distinction between a partial and qualified submission to a government, and a full acknowledgment of it: but loosely reason, that since the apostle Paul requires us to be subject to the higher powers, it must be our duty to submit, even to this government, in all its lawful commands. Now, that it may sometimes be the duty of Christians to recognize, to a certain extent, and yield a qualified submission to a government whose character is in many respects unscriptural, we do not at all deny; but this we maintain has nothing to do with the meaning of this passage. The subjection here inculcated is not of a qualified or partial nature, but is that full and conscientious submission which God himself requires to his own ordinance. Of that partial submission and limited subjection which may be all that is due to some governments, the apostle says nothing whatever; in these verses he either inculcates the full acknowledgment of a constitution as the moral ordinance of God, or, directly, at least, he inculcates nothing at all. The question before us, then, is not whether every government that exists



by the consent of a community may be recognized to an extent corresponding with the degree in which it serves the purposes for which the ordinance of magistracy was instituted, and submitted to so far as involves no approbation of such things in its constitution or administration as are unscriptural; but is every government, whatever be its character, that exists by the consent of a nation, to be, for that reason, fully recognized as the moral ordinance of God, and obeyed as such in things lawful, for conscience' sake? When explained in this manner, there is something, we think, in the very statement of the question, which in the view of an unbiased mind must amount almost to a determination of it.

A nation, none will deny, may agree in erecting and supporting a government, the leading character of whose constitution and administration are both directly opposed to the divine law. Now, is it at all reasonable to suppose that God requires us to acknowledge that as his ordinance, which in its own nature is contrary to his law? If every government that exists by the consent of a nation, be for that reason, and independently of its moral character, the moral ordinance of God, then something which in its own nature has no conformity to the divine law is nevertheless sanctioned by that law, and must be viewed by us in the same light as if it agreed with it in its relation to us—that must be moral and right which in its own nature is immoral and wrong. That explanation of this passage, then, which makes the expression, “higher powers,” to mean all existing governments, carries in its very principle an inconsistency with the first truths of morality, and must, therefore, deserve instantaneous rejection the moment another one, equally consistent with the meaning of the words, is proposed.

Had the apostle been merely requiring Christians to lead quiet and peaceable lives in their private stations, and to maintain, as far as in them lay, the good order of society, in whatever circumstances the providence of God might place them, the question before us would have assumed an entirely different aspect, and the idea that the higher powers of which he speaks are all existing governments, would have been no way objectionable. Since, however, this subjection which he inculcates is of a moral nature, the powers to whom it is due must either possess a moral character also, to correspond with this, or else, to say the least of it, there is a singular anomaly in the doctrine of scripture respecting civil government from that which it teaches on every other subject. With respect to agreement with the principles of sound morality, then, and the general tenor of scripture doctrine on other subjects, the one side of our question has a great superiority over the other. But let us examine the passage itself, and see which side of it its language tends most naturally to support.

“Let every soul be subject to the higher powers.” The Greek word translated *power* comes from a root which signifies it is right or lawful, and conveys the idea, not of physical force, but of lawful authority. In the New Testament it generally denotes legal right,

privilege, or moral authority, and cannot, therefore, without impropriety, be understood as applied to any power whose character is physical force, without a moral right to exercise it. The qualifying epithet *hypereklusa* a higher, is if possible, a still more expressive term. It does not denote higher in respect to rank or dignity so much as higher in moral excellence. It occurs in profane authors in the sense of protecting; and some think it should be so translated in this passage. It is the same word which is used Phil. 2 : 3,—“Let each esteem other better,” that is, superior to, more excellent, “than themselves.” And chapter 4 : 7,—“The peace of God which passeth,” that is, exceedeth, “is more excellent than all understanding.” These two words, then, excelling or protecting authorities, even singly, and still more when viewed together, convey the idea of a power which is moral and lawful in its nature, and are totally inapplicable to wicked and tyrannical rulers, such as have often been placed at the head of a nation, in the providence of God, and even peaceably submitted to by the majority of their subjects. It is deserving of remark, too, though we will not venture to found an argument on the circumstance, that there is no article in the original of this expression. The literal reading is not “Let every soul be subject to *the* higher powers,” but “to higher powers.” Literally translated, then, the expression runs thus—“Let every soul be subject to excelling or protecting authorities;” that is to such authorities as are morally excellent, and afford protection to their subjects. If this reading might be adopted the very genius of the expression would restrict its meaning, and prove that it is not of all existing governments, but of such only as possess a moral character, that the apostle is speaking.

“For there is no power but of God : the powers that be are ordained of God.” These words, I am aware, have been understood in so extensive a sense as to be not only inconsistent with that view of the passage for which we are contending, but to prove to the very opposite of it. A very little examination, however, will show that they either prove far too much, or else nothing at all, in behalf of the opinions of those to whom we allude. “There is no power but of God : the powers that be are ordained of God.”—The meaning of these expressions surely cannot be, that all existing rulers are lawful magistrates, clothed with the authority of God, and not to be resisted but at the pain of displeasure. If this be their meaning, there never was, and never can be, such a thing as a tyrant or an usurper in the world; and passive obedience and non-resistance, in their grossest form, and with all the absurdities that attach to them, is the doctrine of the Bible. But no, we are told, not all existing rulers are meant, but such only as are possessed of power by the consent of the nation. But only restrict the expression thus far and no farther. If you claim a right of limiting the apostle’s expression—“There is no power but of God,” by saying, he speaks only of such rulers as exist by the consent of community, I have just as good a right to go a little farther, and to add, he

does not speak of even all those, but of such of them only as are qualified as the law of God directs. Viewing these two last clauses of the verse in connection with the first, it appears very obvious that they have no reference whatever to the question—what magistrates are lawful, and what are not?—but relate entirely to the divine institution and appointment of their office. “Let every soul be subject to superior or excelling authorities. For there is no authority except of God; the authorities that be are appointed by God.” Such is as literal, and perhaps a rather plainer translation of the verse than that in our version. But read either way, the manifest design of the two last clauses is not to point out what the higher powers to which the first requires our subjection are, but to state the reason why subjection is to be yielded to them. We are to be subject to these powers, because they derive their authority from God—there being no authority but of God; and whatever authorities have an actual existence, having been appointed by him. To say that the expression—“the powers, or authorities, that be,” meant, at the time the words were written, the existing Roman government, and is since understood as meaning the established governments of all countries in which Christians may have their residence—is to take for granted the very thing to be proved. Let it be first established that these governments, are all authorities of the kind described in the passage; and then it will follow that the expression—“The powers that be,” apply to them. If, however, these powers are such governments only as possess the character and qualifications required by the divine law, then neither the Roman government at that time, nor the existing governments of all countries where Christians have had their residence in subsequent times, can be meant by this expression and further than they possessed these qualifications. This first verse, then, we conclude, furnishes some evidence for restricting the expression, “higher powers,” to mean lawful governments only, and contains nothing but what is perfectly consistent with it. Let us see, then, what farther light the passage throws on the subject.

Verse 3 and 4—“For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be a afraid of the power? Do that which good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” And verse 6—“They are God’s ministers, attending continually upon this very thing.” Such is the character, as drawn by the pen of inspiration itself, of the powers to whom Christians in this passage, are required to be subject; and were prejudices only laid aside, and the plain unsophisticated scope of scripture language allowed to interpret its meaning, not an individual, I think, would maintain that these powers are all existing magistrates.—Have all rulers who have been placed at the head of a nation in the providence of God, and recognized by the majority of their sub-

jects as lawful magistrates, possessed the character described in these verses? It is evident, to a demonstration, that they have not.—Have Christians, in all countries where their lot has been cast, found the existing rulers a terror, not to the good works, but to the evil? Have they never, when leading the most quiet and inoffensive lives in the sight of men, and exhibiting, in the whole tenor of conduct, every thing that is amiable, and honorable, and useful to society, been lawlessly oppressed and persecuted for a circumstance that should only have raised them still higher in the public esteem; namely—their attachment to the religion of Jesus?

Would it not have been in hundreds of nations no better than mocking the saints of God to have told them, that if they wished to enjoy the favor and protection of civil rulers, they had only to do that which is good, and had no occasion to be afraid of them, unless they did that which is evil? The rulers here spoken of are entitled “the ministers of God for good,” and “God’s ministers, attending continually upon this very thing.” But have there not been numbers of rulers, acknowledged, too, by the nations over whom they presided, that did not possess even the semblance of a title to these honorable designations. Instead of attending continually upon the duties of their exalted office, have not hundreds of them abandoned themselves to indolence, voluptuousness and vice? Instead of answering the scriptural character of being the ministers of God for good, might not many of them with greater truth be described as the ministers of the devil for evil? It is the opinion of those who hold the other side of the question before us, that the apostle, in this passage, requires the church to whom he writes to be subject to the existing Roman government, at the head of which, at this time, was the emperor Nero. Now, if Nero was the person to which the two first of our verses enjoin subjection, he must also possess the character described in the third and fourth. So far, however, was this from being the case, that he is universally admitted to have been one of the most wicked, cruel, and tyrannical wretches that ever breathed. Heathen writers themselves have drawn his character as the very reverse of being a praise to good works and a terror to the evil. Under his reign even the suspicion of being a virtuous person was a crime very generally punished with death, and those highest in favor were the individuals who could most dexterously minister to the tyrant’s guilty pleasures. Notwithstanding all this, Nero’s authority was acknowledged by the empire till towards the very end of his reign—a circumstance which incontrovertibly proves that it is not all rulers possessed of power by the consent of a nation that are the authorities described in this passage.

Should it be said that the design of the apostle in describing the character of the power, as he does in our 3d and 4th verses, is not to state what civil rulers must be in order to render them lawful magistrates, but only to shew what they ought to be; and that the want of this character, however much it is to be lamented, does

not destroy the validity of their office, or free subjects from their obligation to obey them in all such things as are not in their own nature unlawful. To this common, but sophistical evasion, I reply, that it is altogether inconsistent with the manifest scope and design of the passage. If the qualifications and character of civil rulers here mentioned by the apostle be not represented by him as essential to the lawful constitution of their office, and absolutely necessary to entitle them to that subjection, for conscience' sake, which is due to the moral ordinances of God, it is impossible to assign any reason why he employs almost one half of the passage in stating these qualifications. Had his design been to inculcate subjection to all existing rulers, be their character what it might, it was altogether away from his purpose to have said one word about what rulers ought to be. All that it was necessary, nay, all that it was proper, for him to have done, was to have stated, in a summary way, that such was the will of God, that Christians should submit, for conscience' sake, to the existing governments of every country in which they might be placed, and to have said nothing at all about their character. The Christians at Rome, when they first received this epistle, must instantly have perceived that the apostle's directions in this passage had nothing to do with requiring subjection to Nero, their present ruler, and could not fail to come immediately to that view of them for which we are contending. Our inspired instructor, they must have said, commands us to be subject to the higher powers, but the powers of which he speaks are the ordinance of God for good, a terror not to good works, but to the evil. That impious tyrant under whom we are placed, however, is a character of the very opposite kind. Had he been the power unto whom our submission is required, instead of being told not to be afraid of him if we did that which is good, and to be afraid if we did that which is evil, the very opposite advices must have been given us; for we daily observe that it is evil doers whom he generally honors and protects, while the good and the virtuous are almost the only objects on which he wreaks his vengeance. It cannot be he, therefore, nor any of his character, that we are here required to recognise as God's ordinance for good, and to be subject to, for conscience' sake. The performance of these duties, in their full extent, we must necessarily postpone, till God in his providence shall place us under such a government as that whose character is here described. It was impossible, I think, for the members of the church at Rome to read over this passage without coming to this conclusion concerning it. The idea of separating Nero's wicked character from Nero himself, and viewing him in one light as the moral ordinance of God, and in another as an impious tyrant, unworthy to live, is so absurd and unintelligible in itself, and so opposite to the plain scope and connexion of the passage, that it would never enter their minds. On reading over the verses they could not but observe that the duty of recognising a government as the ordinance of God, and submitting to it as such, for conscience' sake, is so connected, in the con-

struction of the words, with its possessing the character described in verses three and four, that the duty could only be obligatory when the character was possessed. We are to be subject to the higher powers, and on no account to resist them; for they are a terror not to good works, but to the evil. They are the ministers of God to thee for good, &c. *Wherefore ye must needs be subject, not only for wrath, but conscience' sake.* The possession of the character here described is plainly represented as a reason for performing the duty inculcated; so that the obligation of the duty must cease in every instance where the character is wanting. If a government, then, does not possess the character described in this passage, it has no claim to be regarded as God's moral ordinance, and submitted to as such, for conscience' sake. The performance of this duty, and the possession of that character, are so interwoven with one another in the design of the passage, that to attempt to separate them is virtually to part asunder what God himself has joined together.

In addition to the evidence furnished by the apostle's own words, that the higher powers to whom he inculcates subjection are not all existing governments, but such only as possess a moral character corresponding with the requirements of the divine law, it were easy to adduce a host of arguments from other places of Scripture. We might shew that certain laws are laid down in the Old Testament, and which stand unrepealed under the New, requiring several moral qualifications, and particularly a profession of the true religion, as essential to the constitution of a lawful magistracy over a Christian people; and that, of consequence, this passage cannot consistently be explained, as requiring Christians to recognise fully, as the ordinance of God, any government which does not possess these qualifications. We might adduce several circumstances, stated in the New Testament itself, which shew that the apostles and primitive Christians viewed the existing Roman government in a very different light from what the other explanation of this passage supposes them to have done. Nay, as was already hinted, it would not be difficult to prove that the doctrine which asserts every government existing by the consent of a nation to be, for that reason, and independently of its moral character and conformity to the divine law, the ordinance of God, and to be fully acknowledged and submitted to for conscience' sake, is in its very principle subversive of the immutable obligation of the moral law—gives to the voice of a community a blasphemous power of converting that into a moral and scriptural constitution which is in its own nature an immoral and unscriptural one, and is thus altogether inconsistent with the fundamental principles of sound morality. But on these, with other similar arguments, which it would be proper to illustrate at length were we formally discussing the controversy, we must not insist at present, when we are only explaining a passage of scripture.

The higher powers, then, to which the apostle here commands us to be subject, are neither all governments existing merely in the providence of God, as the advocates of the doctrine of passive obe-

dience maintain, nor even all such as have the consent of the majority of a nation on their side, as many in the present day, and particularly a certain denomination, contend ; but those only which are constituted on scriptural principles, and exhibit the character required by the divine law. If we have succeeded in proving this we have established an important principle towards a correct explanation of this passage, and prepared the way for discussing to advantage the third thing in our method.

[*To be continued.*]

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MEMOIR OF GEORGE WISHART.

The subject of this historical notice was descended from an ancient, and one of the most respectable families in the county of Kincardine. Of his early life little has been preserved, or, at least, but little has been made known to the public. Knox, the historian of the Scottish Reformation, who was his pupil and intimate friend, and who no doubt was in possession of much that was interesting in his early life, keeps his eye so intent upon the progress of the great work, that he says but little concerning the instruments employed in its advancement. It is probable that he first became acquainted with the principles of the reformation under his paternal roof.

The education of Wishart was of a very high order, though we are not informed where he studied ; it is probable that the elementary part of it was obtained in Montrose, in the neighborhood of which he was born : the opinion that his subsequent studies were prosecuted at the University of Cambridge, is evidently a mistake into which some historians have inadvertently fallen, on account of his having resided some time at that seat of learning, but not as a student, which we shall show as we proceed in this sketch of his life.

We state on the authority of Dr. McCrie, that for some time Wishart taught the Greek New Testament in Montrose ; by which we understand, not that he taught the Greek language, but expounded the New Testament in the original. Although considering the fact that this language was but partially studied in the country at the time of which we write, it is very probable that he may have furnished instructions in the language itself ; yet, we presume, this was only subordinate to the higher object which the reformer had in view, namely, enlightening his countrymen in the truths of the gospel. To accomplish this object, he could not have adopted a more successful and less ostentatious mode of imparting sound religious instruction, than by expounding the Scriptures, using the original as the text-book. In the minds of his scholars there would thus be laid a deep and intimate acquaintance with the oracles of

God, which we doubt not manifested itself afterwards in the progress of the reformation, which was only yet dawning upon the land. And in the retirement of a school, he was not so likely to attract the inquisitorial notice of the popish priesthood. But even the retirement of a private school, which was thus quietly but effectually providing a religious education, and which in its result must sap the foundations of the dominant superstition and idolatry, by removing the ignorance which supported them, could not long be overlooked by the lynx-eye of popish suspicion. Wishart is driven from Montrose and to exile, in 1538.

It was probably at this period, when banished from his native country, that he visited Germany and other parts of the continent of Europe, although McCrie, whose accuracy in such historical researches needs no commendation of ours, expresses a doubt whether it was before or after 1538 that the reformer travelled on the Continent. Dr. Cook hesitates as to the fact of Wishart's travelling in Germany at all, into which mistake he could have fallen only by overlooking the reformer's own statement made in the course of his defence immediately before his death, as recorded by Knox. (Ed. 1732, p. 56.)

Wishart spent some time in Cambridge, as we have already noticed, not, however, as a pupil, but as a teacher. The following interesting account of him is given by one of his scholars at that seat of learning :

“ About the year of our Lord, a thousand, five hundredth, fortie and three, there was, in the University of Cambridge, one Maister George Wishart, commonly called Maister George of Bennet's College, was a tall man, polde headed, and on the same a round French cap of the best. Judged of melancholy complexion by his physiognomie, black haired, long bearded, comely of personage, well spoken after his country of Scotland, courteous, lowly, lovely, glad to teach, desirous to learn, and was well travailled. Having on him for his habit or clothing never but a mantell frieze gown to the shoes, a black Millian fustian dublet, and plain black hosen, coarse new canvass for his shirtes, and white falling bandes and cuffes at the hands. All the which apparell he gave to the poor, some weekly, some monthly, some quarterly, as he liked : saving his French cap, which he kept the whole year of my being with him. He was a man modest, temperate, fearing God, hating covetousness : for his charity had never ende, night, noone nor daye. He forbare one meal, one day in four for the most part, except something to comfort nature. (When accused at his trial of contemning fasting, he replied, ‘ My Lords, I find that fasting is commended in Scripture,—and not so only, but I have learned by experience that fasting is gude for the health and conservation of the body.’ Knox, 60.) He lay hard upon a pouffe of straw, course new canvass sheetes which, when he changed, he gave away. He had commonly by his bedside a tubbe of water, in the which (his people being in bed, the candle put out, and all quiet) he used



to bathe himself. He taught with great modesty and gravitie, so that some of his people thought him severe, and would have slain him; but the Lord was his defence. And he after due correction for their malice, by good exhortation amended them, and he went his way. O, that the Lord had left him to me his poore boy, that he might have finished what he had begune! His learning no less sufficient than his desire, always prest, and ready to do good in that he was able, both in the house privately and in the school publicly, professing and reading divers authors."—*Letter of Emery Tylney, apud Fox, as quoted by Dr. McCrie.*

In 1544, Mr. Wishart returned to Scotland in company with some gentlemen who had been at the English Court in the character of commissioners to form an alliance between the two nations. He labored for some time in the town of Montrose, though with what success we are not told; thence he proceeded to Dundee, where he preached the gospel with great effect. He expounded the epistle to the Romans, to the great admiration of all who heard him. The public notice which he thus attracted, and the success of his ministry, involved him in new difficulties. Cardinal David Beaton, who had been the means of his banishment from Montrose in 1538, had succeeded his kinsman in the arch-episcopate of St. Andrews, influenced by an infuriated malignity against the gospel, renewed his hostility to the reformer by the means of Robert Mill, one of the chief men in Dundee, who forbade his further labors in that place, accompanied with the threat, that he *would* not be suffered to preach. Having warned the people of the sin and danger of rejecting the gospel he left the town, though several noblemen urged him to remain under their protection, or go with them into the country; on no account would he remain on the east of the river Tay, but proceeded to the west country, where he preached with great acceptance and success, especially throughout the county of Ayr. This becoming known to the Bishop of Glasgow, he proceeded to the town of Ayr with a band of his adherents, and took possession of the church in which Wishart was to have preached. The Earl of Glencairn and others in the neighborhood friendly to the reformation, having consulted together, resolved to eject the bishop. This resolution Mr. Wishart opposed, saying "Let him alone, his sermon will not do much hurt; let us go to the Market-Cross." At the latter place Wishart preached a most powerful sermon. The bishop preached in the church, says Knox, "to his jackmen and some auld boisses of the town; the sum of his sermone was, they say we should preach, why not? Better late thrive, nor never thrive: have us still for your bishop, and we shall provide better the next time. This," continues the historian, "was the beginning and end of the bishop's sermone, who with haste departed the town, but returned not to fulfill his promise."

The reformer enjoyed the protection of the gentlemen referred to above, during his stay in the country, preaching chiefly in that part of it called Kyle, in the kirk of Galston, and at the Bar. He

received an invitation from the friends of the reformation in Mauchlane to preach in their kirk, with which he complied, but on reaching the place with his friends it was shut against him, being occupied by a sheriff's posse. Some of the more zealous of the parishioners, among whom was Hew Campbell of Kingyeancleuch, offended that they should be so shut out from their own parish kirk, determined to enter it by force. But Mr. Wishart having taken Campbell aside, said to him, "Brother, Christ Jesus is as potent in the fields as in the kirk, and I find that himself oftener preached in the desert, at the seaside, and other places judged profane, than he did in the temple of Jerusalem. It is the word of peace that God sends by me. The blood of no man shall be shed this day for the preaching of it." And saying so, the preacher withdrew, accompanied by the multitude that had assembled, to a muir-edge on the south-west side of the village. There, using the rough stone fence for a pulpit, and the whole multitude of people clustering around him, he preached for upwards of three hours. There can be little doubt that this sermon was greatly blessed for the conversion of sinners. Among the hearers of that sermon was Lawrence Ranken, one of the most wicked men in the west of Scotland. But the word of God is quick and powerful; in the hand of the Spirit it is a two-edged sword; it pierced the soul of this giant sinner, and as we doubt not, it did also that of many others. In the sincere sorrow of his heart he abundantly wept; his conversion was without hypocrisy, as was proved by the christian consistency of his subsequent life.

While Mr. Wishart was so employed in Kyle, he received information that the plague had made its appearance in Dundee four days after he had been forbidden to preach. This fearful disease, called by the writers of that age, the plague, is supposed to be the same with typhus fever. The mortality occasioned by it was very great. No entreaties could persuade the reformer now to remain at a distance from Dundee. "They are," said he "in trouble now, and need comfort." The next morning after reaching this place, he preached at the head of the east port; those who were infected with the disease, or suspected of it, were without the port, and the healthy within. The text from which he preached was the 20th verse of the 107th Psalm—"He sent his word and healed them." In his discourse he showed the dignity and utility of God's word,—the punishment inflicted for its contempt,—and the promptitude of God's mercy to such as truly turn unto him. The hearts of the dejected were comforted by his ministry. But while thus spending his life to comfort and instruct the afflicted, his old enemy, the Cardinal, hired a priest of the name of Wichtoun to assassinate him. The time chosen for this was, as Wishart one day had ended his sermon; the suspicious manner of the priest arrested the attention of the preacher, who seized him by the hand in which was a drawn whanger concealed by his gown. The priest ashamed, fell down at his feet and acknowledged the truth; at the same time

Wishart protecting him from the enraged people, who would have taken summary vengeance because of his intended crime. The energy, counsel and ministry of the reformer, produced a most happy effect on the disordered and terror-stricken inhabitants of Dundee.

The plague having ceased he went to Montrose, where he occasionally preached, but was mostly engaged in secret meditation almost night and day. While thus employed in the presence chamber of his God, the Cardinal fell upon another device to secure his destruction. Before he left Dundee, the gentlemen of the West had written to him to meet them at Edinburgh, for the purpose of disputing with the bishops the points at issue between them and the reformed. This request was accompanied with the pledge that he should be publicly heard. The consent of the Reformer was cheerfully given; but, in the meantime, before proceeding to Edinburgh on this mission, he made a visit to Montrose as we have related above. The extraordinary exercises in which he was engaged at this period, may in part be accounted for by the importance which he attached to the proposed meeting with the bishops, and his felt need of Divine assistance in maintaining successfully the truth of God in the proposed conference, and partly from an apprehension strongly impressed upon his mind about this time, that his life was in imminent danger. In such circumstances, and in such a state of mind was Wishart at Montrose. It was while employed with intense earnestness in secret devotion, as we have already stated, that the Cardinal bent upon his destruction, forged a missive in the name of an intimate friend of the reformer, urging him to come with all haste, as he had been taken with a severe sickness. The bearer of the letter had also brought a horse for him to ride. Accompanied by some friends, he immediately left Montrose to visit his friend. He had scarcely passed out of the town when he suddenly halted, saying to those who accompanied him, "I will not go, I am forbidden, I am assured there is treason;" adding, "Let some of you go to yonder place and tell me what they find." This being done, they saw sixty horsemen lying in ambush to intercept him.

The time approaching that he had appointed to meet the Westland gentlemen at Edinburgh, he left Montrose for this purpose. The first night on his journey he spent about two miles from Dundee. The manner in which the night was spent shows that the mind of Wishart was oppressed with an overwhelming sense of danger, which, as it might be expected, was intensely brought before him by the late attempt to seize him by the Cardinal. The whole night was occupied in groaning and prayer, which having been observed by the family, he was asked in the morning as to the cause. This he at first declined, but on being pressed, said, "I am assured that my travel is near an end—call to God with me that now I shrink not when the battle waxes most hot."

[*To be continued.*]

## THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

A brief review of the ways of our covenant fathers on this subject, in addition to what we have given in the close of our last number, may be both interesting and profitable. We ask attention to some of the old land-marks of the covenanted church, not yet lost, in relation to her youth, the records of which are found on the pages of her history—"In the Assembly holden at Edinburg in July, 1570, it was ordained that, ministers and elders of Kirks try and examine all young children, within their parishes, which are come to the 9th year of their age : and again when to the 12th year : and the third time when they come to their 16th year, that it may be known they have profited in the school of Christ from time to time : and that their names be written up by the ministers and elders of the parishes." Calderwood, p. 820. What a monument to the faithfulness of the church, her ministry and her eldership, in better days ! a monument more durable than brass : one too, which ought to put to the blush, if blush we can, the ministry and eldership of this age. In the light of the zeal, the toil, the vigilance of our covenanted fathers, how far from justly and fairly against us does the charge lie—"Dumb dogs, that cannot bark ; sleeping, lying down, loving to slumber ?" Where now in our church, any where in all our congregations, is to be found any thing like the course of painful training set forth in this act ? Nothing : and moreover, let it be remembered, it was not characteristic of the Scottish Covenanted Church, to burden her standards and statute books with lumber, mere dead letter, which never found a place in her practice. Her enemies and her recreant sons may so represent ; but let them remember they stand answerable for the slander.\*

Again—"That there shall be a weekly catechising in some part of the congregation, that the families shall be catechised at home by heads of families, of which duty the ministers shall take account assisted by an elder." Assembly, Edinburg, Aug. 1639, p. 89.—This shows that the church relaxed nothing, during the lapse of 69 years in her zeal for the interests of this class of her members, nor of the labors imposed on her ministry and eldership. How perfectly unlike this order is the practice now, even in our large City congregations, where, from their compactness, it could, and from the actual need of the youth in such, it should be observed. But alas!—while cold water is thrown upon the zeal of the church in almost every thing of this kind laudable—and while levity is countenanced in our youth—yea more, while a premium is offered to revellings and "such like" in some quarters, Zion must mourn, and our children grow up in ignorance ; and, if grace prevent not, in contempt of

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\* We may not say in all our congregations, because we are not sufficiently informed to speak certainly ; but we do know that in some, and we have good reason to presume that in many of our congregations, all that is required by the law referred to above, is done, and a great deal more than it requires on this subject is done !—Ed.

the authority and discipline of Christ, eventually enter upon the highway to profligacy.

Farther—"That the children of excommunicants are to be received to baptism from a faithful member of the Kirk." Calderwood, p. 820. This shows that the views held at that time (1569) in relation to the rights of children born in the church; and the duty of the church to all such. Was this view changed after 76 years experience? No, verily—rather confirmed. The rights of children born in the church, and consequently members, were still fully recognized at a later period of the church; and in a case, by some perhaps, more doubtful. At least it has, by friends of modern innovation, been, not long since, treated rather rudely. "The child to be baptized, after notice being given to the minister the day before, is to be presented by the father, or, (in case of his *necessary* absence,) by some Christian friend in his place, professing his earnest desire that the child may be baptized." Act of Gen. Assm., 1645, Directory. Comp. p. 540. These acts were not a dead letter. They were *believed* and *practiced*. Our Reformers understood the rights and secured the privileges of the children of the church on the ground of the Abrahamic covenant. They knew that children of members of the church were themselves by birthright members:—and *because members*, were entitled to common and *inalienable* birthright of all the seed of the church—of which birthright nothing but death could deprive them. How sacred they viewed this class of rights; and how carefully did they hedge them about! Here was their starting point. No power on earth can ever rob the child of the church-member of the right of baptism—neither the *necessary* absence—the *apostacy* nor *death* of the parent. Being a child of the church, "though both parents should leave" it an orphan on her, she, in the name of her Head, took it up and nursed it at her side as the rightful mother, giving it all its birthright inheritance. And when at the age of nine years, she brought it before her sessions, causing it to pass under the rod of the shepherd, in common with the other lambs of the flock. Then, after all were capable of acting for themselves, they were called to account for disobedience to their parents, or for any other offences or scandals—as the following will show—"The Session took cognizance of *all* open violations of the moral law; not only unchastity, but non-attendance on religious ordinances, profane swearing, sabbath breaking, undutifulness to parents and other relatives, neglect of the education of children &c." McCrie's *Life of Melville*, p. 278-9. They evidently proceeded upon the principle that, as parents are bound to train up their children in the nurture and admonition of the Lord, administering discipline, even after adult years—and that, in case of their decease or otherwise they fail, the church is bound to take them up and have them trained as the natural parent was bound to train them. But every natural parent is bound to administer restraint and correction, whether the child make a public profession or not; and so, the church taking up the child, is bound to all the duties

of the natural parent in the case supposed. Now, if such be the duty of the church to youth of this class cast upon her, she is also bound to the same duties in relation to her children, for they are all cast upon her care, and she is answerable for all the discipline due children from their natural parents, as also directly and in addition, from herself. Like superior judicatories having original as well as appellate jurisdiction, the church courts have a superior control and jurisdiction over both parents and children, in all cases when the rightful and moral authority of the parent extends to the child; else why censure children for disobedience to parents, or parents for the neglect of the discipline of their children? No satisfactory account can be given of this matter, on any other ground, but that the church ever understood the truth as axiomatic—that all her baptized youth are members, that being members the law is common law, binding *all*, and that the relation, subsisting by birth, by baptism and original claim of the moral law as regulating all moral relations and claims, lays the foundation for the reciprocal obligations of parents and children, and of the judicatories of the church and all her youth as members, by which she is bound to hold all her baptized members as the proper subjects of her discipline.

Dr. McLeod's ecclesiastical catechism, though not law in the church, may yet be received as an accurate exposition of the law and duty upon this subject. In answer to question 171, "Who are the proper subjects of church discipline?" he answers—"Sinners without the church may justly be reprov'd with faithfulness and prudence by private Christians and by ministers of the gospel: but the proper subjects of the ordinance of church discipline, are *church members*, including children." Here the Dr. gives us two classes, and only two—"Sinners without the Church," (that is *all without* the church,) and *all within* the church—"church members, including children." Of the latter class, "as proper subjects of church discipline," he gives us two subordinate classes; one of which he styles "children." These must mean either little children, not of an age to be in their own proper persons accountable to the discipline of the church; or those children who have passed the age of 14, and are therefore answerable for themselves to the church sessions. The latter is evidently the class designed. The former cannot be the *proper* subjects of church discipline at all, only through their parents; and that in cases only where the offence is allowed by the parents; while in all cases *disallowed* and disciplined by them, censure cannot lie. The next question is also to the purpose—"Is a person who hath lived a scandalous life before he joined himself to the Christian church a subject of discipline on account of crimes committed before his admission?" He answers so as not to be mistaken—"Heathens who evidence repentance, are not to be censured, after having joined the church. for crimes committed before their conversion; but those who have been baptized, and have received a Christian education, and come afterwards into scandal, are not to be received into church fellowship, without ade-

quate censure." Could Dr. McLeod, consistently with these views, have turned loose from the authority of the church, and from her discipline all her youth contemplated without admonition from their ecclesiastical fathers? or is it to be understood as proceeding upon the ex-post facto principle? We had thought, "where there is no law, that there is no transgression"—no penalty where there is not a subjection to law and discipline.

In concluding our remarks, we must notice in a few particulars, the evils resulting from this theory which we oppose; as also, some of the advantages of the contrary, as presenting a scriptural and consistent practice.

As a result of the doctrine opposed, the children of the church grow up under the impression that their relation to her is in no material respect different from the relation in which the world in general, or those without her pale, stand to her. Inferring, as they, aided by their natural corruptions, the temptations of the devil and the allurements of the ungodly world, most certainly will, that, inasmuch as the church presents no claim upon their obedience and subjection to her laws and discipline, they are therefore at liberty to choose their company and their course; and as the result of these views, superinduced by the theory in question, they, without the restraints of grace, assimilate in their dispositions, feelings and habits, to the company around them. Soon all sense of distinction between them and the world is lost—corresponding impressions, baneful indeed, upon their moral feelings and habits, are made; and they of course mingle with the world, as with their own kindred spirits. They soon learn to say (because they think and feel so—and they think and feel so because induced by the influence of a false theory and practice)—"they are not members of the church, and the church has no control over them. Again, this example of the church exerts a powerful influence upon parents in training their children. To relax discipline in the family, and because the church, to which they look for example, treats discipline as an obsolete thing, they lay aside the rod, and so follow in the footsteps of Eli; having, at the same time, every prospect of reaping the fruits of such sowing. Nor is this all; children soon begin to feel and act towards their parents as they are *taught* to feel and act towards the church. The transition then becomes easy and perfectly natural; they glide into neglect and contempt of parental authority, then into apostacy from the faith of the church—then from the practice of all religion, and at length, when this heresy has done its desolating work upon the youthful mind, they fall into open and confirmed profligacy. And that this is not always the case with all the youth of the church, is, blessed be God! owing to other and counteracting influences remaining in her.

When all restraining and correcting discipline in the family is abandoned, children must be expected to grow up for Satan; so, when the church abandons them in the same way, they may be expected certainly to walk in the way they should not go. To con-

firm the truth of this view, we have but to receive and apply the doctrine of Prov. 22, 6, "Train up a child in the way he should go; and when he is old he will not depart from it." This promise, involving a most solemn and important injunction laid upon parents, is not confined to *natural*, but with all its moral force, rests upon *ecclesiastical* also, or the church. And will it be maintained that moral parental training is confined to "*moral suasion*" exclusively? For a refutation of this rampant error of this dissolute and licentious age, we heartily recommend every reader to the article of our respected father J. Douglas, Ref'd Pres. Vol. XI. Jan., p. 322. It should have an insertion in every religious Journal in the land. Alas, the day! when all our families, and all our schools, and all our churches too, shall abandon corrective and restraining discipline. Too bitterly do we reap the worm-wood fruits of usages prevalent in most parts of the Christian church. We have reason to be thankful, in so far as we are not, in our congregations and families, realizing its painful results.

Let all youth, who do not make a profession, be abandoned to their own way without law, then, how naturally will this operate as a strong temptation to their companions, brothers and sisters, who make a profession. The dancing party, the night revel, and play of licentious tendency, are all of easy access, and open to the unrestrained children. How will the restraints of the church set upon the other branches of the same family and of the same congregation? How can parents restrain whom the church restrains not? and, giving loose rein to one half of the family, and that part too, the one in greatest need of restraint, how can the firm rein be drawn upon the other? It is easily seen how by little and little, latitude can be given to all the children of a congregation, to take wide range, and go over to the devil with the world *en masse* in all the shameful excess of promiscuous dancing and plays most hurtful to religion and to the youth of the church.

We would call attention to another whelming vortex yawning for the destruction of the children of the church, spreading wide, by this modern theory, its sweeping circle. The devil has his agents employed to watch and decoy the seed of the church (Rev. 12, 4,) away from God and from the society and influence of the godly.—Let a class of youth be detached from the ranks of those who are under the watchful guardianship and discipline of their ecclesiastical parents; and no sooner are they singled out as thus unprotected, than some subtle agent will court their sympathies and association. "Come with us; you are not in danger of the discipline of the church—they can't touch you—no one will enquire after you—you will never be called to account by the church for any excess committed while you are under no law to which there is any penalty—where there is no law there is no transgression—when you want to join the church none of these indulgences can ever be thrown in your way—there is nothing in your relation to the church making it inconsistent to come with us—come, then, this



once, for you belong to our class!" Thus Satan's agents reason with those poor youth of the church, left by her voluntarily to stand in the way of sinners, (Ps. 1, 1.) How powerful the affinities in such case and under such circumstances! How irresistible the attraction, when the maternal arms of the church are withdrawn unnaturally from her silly and unguarded children!

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 ORNAN.

"*I give it all.*" Hear the offer of Jebusite farmer. The king of Israel finds him with his four sons, at work on his threshing floor. A yoke of oxen are dragging the heavy wooden rollers over the stalks of grain. A heap of the winnowed wheat—and it is not likely that after at least a half day's work of five men, it was a small one—stands near. David informs Ornan that he wished to buy that very spot, that he may build an altar to the Lord, and at once promises him a "full price." What an opportunity to the farmer to make a good bargain for himself! True, Ornan was an Israelite as well as David, and the property was wanted for a religious purpose—but might he not take advantage of the chance of making a little money out of his religion and his rich king?

The farmer thought not so. Nor did he satisfy his conscience by abating somewhat of the full price in consideration of the convenience of the altar to his dwelling, or for the privilege of worshipping at it. In short, he made an immediate unconditional donation of the site for the purpose for which it was wanted.

But this was not the half of the liberality of the gift. Casting his eyes over the field, with its pile of grain ready for the garner, and the heaps of sheaves waiting for a clean floor, and the strong cattle harnessed to the threshing cart, Ornan's pious mind quickly caught the conception that there was collected before him not only the altar but the burnt sacrifice, the meat offering and the fuel.—The good Jebusite did not chill the liberal impulse of the moment by admitting worldly calculations of the folly of giving more than he had been asked for; but let out his full hearted generosity in replying to the king—"Take the floor to thee: lo! I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering, *I give it all.*" And the last touch of disinterestedness in the picture is, that Ornan, so far from calculating on any honor for himself from the deed, assigns it entirely to David, saying to the king, in reference to the proposed altar and its sacrifices and offerings, "The Lord thy God accept thee!"

The generosity of the offer is not in the least diminished by the fact that it was refused. It was in the man's heart and intention to do all that he proposed, and he doubtless would have been as prompt and happy in the executing, as he was in making the offer.

"All these things," says the sacred history, "did Araunah" (so the Ornan of the 1st Chronicles is called in 2d Samuel,) "as a king, give unto the king." Our translators seem to be correct in supplying the *as*, to denote that though the liberal Jebusite was not a king, he acted royally, and like one who had regard to the exalted character of David, as the head of God's people. It was the king of Israel who wanted the place;—he wanted it for the Lord of Hosts;—it is no time or subject (thought Ornan) for bargains or stipulations; it is for the Lord; "I give it all."

David acted on the same principle in refusing to accept the property as a gift. He intended it for his own offering, and he would not allow another to pay for it; "nay, but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost." The altar was built; the sacrifice was accepted, and perhaps Ornan had the happiness of knowing before he died, that his old threshing place was the destined site of the magnificent temple which the son of David should rear.

Let Christians reflect on this specimen of liberality. How seldom does a rich man allow himself the privilege of doing "all" in a good design, even though fully within his means! We give on condition—in part—by instalments, and on credit. For one man to build a church, or a school, or to send forth a missionary, as an offering to the Lord, is a thing scarcely heard of; though many could do it. Even when a number of men unite for such an object, though it be literally "an altar unto the Lord"—a place for worship—it is rare to find the combined number willing to give it as an immediate offering. A society, worth in the aggregate, many tens of thousands, will suffer what they have professed to dedicate to God, to be mortgaged generation after generation, for a few tens of hundreds! Ye Christian farmers! who scarcely give a bushel of wheat at once to the Lord's cause, though earnestly solicited, what say you to the comparison in which your course stands to the Jebusite, who, when offered a full price for his threshing hill, was anxious to give not only the ground, but his oxen, his implements, and his grain?

If Ornan felt that when he was dealing with a king and for sacred purposes, it was no time to chaffer or to calculate, how well does it become us to remember, that when the Lord asks us for any gift by which we can honor Him, and do good to our fellow creatures, we should not act grudgingly, nor meanly; and that though we be not able, of ourselves, literally to "give all," we should be ready to give as much as we can!—[*Minor Characters of the Bible.*

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Divine grace educates the reasoning faculties of the soul, as well as the best affections of the heart; and happily consecrates them both to the glory of the Redeemer.—[*Rev. Legh Richmond.*

## NOTICES OF BOOKS.

[Published by the Presbyterian Board of publication.]

1. EXPOSITION OF THE WESTMINSTER CONFSSION OF FAITH.

This is an excellent and judicious illustration of a book that cannot be too highly esteemed. As a compend of bible truth the Westminster Confession is above all commendation of ours. The exposition which we are now noticing is worthy of the attention of the Christian community, and will be relished by all who love evangelical truth. As might be expected, the exposition does not extend to those portions of the confession which are not adopted by the General Assembly in the U. S.

2. DAILY BREAD.

This little volume contains an appropriate text of Scripture for every day in the year, accompanied with suitable remarks selected from eminent writers mostly of the olden time. But the work is all the better for this.

3. MINOR CHARACTERS OF THE BIBLE.

This excellent little work makes the reader acquainted with a number of persons who are but cursorily mentioned in Scripture.—And while the writer confines himself to what is said in the Bible respecting them, he manages to turn these passing notices to good account. As the best recommendation, we give in this number, the character of "Araunah the Jebusite."

4. THE GREAT SUPPER.

Luke 14, 16—24, is the basis of this small work, the greater part of which is occupied with the important subject of election, while the atonement, human inability and effectual calling, are discussed, though less fully.

5. McLaurin's ESSAYS ON HAPPINESS, CHRISTIAN PIETY, PREJUDICES AGAINST THE GOSPEL, AND THE SCRIPTURE DOCTRINE OF GRACE. To which is added the celebrated Sermon on glorying in the Cross of Christ.

The writer of this volume is too well known in the theological world to require any commendation from us. At a time when evangelical religion had not many advocates in the established church of Scotland, McLaurin was an able champion for the truth. This volume bears abundant testimony to his ability and faithfulness: the sermon "on glorying in the cross of Christ," is perhaps the ablest in our language on the subject.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL PRESBYTERIANS,  
BY ERASTUS DARROW, Rochester.

This work which we reviewed in our last number, it may be interesting to some of our readers to say, can be obtained in New York city of Robert Carter, and of Baker and Scribner. Pittsburgh, Elliott and English. Cincinnati, E. D. Truman and Co. Philadelphia, William L. Martien, and of Henry Perkins. Baltimore, Cushing and Brothers. Buffalo, Derby and Hewson.

**CANAL BUSINESS ON SABBATH SUSPENDED.**—The following we take from the Presbyterian, in reference to the closing of the locks on the Lehigh canal, on the Lord's day, and the consequent suspension of business during that time.

Where now is the proof that the canal, its banks, or locks, cannot be kept in repair, if the Sabbath is observed? The thing works well so that now it is confidently affirmed, that no one ever could have previously thought of making such an objection.

Where now is the proof of the increased expense of transportation, and of the injury done the poor boatman, forcing him to lie idle, feeding his beast, and losing his day? There is none.

Where now is the proof that the boatmen tie up round taverns in large numbers, and make the neighborhood tremble with their "cautecoys?" Interest prompts each man to go as far as he can on Saturday; there is no congregating except at the ports of loading, and very little disorder, if any. Their moral condition has been greatly promoted by the change; there is far less intemperance, profanity, and fighting; far less cruelty to horses and boys; far less loss of property through carelessness and dishonesty; and far less loss of life by drowning.

**UNITARIANISM IN BOSTON.**—The decline of Unitarianism in Boston, is thus affirmed by the Rev. Mr. Fosdick, on the occasion of his resigning the charge of a Unitarian church in that city:

"The truth is, that throughout the city the wealthy class, those on whom it has been said Unitarianism here most relies, have been latterly dying out. The rich resort to the suburbs, or the remoter country, determined to escape the din and discomfort which business has created, and continually increasing, in this prosperous but crowded community. There can be no question that Boston is fast losing its character as a city of Unitarians. The population which departs, costs Unitarianism more than is compensated by that which enters."

**EMANCIPATION.**—The work of emancipation among the Danish West India Islands has begun—the royal decree had been received at St. Thomas, proclaiming the abolition of slavery in all the Danish colonies. All slaves under sixteen years of age are declared free from the 18th of September last.

**THE BIBLE IN VIRGINIA.**—At a recent meeting of the Virginia Bible Society, in Richmond, the agent for that state stated that there were about 60,000 white persons in Virginia over 20 years of age, who were unable to read, and about 16,000 families which did not possess any portion of the word of God!

The Quakers in Virginia seem to be placed in a peculiar situation. The yearly meeting at Baltimore, to which they belong, has charged all its members to educate the free colored people. The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their yearly meeting.

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REMARKS ON MAGISTRACY—BY REV. THO. HALLIDAY.

*(Continued from p. 115.)*

III. To enquire what objects the apostle proposed to himself in inserting this passage in the canon of scripture. What did he design to teach the believing Romans, and the church through them, concerning civil government in general, and the existing Roman government in particular? Nothing, it is obvious, can be of more importance, to understand the meaning of a writer, than to know the circumstances in which he was placed, and the objects he had in view in writing the passage to be explained. To ascertain this, as far as possible, in the present instance, I make three remarks.—

1st. In the days of the apostles there appears to have sprung up a pestilential sect who, like the German anabaptists of the 16th century, denied the very being of civil government under the gospel, and pled the liberty which Christ had conferred on his people as an exemption from all civil authority whatever. The Jews, who had strong prejudices against submitting to civil authority in any form, except as vested in persons descended from Abraham, most probably composed the greater part of this heretical sect; their practices, at any rate, corresponded with the licentiousness of their principles, and their extravagances were in the greatest danger of bringing a reproach on the whole Christian name. We are not at present

framing conjectures to serve a purpose; several passages in the New Testament, and particularly in the second epistle of Peter and that of Jude, contain undoubted references to a sect of this description. We find the former of these apostles speaking of some who "walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities," 2 Peter ii. 10. In very similar, and if possible in still stronger language, speaks the apostle Jude, verse 8 and 11.—"These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." The rebellion of Korah, in the wilderness, was not an attempt to put down the existing rulers of the Israelitish nation, in order to raise others to their place, but proceeded from a wish to abolish civil government altogether. Num. xvi. 3.—"And they gathered themselves together against Moses and Aaron, and said unto them, ye take too much upon you, seeing all the congregation are holy every one of them—wherefore then lift ye up yourselves above the congregation of the Lord." The meaning of these words plainly is, that since the Israelites were all a holy people they ought all to be equally free, and none of them vested with any authority over the rest. The same sentiment must have been adopted by the sectarians before us, else why are they said to have perished in the "gainsaying of Core?" It is true the epistles of Peter and Jude were written several years posterior to that of Paul to the Romans. At the same time it is no unreasonable supposition that the sect had made its appearance so early as the date of this epistle; their errors, at any rate, had an embryo existence, and the church needed to be warned against them. Supposing, then, that in the verses before us the apostle had this sect in his eye, we are furnished with a satisfactory reason why he insists so much on the nature of civil magistracy as an ordinance of God, and the duty of Christians to be subject to it as such. He had not to deal with a turbulent faction who wished to subvert one form of government to substitute another in its place, but with a heretical sect who denied the very being of civil government under the gospel; and maintained that the church of Christ had nothing to do with such an institution. Hence he inculcates, in the strongest

language, the duty of all, without exception, Christians as well as others, to submit to this ordinance, and points out the heinous criminality of resisting it. "Let every soul be subject to the higher authorities; for there is no authority but of God, the authorities that be are ordained of God. Whosoever, therefore, resisteth the authority resisteth the ordinance of God—and they that resist shall receive to themselves damnation." These words seem to carry a pointed reference to the sentiments of the sect just mentioned. Even though we had known nothing of the existence of such a sect, it would have been difficult, on reading them over, to have resisted the impression, that they were written in opposition to some such extravagant notions as those which they maintained. Had there not been some existing and urgent necessity it can scarcely be supposed that the apostle would have expressed himself in such strong and peremptory language, as that of these verses. To guard the church, then, against the infection of a dangerous error, and to vindicate the cause of christianity from a foul reproach that was in danger of being cast upon it by a heretical sect, who were propagating a doctrine subversive of the best interests of society under the pretended sanction of its venerable name—was one important object which the apostle had in view in writing this passage.

2. Our second remark illustrative of the circumstances and views of the apostle when he wrote these verses, is, that while he wished to warn his readers against the licentious principles of the sect just alluded to, namely—that Christianity required the abolition of civil government altogether,—it was necessary for him to do this in such a way as to give them no ground for thinking that the existing Roman government was anything like a scriptural constituted magistracy, or, at least, served the purposes of God in the institution of the ordinance in a very imperfect degree. Having already endeavored to prove that the higher powers, to whom the apostle here enjoins obedience, are such governments only as possess a moral character, corresponding in some good degree to that required by the divine law; little reasoning is necessary to show that the Roman government was not one of these. Most of its emperors were both usurpers, who had come illegally to the possession of power, and tyrants, who when possessed of it exercised it in little less than deeds of oppression and bloodshed. Even in its best form it lent the whole weight

of its authority to the support of the idolatries and superstition of heathenism ; and could not, therefore, be regarded by Christians as bearing even a distant resemblance to that moral ordinance of God, one of the leading features of whose character is, that it protects and supports the true religion. Had the apostle, then, when guarding the church against the doctrine, that the gospel requires the abolition of civil government altogether, done this in such a way as to give some grounds for thinking that every existing government was to be fully recognised as the moral ordinance of God, he would only have steered clear of one rock to split upon another, and vindicated an important truth at the expense of establishing a dangerous and scarcely less important error. That he had in fact no design of requiring the believing Romans to recognise the existing government as the ordinance of God is obvious, I think, from the whole strain of the passage. Throughout the whole of the verses the acknowledgment of a government, in this light, is plainly connected with its possessing a character very different from that exhibited at this time by the Roman government. Now, had the apostle designed to inculcate submission for conscience' sake to this government he could not have taken a more effectual method to defeat his own purposes than he has actually done, by enforcing this duty from the consideration of its possessing a character which it did not in fact possess. Were any person to exhort me to love and respect a certain friend, not only because he was a friend, but, because he was a good and virtuous man, when, in fact, I knew his character to be the very reverse of this, I must regard that person as either grossly ignorant of the subject on which he spoke, or else, as designing to insult me. Had the Christians at Rome understood this passage as designed to enjoin subjection for conscience' sake to their heathen rulers, it was impossible for them to regard its writer in a different light. He is either, they must have said, grossly ignorant of the state of matters among us, or he is sporting with our feelings and insulting us. Daily observation assures us that our rulers have a character totally different from that which he ascribes to them. In writing these verses, then, we conclude the apostle must have had this design in his mind, to use no language that might lead his readers to infer that he regarded the Roman government as a scripturally constituted magistracy.

3. And while he did this, we remark in the third place,



that it was a matter of necessary prudence to use such language as might as little as possible excite the jealousy of existing powers, or expose the church to unnecessary persecution. There was no occasion, in his present circumstances, for openly declaring that Christians could regard no ruler as a fully qualified magistrate except he was both a professor of christianity himself, and made the external protection of christianity one of the leading duties of his office. The church had this sufficiently taught them in the Old Testament, and to have published it at present to the heathen world could scarcely have had any other effect than to add fuel to the fire of persecution which already burned with sufficient intensity. The great duty of the church in the apostle's days was to testify against the Roman empire, not for supporting an unscriptured government, but for continuing both rulers and people in their attachment to the idolatries of heathenism, and not immediately renouncing them to embrace the gospel. Their first work was to gain over the bulk of the empire to the profession of christianity, and to think of having the government constituted on scriptural principles till this was done was a chimera which could never enter their minds. At the present day the circumstances of the church, in this respect, have undergone a great alteration. We live in a nation which has already professed subjection to the Christian faith, and yet continues to recognise and support an unscriptural constitution. Hence our testimony is to be directed against the nation, not for continuing heathens and idolators and refusing to receive the religion of Jesus altogether, but for having professed to receive this religion, and yet not framing their constitutions, both civil and ecclesiastical, according to the laws which it prescribes. Had this consideration been attended to, I am confident that many of the exhortations which have been given to Christians to refrain altogether from taking any concern in matters connected with civil government, because there is no evidence that the apostles took any, would never have found a place in the writings of many of the respectable authors who have published them to the world.

If these three remarks on the circumstances and views of the apostle, when he wrote this passage, be correct, it is easy to see that when *called* to write it he had a task of no small delicacy to perform. He was surrounded with dangerous rocks on every side, through the very midst of which,

however, he must steer his course. There was an urgent necessity, on the one hand, for his guarding his readers against the ideas, that christianity was any way unfriendly to the interests of society, by seeking the abolition of civil government altogether. On the other, he must give them no ground for thinking that the existing Roman government was any thing like a scripturally constituted magistracy, or at best served the purposes of God in the constitution of the ordinance in a very imperfect degree: and in the third place he must do all this in such a way as might as little as possible excite the jealousy of the existing powers, or expose the church to unnecessary persecution. Place yourself for a moment in the apostle's situation, and think how you would best perform his complicated task. An ordinary writer, we apprehend, would have found himself not a little embarrassed by it, if not totally non-plussed. Through the very midst of all these rocks the heaven-directed pilot has safely steered his vessel. By asserting, in the first place, that civil government is an institution of God himself—that, when lawfully constituted, it is clothed with his authority, and entitled to conscientious subjection for his sake—he has sufficiently stamped his disapprobation upon the doctrine that christianity requires the abolition of this ordinance altogether. In the second place, by delineating the character, and describing the qualifications of scriptural magistracy, he has told his readers, in an indirect manner indeed, yet with a plainness which they could not mistake, that the scriptural ends of the ordinance were, at best, but very partially attained by a heathen government, and could be fully attained by a well qualified scriptural magistracy alone. And in the last place, as he speaks throughout in a general abstract way, and says nothing concerning any existing government, either good or bad, his language is no way calculated to excite the jealousy of those in power. It is easy to see, then, that the method which the apostle takes of gaining at once the various ends he had in view, is by stating truth in its abstract form, and thus virtually refuting the various errors that stood opposed to it. To the Christians at Rome to whom he wrote he says nothing whatever concerning their existing government, but states, in the abstract, what the doctrine of scripture concerning civil governments is, and leaves them to conduct themselves respecting it, according as they found the morality of its character, and the extent to which it

served the scriptural ends of the institution, to require. If this be not the scope and design of the passage, I confess I know not how to make sense of it. To maintain that all existing governments, whatever be their character, are the authorities whom we are here commanded to obey, for conscience' sake, and forbidden to resist, because they are God's ordinance, is an explanation to which no ingenuity has been able to impart a character of consistency. It is irreconcilable at once with the scope of the passage itself, the whole doctrine of scripture, and even the dictates of sound reason on the subject of civil government. View it in this light, however, and every thing becomes clear and luminous; the doctrine of the New Testament, on the subject of magistracy, is in exact agreement with that of the Old, and christianity is vindicated, in the view of sensible men, from being unfriendly to civil liberty, or tending, in the remotest degree, to strengthen the arm of the despot in the unhallowed work of oppression.

As it may tend both to confirm the correctness of this view of the passage and to illustrate its meaning, we shall conclude this part of the discourse with briefly sketching the scripture doctrine of magistracy, as stated in these verses.

1. Civil government, then, the apostle tells us, in the first place, is not an invention of man, like the arts and sciences, but an ordinance of God himself, instituted for important purposes to the human family, in subordination to his own glory. A nation or body of men, residing in the same neighborhood, have not only a right to associate together in a political form by framing a code of laws to which they all agree to be subject, and vesting certain individuals with authority to put these laws into execution, in the same way as they may form themselves into a society for any other lawful purpose; but it is the will of God, declared in the very constitution of human nature, and clearly revealed in scripture, that they should do so.—Many have represented civil government as a mere suggestion of necessity, or, at most, an expedient adopted for the purposes of utility. But the apostle views the subject in a very different light. Its appointment of God is with him an idea of primary importance—an idea, indeed, which pervades the passage from beginning to end. “There is no authority but of God: the authorities that be are ordained of God. Whosoever resisteth the power resisteth

the ordinance of God." These are expressions which plainly represent the divine will as lying at the foundation of this institution. Rulers, too, are no less than three times designated—"The ministers of God,"—a circumstance which clearly proves that their office exists by his appointment, and in its lawful form is clothed with his authority.

2. This passage represents civil government as having received from God not only its institution, but its constitution; that is, he has not only appointed that this ordinance *shall* exist, but also *how* it shall exist. Whilst it is his will that men should not live as beasts of the field in a state of lawless anarchy, it is also his will that in passing from that state, and forming themselves into political societies, they should constitute their governments according to certain laws which he has prescribed. If these laws are conscientiously observed in the constitution of governments, the government so constituted is the ordinance not of the nation merely, but of God himself. But if they are disregarded and trampled under foot, the government partakes of the impious character of the act of the community that gave it birth, and can be viewed in no other light than a national confederacy against the Lord of Hosts. The laws respecting the constitution of a lawful government being clearly stated in the Old Testament, and having been exemplified in the polity of the Jewish nation, needed not to be re-stated in the New, and are accordingly but partially alluded to in this passage; at the same time it is easy to see that they are alluded to in such a manner as is altogether inconsistent with the idea of their abrogation: and that, of consequence, it is still the indispensable duty of a nation professing christianity to vest none with civil authority but professors of the true religion, and to make the whole influence and authority of the state tend to the promotion and protection of the external interests of the church. The sum of the qualifications mentioned in this passage as essential to the constitution of a lawful magistracy is, that it be "a praise to the good works and a terror to the evil." Now if the free and undisturbed meeting of church courts, as often as circumstances require—the dispensation of all the ordinances of the gospel—the education of youth in the principles of christianity, &c.—be among the good works which civil authority is to protect; and if gross and public idolatry—blasphemy of the name of God—open Sabbath-breaking, and such like, rank among the evil works

which civil authority is to suppress and punish, (and it has been shewn, by unanswerable arguments, that they do), it is easy to see that it is only a Christian government that can fully possess the character described in these verses. But not to insist at present on the extent to which this expression—"a terror to the evil works, and a praise to the good,"—is to be interpreted, it is obvious, to a demonstration, that the possession of this character is represented throughout the passage as essential to the constitution of a lawful magistracy. Of consequence, an important part of the doctrine of these verses is, that civil government has received its constitution as well as its institution from God, and that he requires it to exhibit a certain character, and possess certain qualifications in order to entitle it to the high respect and conscientious submission due to his ordinance.

3. A third part of the doctrine of this passage is, that a government possessing the character it describes, and answering the scriptural ends of the ordinance, is to be respected as the ordinance of God himself, obeyed as such in all things lawful, and on no account whatever to be resisted. "Let every soul be subject to the higher powers. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Ye must needs be subject not only for wrath but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers." Such is the language employed to inculcate on subjects their duties to a lawful government. It is the necessary consequence of a system of doctrines to which we have already made several allusions, that should the majority of a nation agree to overturn a scriptural government, the duty of the rest to support it would immediately cease. Very different, it is obvious, is the doctrine of the apostle. "Whosoever resisteth the power," whether that resistance is made by many or by few, "resisteth the ordinance of God; and they that resist shall receive judgment to themselves." No man or body of men possess any power to annul the obligation of the divine law. Should even a whole nation agree to overturn a scriptural constitution, in order to erect another in its place, they commit a most daring act of rebellion against God; and unless speedy repentance and reformation ensue they cannot escape the execution of his righteous vengeance.

These three things seem to be the principal parts of the

doctrine of this passage on the subject of civil government. To the believing Romans, and to the church in general, a knowledge of these truths must have been an acquisition of the greatest value, as it would furnish them with the principles by which their conduct respecting civil government was to be regulated on all occasions. Knowing civil government to be an ordinance of God, and indispensably necessary to the good of society, they would condemn and oppose to the utmost any attempt to introduce anarchy among men, and maintain, as far as in them lay, the good order of society, in their respective stations. Assured that as those governments only which possess the qualifications required by the divine law are to be fully recognized as God's moral ordinance, they would bring the character of their existing rulers to the law and to the testimony, and form their opinions, and regulate their practice, according to the result. Between rulers openly tyrannical and generally virtuous they would candidly discriminate; every privilege suspended on no sinful condition they would thankfully enjoy, and patiently submit to the will of God in all their privations. Aware, however, of the mighty imperfections of a heathen government, even in its best form, they would labour to the utmost to bring over the various ranks of society to the christian faith, that so they might obtain a magistracy constituted on the scriptural plan; and be frequent in prayer to God that he would hasten the happy period when kings should be nursing fathers and queens nursing mothers to the church—when Zion's officers should be peace, and her exactors righteousness, and none to hurt or destroy in all God's holy mountain. To our explanation of this passage it has sometimes been objected, that if it be to scriptural governments only that it enjoins subjection, it would be of no use to the church before the days of Constantine: but seldom has a more ignorant quibble been advanced. The truths contained in these verses are of the greatest importance to the church, and to society on all occasions; and happy were it for her members if their opinions and practice respecting civil government were always in conformity with the principles which it lays down.

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Sanctified afflictions are the Lord's peculiar mercies to those whom he loves.

TO THE MEMBERS OF THE REFORMED PRESBYTERIAN CHURCH.

The following communication from Rev. W. Morton, our Missionary in Hayti, explains its own object. The Board of Foreign Missions have judged proper to direct its publication, not for the purpose of recommending the object contemplated and the plan proposed in all its details. On this subject a sufficient degree of information has not yet been obtained to warrant their approbation or justify an adoption of the measure here suggested, and to obtain such information a correspondence has been directed and commenced. In the mean time it is judged that the general object of acquiring a suitable location and building for Missionary operations, is one of considerable importance to secure at once the stability and the success of our Mission. With this view, the practicability of which at least appears feasible from Mr. Morton's communication, and the probable cost of which may likewise be very nearly estimated—the Board commit the whole subject to the consideration of the Church. They pledge themselves that no hasty movement shall be made in the investment of any funds which may be raised for such purpose, but that the whole subject shall receive the most careful investigation, and every means used in their power to be satisfied that the purchase, if any be made, shall be such as shall be secure and conducive to the permanent interest of the Mission, and meet the expectations and desires of such as shall contribute to the acquisition of the Mission property and buildings. For the purpose of ascertaining the sense of the Church and the friends of its Mission on this subject, they propose and recommend that a fund be raised distinct and separate from the ordinary Missionary contributions to be denominated "the Building fund of the Missions." That efforts be made in every society by contributions of *only half a dollar from each individual*—that those in congregations be made up in one sum—and remitted to the Treasurer of the Board, "Hugh Glassford, city of New York," specifically stating its object. The monies so collected shall be kept separate and applied solely to the object contemplated as soon as a sufficient amount shall be collected, and a suitable investment be ascertained. And should such investment be finally relinquished, to be subject to the order of the Synod for future Missionary services.

By order of the Board of Foreign Missions.

JAS. CHRYSTIE, Chairman pro. tem.

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For the Reformed Presbyterian.

AN APPEAL TO THE MEMBERS OF THE REF. PRES. CHURCH.

*Dear Brethren,*—You have heretofore afforded numerous evidences that the cause of Foreign Missions occupies a high place in your estimation and in the affections of your hearts, and I cannot but hope that you will rejoice, with joy unspeakable, to hear of any means whereby you may further contribute to the advancement of that work, which you have commenced with so much faith in the

promises of our covenant Head. Like Israel of old, you have obeyed the command of the Lord, to "go forward," and it cannot be that you will now think of halting in the midst of the waters that stand as a heap, on the right hand and on the left.

I take for granted that it is your intention, whenever the proper time shall arrive, to contribute, over and above your ordinary offerings, enough to furnish your Missionaries with at least a comfortable house of worship and a school-room; for you are well aware that so much is indispensably necessary, to afford a reasonable prospect of success in our undertaking. In view of this fact, the present appeal is made in behalf of our Mission. Will you not *now*, brethren, contribute the means necessary to procure those conveniences so important to our success?

It would be a waste of time to attempt to show you the importance of this object. You do not need to be convinced of it, for, as I have already said, you have resolved in your own minds to make such contributions, whenever the proper time shall arrive. The only question then is, Is this the proper time? I am persuaded, brethren, that now is the most convenient time, for the following reasons, to which I invite your most candid attention.

1. The people here will be far more likely to attend to hear the gospel preached, and will have far more confidence in the mission when thus established, as it were, than under any other circumstances. Without these conveniences it will be difficult either to gather a congregation of hearers, or to establish a good school.

2. By furnishing as soon as possible a house of worship, you will reduce considerably the ordinary expenses of the Mission. The rent of a suitable room, even if it can be obtained, which is doubtful, will be more than twice the usual interest of the sum it will be necessary to contribute for this purpose.

3. There is at this time a lot of ground, with valuable and suitable improvements partially made, and situated in a most desirable part of the city, which can be purchased on very reasonable terms. The small sum of fifteen hundred dollars will be sufficient to purchase the lot, to complete, so far as to make it comfortable for a school, or for a congregation to worship in, the building already partially erected, which will be about 40 by 50 feet, and to construct a small dwelling house on the same lot for one of your missionaries. Thus, for the outlay of this sum, you may save to the Mission and your Missionaries, an annual rent of about two hundred dollars; and besides, the accommodations would be far better than could be hired on any terms. But the property above referred to, having been recently offered for sale, will most probably, in a year from this time be sold, and beyond our reach.

Perhaps some may think, however, that it would be better to wait till it shall be ascertained whether the Gospel will have success among the *Haitiens*, before incurring this expense. But consider, that you will certainly expend the greater part of this sum in the payment of rents, before it would be reasonable to expect much



fruit of our labors among people so destitute of Bible knowledge as the mass here are. Besides, shall we not imitate the wisdom of the farmer, who has no sooner sown his field than he commences building his barn, that he may have it ready before the time of the ingathering? Behold these fields, all "white already to harvest!" And shall we not gather a few sheaves? Having begun in faith, let us not suffer ourselves to be trammelled in the work by doubtings or groundless fears, but ever trust in Him who is able to gather, even here, "a willing people in the day of his power."

Brethren, in view of the commendable liberality which you have always manifested in responding to similar calls, whether from the brethren at home, or from those abroad, I cannot entertain a doubt but that you will cheerfully and promptly respond to this. True, it is neither a very great, nor a very heavy work, that we ask you to do; but surely it is a *good work*, and one that is intimately connected with the prosperity of our Mission.

Let then the New Testament Israel "go forward," neither daunted at the sight of deep waters, nor terrified at the prospect of a desert march; for, if we be not afraid of the giants, it will not be long ere we shall overcome the nations and "possess the earth;" whereas, if we tremble before the sons of Anak, we may be doomed to a long wandering march through a pathless wilderness.

Your fellow-laborer in the cause of Christ,

J. W. MORTON.

Port au Prince, Jan. 29th, 1848.

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#### AN EXPOSTULATION

*With those Christians and Christian Churches, in the United States of America, that are implicated in the sin of Slaveholding. By a Committee of the Synod of the Reformed Presbyterian Church in Scotland.*

*Dear Brethren,*—In proceeding to address you on the subject of slavery, still prevalent among you, we are very desirous that our motives and feelings should not be misunderstood. We can assure you that, unless our hearts greatly deceive us, we cherish none but the most friendly feelings toward you individually, with whatever denominations you are connected, and none but the warmest wishes for the growing prosperity, happiness, and honor of your great country.

We are well aware, that belonging as we do to a foreign nation, we are taking an unusual liberty when we venture to address you on any one of your national institutions. But this is a liberty which, we think, we can vindicate on the principles of our common Christianity, and which we are quite willing *you* also should use in reference to any great evil in *our* land which you may consider us slow in removing. We admit, we lament, there *are* evils in our

political and ecclesiastical systems which have long been our reproach—evils on account of which enlightened, religious, and liberal Britons may well hang their heads and blush in presence of their American brethren. Against those evils the church to which we belong has, from the very beginning, endeavored to contend with a degree of freedom that has exposed her in some quarters to the charge of being too particular and too scrupulous in her testimony. We should not at all be offended, but very well pleased, if you, in the same spirit in which we now address you, were to send to the British Churches such a remonstrance against the evils in question, as would encourage the hearts and strengthen the hands of all who are now sighing for their removal. Why should not the followers of Jesus and the friends of man, in different lands, be disposed, in the exercise of fraternal affection and mutual courtesy, to act on the christian principle of “comforting one another,” “admonishing one another,” and even “reproving one another,” especially at a crisis when the common enemy is sparing no efforts by which he may uphold and extend the baleful influence of error and ungodliness, of superstition and tyranny!

Nor in referring to the practice of slaveholding, as still existing among you, would we indulge any other than a kind and charitable spirit towards those by whom in any way it is upheld and perpetuated. We own no sympathy with those, whether your own countrymen or ours, who have allowed themselves on any occasion, to substitute fabrications for facts, revilings for reasonings, and who have sought to rouse the passions by fierce invectives, rather than to convince the understanding by correct statements, and win the heart by christian appeals. We have always felt that whatever be the degree in which you are deserving of blame, you are entitled to justice, candor, and kindness. We are fully persuaded that the advocacy of the natural rights and varied interests of the slaves will be conducted in the best temper and with the greatest success, by making allowances for the difficulties with which you have to struggle, when you would seek the abolition of a system that is interwoven with early prejudices and sanctioned by bad laws. If, therefore, any harsh expression should escape us, or any apparent want of kindly feeling be betrayed in the following address, you may rest assured the fault lies in the execution, not in the intention,—that nothing can be farther from our thoughts than any word or deed that can by possibility give well-grounded offence to any party implicated in evils which they themselves cannot fail to lament, and over which the most eminent Christians and the most enlightened patriots have long mourned.

You will bear with us then, dear brethren, when, at the outset, we express our opinion—an opinion not rashly formed, nor wantonly uttered—that you are still implicated in many of the evils of slavery. That there are many Christians and several churches in your land who are endeavoring to keep themselves free from these, as far as their relation to the commonwealth will allow, we well know and

sincerely rejoice. But we cannot cast our eyes over the southern states without seeing other denominations and other individuals pursuing a course which involves them in much guilt, and exposes them to merited reproach. We mean yourselves. How can you on the one hand, consider the commands of your divine Lord to "love your neighbor as yourselves," to "do to others whatsoever ye would that they should do to you," to "remember them that are in bonds," &c., and on the other, look to that injured race whose groans have so often pierced your ears, and whose sufferings ought to have drawn tears from every eye, without feeling sorrow and shame at having countenanced a system that inflicts so many wrongs, and occasions so many pangs? With all the earnestness consistent with due respect,—in the name of the meek and merciful Redeemer whom you profess to follow,—for the honor of that religion which proclaims liberty to the captives, comfort to the mourners, deliverance to the oppressed, and good-will to all,—we would beseech you to consider, in the sight of God and in the light of heaven, how far you are abetting slavery in the following particulars.

1. *Have you ever given a full and faithful exposure of the unsound and iniquitous principle upon which the whole system is based?* We believe not. That principle, disguise it as you will, is nothing less than this,—that man may innocently hold property in man; in other words, that one man may by force, reduce any number of his unoffending fellow-men to the condition of mere chattels, which he may hold, or sell, or barter, or treat in any way he pleases for his own pecuniary advantage. And is this a principle that deserves the least countenance from freemen? Ought it to find an asylum in the bosoms, and an apology from the lips of *American* freemen? Does not your own "Declaration of Independence," emphatically announce these memorable truths,—"that all men are created equal,—that they are endowed by their Creator with certain inalienable rights,—that among these are life, liberty, and the pursuit of happiness,—that to secure these rights governments are instituted among men?" Do not your soundest jurists teach that every man, whatever be the color of his skin, or the form of his features, is entitled to dispose of his labor in whatever market and on whatever terms he pleases? Above all, do not the benevolent spirit and the moral precepts of the gospel forbid you to place others in a condition in which you yourselves would not wish to be put, and to subject them to treatment which, were it inflicted on yourselves, would be resented as an outrage on your essential rights, and an invasion of your christian privileges? It is all very well to admit, as you are ready to do, that there are many things *about* slavery which you cannot justify and will not palliate; but why not condemn the principle itself? It is going a certain length in the right direction to confess that some of the laws are very bad, some of the masters very cruel, and some of the slaves are subjected to hardships that cannot be too deeply lamented; but why not assail the

system out of which these evils necessarily grow? None know better than yourselves that the clear, vigorous, uncompromising exposure of a bad principle is worth volumes of the most eloquent denunciation on the practical evils to which it leads. Tear up by the roots that upas tree which has spread its branches over so many parts of your rich soil, and you will no longer suffer from its withering shade or from its poisonous fruits.

2. *Are you maintaining a full and faithful testimony against the practical evils of the system?* You will not deny that every church, true to the trust she has received from her Lord, will endeavor to act the part of an intelligent, impartial, unfaltering witness for God, by protesting, in an open manner, against such evils as she cannot by her immediate action remove. This may expose her to reproach from private parties, and even to the resentment of the governing authorities; but the promised presence and approbation of her Head should make her bold in the denunciation of flagrant wrongs. But what testimony worthy of the name have you ever issued against the enormous evils of slavery?\* Have you not evinced a disposition rather to palliate these when they have been brought forward by conscientious opponents? Have you not been very forward to apologise for the legalized severities of which masters have been guilty, and to screen them from the censures which they deserved? A living author† asks, “What witness has yet been borne by the church in these slave states, against this almost universal sin? How has she fulfilled her vocation? She raises no voice against this predominant evil; she palliates it in theory, and in practice she shares in it. The mildest and the most conscientious of the bishops of the south are slaveholders themselves. What has been her conduct? If we seek to test her real power over men’s hearts, by asking what her influence has been, we shall rate it low indeed. No voice has come forth from her. The bishops of the north sit in open convention with the slaveholding brethren; and no canon proclaims it contrary to the discipline of their church to hold property in man, and treat him as a chattel.” Another writer‡ gives this humiliating picture: “Of the *Presbyterian*, as well as other clergy of the south, some are even planters, superintending the toils of their slaves, and making purchases or effecting sales in the slave markets during the week, and preaching on Sundays§ whatever they can devise that is least contrary to their daily practice. I watched closely the preaching in the south—that of all denominations—to see what could be made of Christianity, ‘the highest fact in the rights of man,’ in such a region. The

\* Perhaps we ought to make an exception in favor of a Declaration by the General Assembly of 1818. This contains much that merits our highest approbation; but even at that period the Assembly was beginning to lower the tone it had hitherto maintained; and at the present moment, letters written in reply to remonstrances from some of the European churches, indicate a descent to lower ground than it occupied thirty years ago.

‡ Miss Martineau.

† Dr. Samuel Wilberforce.

§ Why not say Sabbaths?—*Ed. Ref. Pres.*

clergy were pretending to find express sanctions of slavery in the Bible, and putting words to this purpose into the mouths of public men who do not profess to remember the evidence of the Bible in any other connexion. The clergy were boasting at public meetings that there was not a periodical south of the Potomac which did not advocate slavery; and some were even setting up a magazine, whose 'fundamental principle is, that man ought to be the property of man.' The clergy who were to be sent as delegates to the General Assembly were receiving instructions to leave the room if the subject of slavery was mentioned, and to propose the cessation of the practice of praying for slaves."

3. *Are you not to blame, also, in tamely submitting to those laws which prohibit you from teaching the slaves to read the Holy Scriptures?* In favor of such laws no tongue should speak, and no pen should write. Even silence on the part of citizens involves no common guilt, and incurs no ordinary responsibility. Had these laws proceeded from the Roman pontiffs, who have ever been hostile to the freedom of the human mind and the dissemination of the sacred writings, they would not have excited our surprise; but issuing, as they do, from legislatures, the members of which were elected by Protestants, they may well awaken our astonishment as well as our regret. How arrogant—no less than impious the attempt to avert the light of heaven on its way to the beclouded minds of perishing sinners! Yet is this done in several of the southern states under the authority of statutes to which heavy penalties are annexed;\* and so far as we know, no adequate effort has ever been made by the members of the churches in those states to have these unrighteous enactments done away. Well might one of your own judges† exclaim, "In vain has the Redeemer of the world given the command to preach the gospel to every creature; his professed disciples in the slave trade have issued a counter order, and have by their laws incapacitated two millions of their fellow-men from complying with the injunction, 'search the scriptures.' Not only are the slaves debarred from reading the wonderful things of God—they are practically prevented, with few exceptions, from even hearing of them." No less humiliating is the confession of one of your own divines,‡ who says, "Those laws have been enacted on the principle, that they are necessary to perpetuate the system; that there is no other way of preserving the slaves in subordination; that were they allowed to be acquainted with the Bible, it would make them restless and dissatisfied, and would tend to the ultimate subversion of the whole system. It is understood every where in the slaveholding states, that nothing would be more fatal to the existence of slavery there, than to establish a system of common

\* "In North Carolina, to teach a slave to read or write, or to sell or give him any book (the Bible not excepted), is punished with thirty-nine lashes, or imprisonment, if the offender be a free negro; but if a white, then with a fine of two hundred dollars."

† Judge Jay.

‡ Rev. Albert Barnes on Slavery.

school instruction ; and that the whole institution would be perilled, if all the slaves were taught to read the Bible." How must good men feel, so long as they are under the tyranny of such execrable laws ? Must not their own hearts reproach them, and their very countenances reddened with shame, if they are not using their utmost influence, through every possible channel, to have the foul stain wiped away from the national character ?

4. *Are not many of your ministers guilty of countenancing slavery, by the way in which they corrupt and mutilate the ordinance of marriage ?* Marriage, in every civilized country, in every free state, is contracted for life. So long as the parties are spared, they cannot be lawfully separated, except on one ground ; and that is a crime which never fails to be fatal to the happiness and the hopes of which the union is designed to be productive. But how inferior the sort of connection that takes place among slaves, under the desecrated, the dishonored name of marriage ! In how many cases are husbands and wives torn asunder, after a brief intercourse, without the least fault on the part of either, and contrary to their deeply cherished wishes and loudly expressed entreaties ! The warmest affections may have subsisted between them ; the tenderest sympathies may have soothed their feelings under their nameless oppressions ; and when they look around on the little children whom Providence has cast on their care, they cannot but feel an intense desire to live together still, that they may watch over their young and interesting charge. But the inhumanity of your laws will not permit this. The closest bonds must be severed, the tenderest feelings violated, and all the endearments of domestic life sacrificed, at the bidding of a master, whose heart the bitterest wailings cannot touch, whose purpose the strongest arguments cannot shake, and whose conscience the most earnest appeals cannot awaken. Nor do we blame the masters alone. We cannot help saying that our brethren in the ministry, who lend themselves to the mutilation of an ordinance which God himself has appointed, deserve no small blame. Could we imagine that any thing we can write on this topic has any chance of arresting their attention, we would ask them, "How can you so far prostitute the office you fill, as to mutilate a contract so sacred as marriage, accompanied with a religious sanction ? In marrying two whites you are accustomed, most properly, to bind them for the whole period of their natural lives, and to cheer them with the prospect of that happiness to which they are looking forward, being as lasting as their own existence. But when you come to marry two blacks, though they have originally the same feelings as those of a fairer complexion and a finer mould, do you not pursue a different course ? Instead of asking them to vow that they will live together till the decease of one of the parties ; instead of pronouncing the solemn mandate which came from the lips of God himself, 'what God has joined together, let no man put asunder,' do you not bind them for such a length of time only as their owner may find conducive to his pecuniary inter-

ests, or compatible with his commercial engagements? And what is this but making yourselves accessory to a species of concubinage by which, to an enormous extent, the claims of sound principle are opposed, the interests of pure morality are destroyed, and the feelings of attached families cruelly wounded?"

5. *Are not those churches implicated in the sin of slaveholding, that admit the proprietors of slaves to full communion?* We are aware we are now entering on very delicate ground. We cannot, however, flinch from the position which every branch of the Reformed Presbyterian Church has maintained for nearly fifty years. After a renewed examination of the whole subject, again urged on our attention by occurrences which we did not originate; after perusing with some care the principal publications that have appeared on both sides, in the course of these few years, we feel our previous convictions only strengthened, and experience the pleasing consciousness that we are supporting a principle which will one day commend itself to the sound judgment and good feeling of all true Christians. Do not, we pray you, mistake our meaning. We bring no charge against the general character of that large and influential class who are called slaveholders. That they are kind in their dispositions, courteous in their manners, correct in their habits, just in their dealings, and honorable in their bearing, may be all true. That some of them may be even sincere Christians; having the grace of God in their hearts, and his image impressed on their characters, we have no wish to dispute. The determination of such a question does not belong to us, or to any other party on earth. But we are dealing with a matter that does come within our province, when we reiterate the principle, that no amount of inward piety, and no correctness of general behavior, will warrant the admission to the enjoyment of full fellowship of a person who, in regard to even one flagrant and scandalous evil, is pursuing a course inconsistent with his religious profession. Now, we cannot look upon slaveholding, even by itself, as any thing less than an actual immorality,—a censurable offence. Apart altogether from the numerous evils which accompany it wherever it exists, it involves a principle of robbery which can never be too fully exposed, nor too loudly condemned. Is it not robbery to deprive fellow-creatures of those natural rights which they have received from their Maker, which they have not forfeited by crime, and without which they cannot maintain the moral bearing, nor enjoy the precious privileges that become free citizens? Even one of your own churches has admitted this in a judicial deed.\* “We regard all who are concerned in bringing any of the human race into slavery, or in retaining them—all who keep, sell, or buy slaves, as *man-stealers*, guilty of the highest kind of theft, and as sinners of the first rank.” And, if the masters among you are to be regarded as “manstealers, guilty of the highest kind of theft, as sinners of the first rank,” ought they to be received into full communion? Is

\* General Assembly, 1794.

not this to throw down the fences which the Savior has erected around his church, and to allow the very worst characters to enjoy the privileges which he intended only for his genuine disciples? Is not this to encourage them in their sinful practices? Would it not be an act of the greatest kindness to themselves, to warn them of the extent to which they are offending God, and exposing their own souls to hazard? And would not their exclusion from the fellowship of the church, till they give evidence of their repentance, by "loosing the bands of wickedness, undoing the heavy burdens, and letting the oppressed go free," be an excellent mean, under the divine blessing, of awakening their minds to a due sense of that particular sin, on account of which they are excluded, and leading them to the adoption of a course consistent with the great principles of justice, benevolence, and good policy?

6. What can we think of those American churches that are in the habit of *keeping gangs of slaves for the purpose of hiring them out to those who may wish to purchase their services for limited periods*? We cannot conceive of any practice more incongruous than this. Were a congregation to keep a number of horses or oxen for a similar use, we cannot tell how much its spirituality would be endangered, and its name tarnished. How much more must these evils be incurred, when professing Christians so shockingly degrade their fellow-creatures, endowed with the same faculties and feelings, and destined to the same immortality with themselves! Yet is this done, we are assured, in not a few congregations, who thus increase the funds from which they pay stipend to their ministers, and meet other ecclesiastical demands. What a revolting species of traffic for a church! How impossible it must be for her to bear any thing like an adequate testimony against an evil, from participating in which she derives a considerable portion of her revenues! With what consistency can her ministers utter one word against the fundamental principle and the practical evils of a system from which they draw a portion of their emoluments!

Such, brethren, are some of the ways, in which, as it appears to us, you are implicated in the sin of slaveholding. We are not ignorant of what you are accustomed to advance in your own vindication. We know well your reasons. We must say, however, the more we examine them in the light of those tests to which they ought to be subjected, we are the more deeply impressed with the conviction that they are utterly invalid, and afford not the shadow of a sanction to the iniquitous, inhumane, and impolitic system, in support of which they are alleged. We crave leave to express ourselves on the following, from among other allegations equally untenable:—

1. Is it alleged that God permitted the ancient Israelites to bring some of their fellow-men into servitude? We readily admit that they were authorized to employ in their service two classes of persons—*native Hebrews* and *idolatrous Gentiles*. But if any one supposes that this bears the faintest resemblance, or gives the least



sanction to the slavery practised among you, he shows that he has not yet studied the benevolent spirit and liberal provisions of the Mosaic creed.

With regard to the *native Hebrews*, who are usually, but very incorrectly, represented as enslaved, we must say, that their moral, physical, and political condition was inexpressibly superior to that of the American slaves, in the following particulars. 1st. They were not declared in law, nor treated in practice, as mere property. They were employed as a kind of "hired servants"—persons who were engaged by contract, to serve during a specified period, and who were promised wages, payable during the whole currency of their engagement. This is the law, "If thy brother that dwelleth by thee, be waxen poor, and be sold\* unto thee, thou shalt not compel him to serve as a bond servant, but as an *hired servant*."† "Thou shalt not oppress an *hired servant* that is poor and needy: at his day thou shalt give him his *hire*, neither shall the sun go down upon it, for he is poor and setteth his heart upon it—lest he cry against thee unto the Lord, and it be sin unto thee."‡ Where is the analogy between this and the slave code of Carolina? May not your legislators, when they look at the equity, the humanity, the God-like benevolence of the Jewish statute, blush for the cruel spirit in which they have sanctioned the grossest oppressions, by their unchristian enactments? 2d, The degree of servitude to which their hired servants were subjected, was of divine appointment. He who has a right to deal with his fallen creatures according to his pleasure, in the exercise of moral rectitude, was the author of the law under which they suffered restrictions. He proclaimed it from the flaming heights of Sinai. But has the slavery practised among you any such sanction? Has the voice of God, at any time, announced to you his permission to make slaves of any class of your fellow-men? Where is the warrant from heaven for Americans to enslave A'ricans? for the whites to enslave the blacks? Till such order be produced, you in vain plead the example of the Israelites in your own vindication: and we must continue to hold that the claim you put forth to reduce to slavery persons of African descent is as utterly groundless as it is grossly presumptuous. 3d, Those Hebrews alone were subjected to the servitude prescribed, who had been convicted of some moral offence. There were especially, two crimes that were visited with this form of punishment—*theft*,§ for which they could not make restitution, and the *contraction of debt*¶ which they were unable to pay. How different the way in which you act! It is not persons who have been guilty of offences

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\* "Sold." The other provisions of the law show that it was not their *persons* that were sold. It was simply their *labour*. Nor was the act of selling performed by a third party who wanted to make gain by an unholy traffic in his fellow-creatures. The most probable opinion is, that his services were sold either by himself or the civil magistrate.

† Levit. xxv. 39, 40

§ Exod. xxii. 1-4.

‡ Deut. xxiv. 14, 15.

¶ Levit. xxv. 39.

deserving punishment, at the hand of the civil courts, that you are bringing into slavery, or keeping in it. Were you to seize upon all the incorrigible thieves, and all the fraudulent bankrupts that you could find in the Union, and carry them off to the plantations, to perform the labors you now exact from unoffending Africans, there would have been no ground for a charge of injustice. We would rather rejoice in your reviving the spirit of that sacred jurisprudence which was given in the volume of revelation by the Israelites, and which, we have no doubt, will yet furnish, in its great moral principles, the basis of that high judicial code which christian nations shall enjoy, when God will "make their officers peace, and their exactors righteousness." 4th, The servitude to which they were subjected was only of limited duration. It could not, without their own consent, last longer than six years, and, in many cases, it came to an end much sooner. That is, on the recurrence of every seventh year, every one who had been obliged to become a hired servant, from whatever cause, was at liberty to go forth to the enjoyment of his original freedom. The law is this: "At the end of every seven years thou shalt make a release." "And if thy brother, an Hebrew man or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee."\* What a joyful deliverance! What pleasurable anticipations of the approach of that day should usher in so welcome a release! When, oh, when will America proclaim such a deliverance to her injured, wounded, bleeding children? 5th, When the period of their servitude expired, they were not to be sent away in a state of actual destitution. The masters, in whose service they had been spending their strength, and whose wealth they had been contributing to increase, were to be liberal in giving them such supplies as were necessary to meet their present wants, and secure their future welfare! The law is in the following terms:—"And when thou sendest him out from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flocks and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."† What an improvement would be effected in the condition of the slaves among you, were such a law obeyed! Not only would they be treated with much kindness, and emancipated at an early period; but, along with the restoration of their natural rights they would receive such assistance as would be some compensation for the many wrongs they have suffered, and the many hardships to which they have been doomed. In one word, the revival of the Mosaic law would be the extinction of slavery.

With regard to the other class whom the Israelites were permitted to employ in their service—we mean the *heathen idolaters*—we admit at once that *they* were in a certain sense, slaves. They were called *bond-men* and *bond-maids*, terms which clearly imply that

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\* Deut. xv. 1, 12.

† Deut. xv. 13, 14.

they were subjected to some degree of bondage. Still the bondage into which they were brought was very different from that in which the negroes among you are still held, in the following particulars.

1. *God himself* permitted the practice among the Hebrews. It was He who spoke to them in the most explicit terms: "Both thy bondmen and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bond-maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land, and they shall be your possession." Nor was this an arbitrary exercise of his will. It was not an enactment at variance with the principles of moral rectitude. It was not a concession to the selfish passions and the sinful prejudices of a barbarous age. We can have no doubt that the kind and degree of bondage which He permitted was, in every way, worthy of his character and conformable to his express command, which was authenticated by supernatural revelation. But who gave the modern slave-holder the right which he is presuming to exercise? Who authorized *him* to seize upon unoffending Africans, and make them his mere slaves for life? Could he produce any thing like an order from heaven authenticated by the seal of the eternal Sovereign, his procedure, so far as conformable to that order, could not be challenged. But until he produce such order or permission, we must hold, which we do most firmly, that he has usurped a prerogative which has not been delegated to any creature, and which can reside in him who doeth according to his will in the army of heaven and among the inhabitants of the world.

2. The bondage to which the heathen were reduced among the Hebrews, was attended with many *signal advantages*. If it involved a measure of restriction on the exercise of their natural rights, it brought along with it a number of important privileges which otherwise they could not have enjoyed. Such of them as were admitted members of the commonwealth by the prescribed initiatory rite, were entitled to the sacred rest of the Sabbath, to the reading of the Holy Scriptures, to instruction from the ministers of the true religion, and to the enjoyment of the solemn festivals along with the families in whose service they were engaged. In short, as to religious privileges and civil rights, they were placed, by divine appointment, on a footing of equality by the chosen people. But who will allege that the Africans have been reduced to a state of slavery *with a view to their own advantage*? That God has over-ruled this traffic in such a way as to elevate many of them in the scale of civilization is not denied. That He has made their residence among you, though compulsory, the means of promoting the intellectual improvement, the moral culture, and the spiritual welfare of some of them, we do not question. But on what ground can the least credit be claimed for those who, by violence, originally imported unoffending men, and have since, by force, retained them in bondage so inconsistent with their just rights, and so galling to their natural feelings? It

was not the good of the negro they had in view. It was not to bring him under the influence of religion, or to place him within the reach of salvation. Avarice was the ruling passion. Pecuniary interest was the primary object. Tyranny has been the grand instrument. Even at the present moment, whatever be the advantages which some of them derive from living among you, are they not subjected to privations which, as rational and immortal beings, they cannot but feel? Are they not robbed of their civil rights? Are they not deprived of the fruits of their industry? Are they not hindered from having the privileges of the christian Sabbath, of reading the Holy Scriptures, and of worshipping in the same sanctuaries in which the other classes assemble? In short, are they not, in the view of the law, mere chattels which may be sold, or bartered, or bequeathed, like the very horses, and cows, and oxen, that carry your burdens and minister to your pleasure? 3. Those bond-servants among the Israelites were treated with far *greater kindness* than the negroes in modern times. As one instance, it deserves to be remembered, that any one who suffered bodily injury, at the hands of his master, was entitled, according to law, to his freedom. "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake."\* Is there any provision like this in the laws of the American States? As another instance, let it be recollected that whenever a servant ran away from his master, he was not to be delivered up by the party to whom he might flee. The law is in these words, "Thou shalt not deliver unto his master the servant that has escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in any one of thy gates where it liketh him best: thou shalt not oppress him."† Is there any law approaching this in any one of the slaveholding states?‡ Are slaves who run away from their owners, in consequence of intolerable oppression, allowed to choose the places of their future residence, and to enjoy the protection of the civil authorities? How different the treatment they suffer! In what a spirit of vindictive malignity they are usually pursued into whatever retreat they may have hastened, and subjected, when caught, to a succession of barbarous inflictions, at the very thought of which humanity shudders.§

\* Exod xxi. 29, 27.

† Deut. xxiii. 15, 16.

‡ What a contrast America presents to Palestine! The Constitution of the United States declares,—“No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, *but shall be delivered up on claim of the party to whom such service or labor may be due.*”

§ Such advertisements as the following are often seen in the newspapers of the South:—“One hundred dollars for a negro fellow, Pompey: he is *branded* on the left jaw.”—“Run away, a negro woman and two children; a few days before she went off *I burnt her with a hot iron* on the left side of her face; I tried to mark the letter M.”—“Two or three days since, a gentleman, in hunt-

Surely it were prudent in the slave-holders never to allude to the Mosaic code, which frowns on every part of their cruel proceedings—never to “come to the light,” in which their evil deeds are held up to merited reprobation.

[To be continued.]

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PRESBYTERY OF THE LAKES.

This Presbytery met in Miami Congregation on the 19th of April, pursuant to adjournment, and continued in session two days. All the standing members of the Presbetyery were in attendance, except one. Rev. J. Love, from the Presbytery of Pittsburgh, was present as a consultative member. Mr. Love had been for some months supplying the vacancies, which would have been almost destitute of preaching, owing to the want of licentiates.

Mr. H. P. M'Clurkin, having finished the usual course of studies in the Seminary, was, after examination by the Presbytery, licensed to preach the everlasting gospel.

Committees were appointed to visit most of the Congregations.

After much deliberation it was agreed to establish a Grammar School under the inspection of Presbytery, for training youth designed for the ministry, to be located in Miami Congregation, under the care of Rev. J. B. Johnston. The following is the course of study for the present, as far as *language* is concerned :

*Latin*—Historia Sacra, Latin Testament, Grotius, De veritate, &c., and Buchanan's paraphrase of the Psalms. *Greek*—Greek Testament, Chrysostom and Septuagint. *Hebrew*—Genesis and the Book of Psalms, read with the Greek and Latin.

The following is the scale of appointments :

Mr. M'Clurkin, 4th Sabbath of April, *Cincinnati*; thence till 3d Sabbath of June, at his own disposal ; 3d and 4th Sabbath June, 1st and 2d Sabbath July, *Lake Elizabeth*, (formerly known as Valpe-raiso) ; remainder of July and 1st Sabbath of August, *Cedar Lake*; 2d and 3d Sabbath August, *Macedon*; 4th Sabbath August, *Xenia*; 1st and 2d Sabbath September, *Cincinnati* ; thence discretionary till the meeting of the Presbytery.

Mr. Hutcheson—Two or three Sabbaths at *Cincinnati*, and as much as he can afford at *Walnut*.

Mr. Niell—One Sabbath at *Flint Village*, and one at *Mrs. Judson's*.

Mr. Boyd—*Cedar Lake and Lake Elizabeth* the latter part of August, and September, to attend to the wants of the Church in those places, ordain an Elder or Elders at *Lake Elizabeth*, organize a Congregation, and dispense the Sacrament of the Supper. Also

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ing runaway negroes, came upon a camp of them. He succeeded in arresting two of them, but the third made fight ; and, being shot in the shoulder, fled to a sluice, where the dogs succeeded in drowning him before assistance could arrive."

to moderate a call at each place if requested by the people.

Next meeting of Presbytery to be at Utica, on the first Wednesday of October, at 10 o'clock, A. M., as a visitation Presbytery.

By order of Presbytery,

R. HUTCHESON, *Clerk.*

NEW YORK PRESBYTERY.

The New York Presbytery met in Newburgh on Tuesday, the 9th of May. The business before Presbytery was chiefly of a local kind. The Commission appointed at the last meeting to visit the 2d Congregation of New York reported the organization of a 3d Congregation. The report of the Commission was approved by Presbytery.

The following scale of appointments was made :

Rev. J. Chrystie—1st and 2d Sabbaths July and 2d September, Newburgh ; 1st and 4th June, 3d Congregation, New York.

Rev. S. M. Willson—1st and 2d Sabbaths July, 3d Congregation, New York ; 3d and 4th, Newburgh ; 4th August and 1st September, and to dispense the Sacrament on the 1st Sabbath September, assisted by Rev. A. Stevenson.

Rev. J. Douglass—2d Sabbath May and 3d September, Newburgh ; last Sabbath in July and 1st in August, Argyle, to dispense the Sacrament there on 1st Sabbath in August, assisted by Rev. J. W. Shaw ; 2d Sabbath August, Albany, and 4th September, 3d Congregation, New York.

Rev. C. B. McKee—1st and 2d August, 3d Congregation, New York ; 3d and 4th August, Newburgh.

Rev. A. Stevenson—2d Sabbath August, Newburgh ; 1st and 2d Sept. White Lake.

Rev. S. O. Wylie—4th and 5th Sabbaths July, 3d Congregation, N. Y. ; 1st August, Newburgh, and 2 Sabbaths missionary labor.

Rev. J. Kennedy—2d and 3d Sabbaths May, 3d Congregation, New York, and 2 Sabbaths missionary labor.

Rev. J. M. Beattie—3d Sabbath May, Argyle ; and 1st, 2d and 3d Sabbaths August, Glengary, and one day in Lansingburgh on his way to next Presbytery.

Rev. R. Z. Willson—1st and 2d Sabbaths August, 1st and 2d September, Topsham, and one Sabbath in Albany on his way to next Presbytery.

Rev. J. W. Shaw—4th Sabbath May, 3d Congregation, New York ; 3d Sabbath May, Newburgh ; last Sabbath July, Lansingburgh ; 1st and August, Argyle.

Mr. Shaw was appointed to preside in the moderation of a call in the 3d Congregation, N. Y. when requested by the congregation.

Those Sessions whose books were not forwarded to this meeting are instructed to forward them punctually at the regular spring meeting.

Ministers appointed to preach in vacant Congregations are directed to examine the books of Sessions in such Congregations, and report at next meeting.

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## PRESBYTERY OF ROCHESTER.

Presbytery met in the city of Rochester on the 23d May. Rev. S. Bowden was chosen moderator, and Rev. David Scott, Clerk. There was more than the ordinary amount of routine business, all of which was transacted with the most perfect harmony.

Mr. Will. Milroy, taken under the care of Presbytery at its last meeting, as a student of Theology, was present. Since that time he has studied, by direction of Presbytery, under the care of his pastor, Mr. Bowden. Besides the study of logic and mental philosophy, he has read 15 chapters of Genesis and 38 Psalms in Hebrew, and nearly 300 pages of Turretine's Theology. Two exercises were prescribed at the former meeting; the one an essay on the standard of morals, which was read to Presbytery, the other a homily on Gal. 5, 1. They were sustained as excellent specimens of improvement, both as it regards matter and manner.

The report of the Treasurer for domestic mission fund shows a prosperous and encouraging state of things in this Presbytery. The Rev. Dr. Roberts was appointed to preach the 4th Sabbath of June in Syracuse. Mr. Bowden, one Sabbath in Buffalo, and another in Cattaraugus Co., at discretion, and Mr. Middleton the 3d and 4th Sabbaths of September in Buffalo. Messrs. Scott and Bowden were appointed to dispense the Lord's Supper to the Society in Buffalo on the 3d Sabbath of August, and if practicable organize it into a Congregation; to do so they are authorized by Presbytery to take with them two ruling elders. Presbytery adjourned to meet in York on the 1st Tuesday of October, 1848, 1 P. M.

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## PRESBYTERY OF ILLINOIS.

This judicature met in Elkhorn according to adjournment. The meeting was pleasant and harmonious. Presbytery adjourned to meet on the 1st Monday of October, 1848. A call has been moderated by the Congregation of St. Louis, within the bounds of this Presbytery. The object of choice is Mr. A. M. Milligan, preacher of the Gospel.

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The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.—*Proverbs*.

“And He who cried to Lazarus, ‘Come forth,’  
Will, when the Sabbath of the tomb is past,  
Call forth the dead, and re-unite the dust  
(Transformed and purified,) to angel souls.”—*Graham*.

HUGH GLASSFORD, TREASURER, IN ACCOUNT WITH THE BOARD OF  
FOREIGN MISSIONS, DR.

1847.	To balance in Treasury per preceding report, ..	\$726 52½
Oct. 8.	“ Monongahela Congregation, .....	15 00
“ “	“ Union and Pine Creek do., .....	18 37½
Nov. 8.	“ Princeton, Ind., Cong'n, per Rev. J. I. Mc- Clurkin, .....	5 00
“ 15.	“ Kortright Cong'n, per Rev. S. M. Willson, ..	23 12½
“ “	“ Southfield (Mich.) Cong'n, per William Marshall, .....	9 20
“ 16.	“ 1st and 2d Cong'ns, Philadel'a, for printing psalms, .....	14 25
“ “	“ Several friends, per Rev. J. W. Morton, ...	10 50
“ 29.	“ A friend to Newburgh Cong'n, per Rev. M. Roney, .....	5 00
“ “	“ A friend to Foreign Missions, per do., ....	1 00
Dec. 4.	“ 2nd Cong'n, Phil'a, per Rev. S. O. Wylie, ..	35 00
“ 6.	“ Sandusky Cong'n, per Rev. I. C. Boyd, ....	5 50
“ 11.	“ Ref. Pres. Missionary Society of Pittsburgh and Allegheny, to be given to Rev. J. W. Morton, .....	25 00
“ 20.	“ Miami Cong'n, per Rev. J. B. Johnston, ...	15 00
“ “	“ Xenia “ “ “ “ “ “ ...	4 50
“ “	“ Wm. McGee “ “ “ “ “ “ ...	50
“ 22.	“ Walnut Ridge Cong'n, per Thomas Reid, ..	5 00
“ 23.	“ Bloomington “ per Thos. Smith, ...	25 00
1848.		
Jan. 8.	“ Lisbon Cong'n, \$4 00. Rev. J. Middle- ton, \$1 00, .....	5 00
“ “	“ A. Chilon* .....	5 00
“ 17.	“ Brush Creek Cong'n, .....	12 00
Mar. 6.	“ Alexander M. Milligan, .....	30 00
“ “	“ 1st Cong'n, Philad'a, per Rev. J. M. Willson, ..	110 00
“ “	“ Craftsbury Cong'n, per Rev. R. Z. Willson, ..	23 00
“ 20.	“ Lisbon “ per Rev. J. Middleton, ..	6 00
“ 29.	“ Rochester “ per Rev. D. Scott, .....	24 28
April 5.	“ Missionary 2d Cong'n, New York, \$58 71	
“ “	“ 2d Cong'n, N. Y., Collection Jan. 2, 69 50-128 21	
May 6.	“ Members of Rev. R. Wallace's Cong'n, viz : A. Gibson, \$1 00 ; G. Stewart, \$1 00 ; J. McCulloch, \$1 00 ; J. Quin, \$1 00 ; W. McKinley, 50c., .....	4 50
“ “	“ Juvenile Missionary Society, York, \$18 12 ; York, Cong., \$8, .....	26 12
“ “	“ Utica Cong'n, .....	13 50
“ “	“ Jonathan's Creek Cong'n, .....	9 50
“ 9.	“ Isaac Adair, Chili, Ill., .....	1 00

\* A. Charlton we presume.—Ed.



May 10.	To Conocheague Cong'n, per Rev. J. Kennedy,	40 00
" "	" Muskingum " " " J. Wallace,	7 00
" "	" Salt Creek " " " D. Wallace,	16 00
" "	" Hugh Parks, Delaware, Ohio,.....	2 00
" "	" Gre:nsburgh and Clarksburgh Cong'n, per Rev. R. B. Cannon,.....	23 00
" "	" Xenia Cong'n, per Rev. Dr. Willson,.....	4 00
" "	" Londonderry (Ohio) Cong'n, per Mr. S. Sterrit,.....	12 00
" 11.	" Bovina Cong'n, per Rev. J. Douglass,.....	8 87
		\$1,454 45½

1847.	<i>Contra.</i>	<i>Cr.</i>
Nov. 8.	By Rev. J. W. Morton for outfit,.....	\$150 00
" "	" " " " " one half year's salary,.	300 00
" "	" " " " " passage money,.....	70 00
" "	" " " " " 1st instalment mission- ary expenses,.....	50 00
" "	" Bibles and Testaments,.....	40 62½
" 17.	" Printing psalms,.....	40 75
" "	" Freight of Bibles, &c.,.....	1 17
Mar.27.	" Rev. J. W. Morton, current expenses,.....	50 00
" "	" " " " " salary,.....	50 00
" "	" Postage, 57c ; Discount, \$4 89,.....	5 46
		\$758 00½
Balance in in the Treasury,.....		\$696 44½

## LITERARY NOTICE.

Physical Education and Medical Management of children. For the use of families and teachers, by M. M. Rodgers, M. D., Erastus Darrow, Rochester.

This little manual is designed, as its title indicates for popular use. It begins with a brief anatomical and physiological description of the human body ; this is such as may be quite intelligible to the general reader. This is followed by the author's views on the physical management of children which comprehends the important subjects of food, clothing, exercise, &c. Then we have a description of the diseases with which children are liable to be affected, and the symptoms by which they may be detected. The diet, and mode of cooking for sick persons, follow the account which the Author gives of the diseases of children. The last chapter of the work is entitled the "moral treatment of children." In this part of his work he makes some judicious remarks, which we wish he had ex-

tended. We recommend to the writer to enlarge this chapter when another edition is called for.

A work of this kind may be very useful in the first place in families as a means of preventing disease among children. Much of the sickness and suffering existing among children arises we are well convinced from ill adapted physical management. The best means of preserving the health and developing the physical powers of children, are like all other kinds of practical knowledge, dependent in a great measure upon experience. And such experience too, combined with anatomical and physical knowledge of the structure and functions of the various organs of the human body. As far as the use of means are concerned the prevention of disease is very much dependent upon the physical management of children. This throws a vast responsibility upon parents, one, which in most cases they are solicitous to fulfill, but respecting which they often fail. As the comfort and happiness of children are ultimately connected with good health, parents should be the more careful to inform themselves on this subject.

Another advantage in the second place, of such a work as this, to families is, if judiciously used, medical aid may be promptly called upon when really needed. There are many little ailments affecting children, for the treatment of which the presence of a physician is not necessary: the experience and good sense of parents may easily direct as to the proper course. But their experience and good sense may be most materially assisted by a knowledge more precise and scientific than their own. With such aid they may distinguish readily between such cases as they might themselves safely manage, and those in which medical counsel is necessary. In the absence of this knowledge counsel is often too long delayed; and in other cases much painful anxiety is experienced that might have been avoided.

In the third place, another advantage is, they provide for sudden emergencies. There are many violent attacks of disease as well as sudden casualties which do not allow time for medical aid: something to give relief must be done, and done now, or it will be too late. This is especially so in sequestered places. Common sense with a little general knowledge of the proper treatment in such cases may often be the means of saving valuable lives, or at least preserving from protracted suffering.

The work may be obtained at Derby & Hewson's Buffalo, and Trueman & Co's. Cincinnati, as well as of the publisher in this city.

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#### OBITUARY OF MRS. JANET QUINT.

The subject of this notice was the wife of Josiah Quint, a deacon of the congregation of Ryegate. She departed this life on the 23d of February last, at her residence in Ryegate, Caledonia Co., Vt., in the 53d year of her age. She was born of godly parents,

both members of the Reformed Presbyterian Church. She, of course, received a religious education.

In the year 1825 she and her husband made a public profession of religion, and united themselves to the Reformed Presbyterian Congregation of Ryegate, then under the pastoral care of the Rev. James Milligan. From that period to the hour of her death, she continued steadfast in the faith, adorning her profession by a walk and conversation becoming the gospel. She was punctual in her attendance upon the ordinances. Her seat in the church was seldom vacant on Sabbath. Her faith was a living principle, known and felt by all with whom she associated, especially by those in the neighborhood in which she resided. She was very charitable to the poor. In missionary operations she took an active part. During her last illness, which continued about three months, she exhibited to those around her the purity and power of true religion. Her children, in whose spiritual welfare she manifested a deep concern, she committed to the tender care and safe keeping of the great and good Shepherd. A short time before her death, in reply to inquiries made to her by her pastor, she said that she had made Christ all her salvation and all her desire—that she had no desire to live, and added, "*I long to depart—I long to depart.*" Her latter end was peace, for she evidently fell asleep in Jesus. She is inheriting the promises—she rests from her labors and her works do follow her.

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OBITUARY OF MRS. MARTHA A. GORMLY.

A brief memoir of this much esteemed member of the church may not be uninteresting to the readers of the Reformed Presbyterian, to many of whom she was well and personally known.

Martha Ann McConnel was born in Berkley County, Virginia. Her parents were members of the Presbyterian Church, and she enjoyed the advantages of an early religious education. In 1814 she emigrated from her native State, and settled in Pittsburgh. In the following year she was married to Andrew Gormly, and about the same time acceded to the Reformed Presbyterian Church, to which her husband belonged, and became a member of the congregation under the pastoral care of Rev. John Black. On his ministrations she waited with delight and profit until 1833 when she found it to be her duty to continue with the majority of the congregation who adhered to those distinctive principles of the covenanting church, which the pastor and the majority had abandoned. With her and her husband there was not a moment's hesitancy as to the course they should pursue. They understood, believed and loved the principles they had embraced, and they were not prepared to barter them away for ephemeral popularity. They had the happiness to see the few with whom they united under much discouragement, in a short time organized into a congregation—enjoying the regu-

lar administration of ordinances, and by the divine blessing increased, until they equaled in numbers the whole congregation before the defection.

In some respects the lot of the deceased was one of much affliction. For more than twenty years before her death she suffered sorely from inflammatory rheumatism. So severe was the disease that she was unable to walk during the last fifteen years of her life. Her sufferings were very great; nearly all the joints in her limbs were drawn out of their places, and she scarcely ever knew what it was to be free from acute pains. She was nevertheless literally a patient sufferer. Though oftentimes foud to give vent to her feelings in cries, she nevertheless discovered a spirit of patient resignation. With a smile on her countenance, she would reply to enquiries of friends for her welfare, "I have great reason to be thankful for the kindness of God to me."

Her last illness which appears to have been but the crisis of the chronic disease under which she had so long suffered, was of about two weeks duration. Her suffering was severe, but her consolations were abundant. She had a desire, which seemed almost to border on impatience, to depart and be with Christ. "Let me go—send me away," were her exclamations often in her lips, and when on one occasion she was asked by her pastor "to whom do you wish to go?" She replied with great emphasis, "to the Lord Jesus Christ." This showed the object of desires and the character of the impulses, by which she was moved.

She died April 14th, 1848, and her body lies in the Allegheny cemetery.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

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#### ANDREW FULLER'S OPINION OF ROME.

"Our Reformers (says Mr. Faber,) never thought of unchurching the church of Rome, though they freely declared them to have erred. Hence, while they rejected its abominations, they did not scruple to derive from it their episcopal and sacerdotal ordination." In reference to this remark of Faber, Andrew Fuller, who was not so enamoured with "episcopal and sacerdotal ordination," says, "The English Reformers might allow the church of Rome to be a true church of Christ: but do the Scriptures support them in this concession? The church of Rome was once a part of God's temple; but from hence it is left out of the measurement. Instead of being the "holy city" it is a body of idolaters, who tread it under foot. It is not Zion, but Babylon. Some of God's people might be found in her, but they are commanded to come out of her. She is not the bride, the Lamb's wife, but the mother of harlots. Finally, if the church of Rome continued to be a church of Christ, what must that church be who fled from her persecutions into the wilderness?"—*Exposition of Revelation*, 11 : 2.

# THE REFORMED PRESBYTERIAN.

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## CRITICISM ON HEBREWS, II IX.

“That he by the grace of God should taste death for every *man*.”

These words are brought forward by Arminians as furnishing unequivocal proof of the doctrine of universal redemption, whilst Calvinists on the other hand have had recourse to various interpretations to explain them in consistency with the opposite sentiment. Though some strange oversight in all the copies of the Bible that the writer has examined, the word *man* for which there is nothing in the original, is not printed in italics, the way in which the translators always indicate the words which they supplied. It is not fidelity to the original, but a sound judgment that must determine whether *man* or some other word is the proper supplement in this case. There is some ingenuity displayed in the method of filling up the ellipsis from the word “sons” in the succeeding verse, making it read “that he by the grace of God should taste death for every son.” But to this there are two objections. First, grammatical—that it is not in accordance with either rule or usage to take the supplement from what follows. Second, theological—that Christ did not die for his people as *sons*, but as *sinners*. The trueism of Dr. Scott that “he tasted death for the benefit of every man who should come to trust in his salvation,” begs the question, and in place of removing, strengthens the Armenians object.

We propose to supply the word *thing* in the place of *man*, and we take it from the preceding context, “we see not yet all *things* put under him.” It is true there is nothing in the original for things, in this quotation, and that the printing in our English bibles is here again faulty for not indicating this in the usual way; but there is abundant evidence to the Greek scholar that things is the proper word, as the adjective is in the neuter gender. We thus get clear of the grammatical difficulty. Whatever the “all” means collectively

viewed, the "every" means distributively considered. We do not see yet all things put under Christ, but we see a train of causes of which the death of Christ is chief, that shall result in putting every thing actually under him.

We are aware that we shall be met with the objection that this view represents Christ as dying for things. We admit it does; and what then? Is not the same fact declared in other portions of scripture? Rev. 4: 25. "He was delivered for our offences." Gal. 1, 4. "Who gave himself for our sins." 1st Peter 3: 18. "Christ also hath suffered once for sins." Offences and sins are things, not persons, and yet Christ suffered for sins.

That the proposition *hyper*, in English "for," sometimes means substituted in the bible we admit. Indeed we believe it always does so when it indicates the relation between the death of Christ and persons. But we are sure that it is many times employed where substitution is not meant. The reader can examine for himself Rom. 15, 9, Phil. 2, 13, John 6, 51, where the same proposition is used, and the construction is precisely similar to that in the text under consideration. Now as it is clear that in other places, it does not mean substitution, what necessity is laid on as to confine it to this meaning in this verse? Is it so evident that substitution is meant that the ellipsis must be filled with a word conveying a corresponding idea? If the proposition any where indicates the end for which an act is done, as it certainly does, John 6, 51, why may not that be what it means here? We maintain that it is not substitution that is meant in this place, and that therefore there is no authority for putting in the word man, or any other word that restricts the end of the death of Christ, merely to the salvation of the elect. That this is one end, and that it is an highly important end, we admit, we believe, but that the results of the death of Christ take a far wider range, and extend to a vast variety of other objects, we will endeavor to show from the scriptures, and thereby demonstrate that the above criticism is according to "the analogy of faith."

In 1st John 3, 8, It is declared that the Son of God was manifested, that "he might destroy the works of the devil." This exhibits the object of Christ's mission in its widest comprehension. The works of the devil, are found elsewhere as well as in the souls of the elect. He works in the heart of the children of disobedience—he is the god of this world, who blinds the minds of those who believe not—he deceives the nations, and excites them in hostility against Messiah. Again, John 3, 17, God sent not his Son into the world to condemn the world, but that the world through him might be saved." The salvation of the world, and the salvation of the elect are two entirely distinct, though closely connected objects. Though all the travail of the Savior's soul were taken to heaven, if this world remained under the dominion of the devil, the whole end of the mission of Christ would not be accomplished. The princes of this world must be cast out—"all rule and authority and all power shall be put down—for he shall reign till he hath put all enemies under his feet." 1st Cor. 15, 24, 25.

Of this work the death of Christ is an essential part. Not only was it necessary that it might suspend the infliction of the curse of the broken covenant, by the revelation of the gracious dispensation, of which it was the pervading and animating principle, but it was indispensable in order to the removal of the legal barrier which forbade the ingress of mercy to a rebel world. The lordship over all things was given him in consideration of his death.—Phil. 2, 7—11. Between the death of Christ then, and the subjection of all things to him there is the relation of a meritorious cause to its effect, of means to the end to which they are adequate, of the work done to the possession of the stipulated reward. In this way, taking into view the graciousness of the whole arrangement for the recovery, from the power of Satan, of every thing which he had seized, the declaration “that he by the grace of God should taste death for every thing,” asserts a most comfortable and animating truth. As a consequence of the death of Christ, this world shall be brought back to its proper moral position in the universe, and after the judgment, there shall not be found throughout the dominion of Jehovah, any being that shall exert the slightest influence in opposition to his high authority. “God shall be all in all.” Devils, and the eternally lost of our own race, shut up in the prison of hell, under execution, shall be unable either singly or combined, to make the least effort against the divine government.

It remains to show that the interpretation given is warranted by the connexion of the passage. This we will do in a brief paraphrase, beginning at the last sentence of the 8th verse.

We do not see all things in a state of unresisting subjection to the Mediator Christ. So far from it, that we see the great mass of men individually and socially in a state of opposition to him. But we are not therefore discouraged for being spiritually enlightened, we see a system in operation that shall result in the final prostration of every power that wars against the government of God. We see, as the great mover in this moral enterprise, Jesus the Son of God, the appointed Savior who by taking our nature, humbled himself to a condition somewhat below that of the angels—and who being found in the likeness of man, and having the sins of the elect laid on him, endured the suffering of death to open the way for the entrance of mercy into the world lying under condemnation. Moreover in his suffering, he had an eye to the reward of glory and honor, with which he was to be crowned when the work should be completed. And with his death as a substitute for his people, the subjugation of every thing to him, that had gone away in the rebellion of which Satan was the leader, is so clearly connected as belonging to its contemplated end, and the whole being a dispensation of rich and sovereign grace, it may with the greatest propriety be said “that he by the grace of God tasted death for every thing.”

SIGMA.

REMARKS ON MAGISTRACY—BY REV. THO. HALLIDAY.

*(Concluded from p. 138.)*

IV. With a very few inferences we shall now conclude.

From the subject we have had under consideration we infer, in the first place, that the doctrine of scripture is in the highest degree friendly to the cause of civil liberty. The advocates of despotism, it is well known, have often appealed to this passage in support of their unhallowed claims; but we trust we need not stop now to shew that nothing can be more remote from its true meaning. If it is to those rulers only who are a terror, not to good works, but to the evil, who bear not the sword in vain, are the ministers of God for good, and attend continually upon the duties of their office, that the apostle here enjoins subjection, despots may well consider whether they possess these characters before they appeal to the authority of scripture to seal their tyrannical edicts, and to sanction the right to wield the iron sceptre of oppression over mankind. The inspired volume, from beginning to end, contains nothing that is not in perfect consistency with the civil liberties of men; all injustice, cruelty, and oppression in rulers are as peremptorily condemned as insurrection and insubordination in subjects; and nothing is taught either by precept, or approved example, that tends in the least degree to sanction the claims of arbitrary power. Indeed, as a sensible author remarks, did the scriptures teach a different doctrine, and enjoin despotism on mankind it would almost be a decisive proof that they are not of divine inspiration at all. That God should command ten or twenty millions of people to subject themselves, their lives, their property, their all, to the absolute authority of an individual, to be disposed of by him according to his sovereign pleasure, is a supposition so infinitely absurd that the mind must be either deranged, or dreadfully depraved, which can imagine it possible for divine wisdom ever to have framed such a constitution, or divine rectitude to have approved it, or divine goodness to have promulged it.

In countries where the genuine nature and excellence of Christianity were buried under the darkness of popery, the most indiscriminate and absolute claims to submission have long been set up by rulers, both civil and ecclesiastical, and the whole influence of the one often lent to promote the cause of the other. At the present day the encreasing light of scripture and philosophy seems, in a great measure, to have banished the slavish doctrines of the British school from the civilized world. The man who should now stand up to maintain the divine right of kings to govern independently of the election and consent of the people, and to vindicate the principles of passive obedience and non-resistance, would be instantly hooted from every stage where either enlightened religion or sound reason have been allowed to exhibit themselves, and thought too contemptible to deserve a serious refutation. Yet banished as these principles are from the schools of philosophy, no intelligent observer can deny



that they still deeply pervade the councils of even European governments. In our own country the reasonings of many who are high in places of power indicate not a little of this spirit; and above all, the blasphemous confederation of the continental despots to support one another in the possession of arbitrary power, and to suppress every attempt to introduce true freedom, and constitutional government, in their dominions, sufficiently discovers the extent to which the principle is still acted upon—that the people are made for kings and not kings for the people. The friends of the best interests of the human family need be under no apprehensions as to the result. The cause of true religion and civil liberty are inseparably connected, and every step of improvement that is attained in the one, will proportionally accelerate the march of the other. The light so rapidly diffusing among mankind by the extensive propagation of the religion of the bible will, ere long, arouse the human mind to assert its rights—light up the torches of liberty in regions where thick darkness has long reigned—tumble the demon of despotism for ever from his throne—wrest the iron sceptre of oppression from his hand—and erect the fair fabric of scriptural government in his stead.

2. The distinction between a providential and a preceptive magistracy is a well founded distinction. After the remarks already made to shew that it is those governments only which possess certain moral qualifications required by the divine law that we are commanded to obey and forbidden to resist, because they are God's ordinance for good, I need not now stop to prove that such governments as want these qualifications, and exhibit a character the very reverse of them, have no claim to be viewed in the same amiable light, and cannot possibly be entitled to the same conscientious respect and submission.

In the 5th of our verses there is a plain distinction drawn between subjection for conscience' sake and subjection for wrath's sake; but, if all providential governments are also preceptive, it is altogether impertinent to introduce this distinction, as there should never be such a thing as subjection for wrath's sake with respect to civil governments. There are approved examples in scripture of individuals retaining a right to govern a nation, though the throne for a time was providentially filled by an usurper. Absalom at one period succeeded so far in his unnatural rebellion as to drive his father from the seat of government, and got his authority recognised by the great body of the people. Yet will any maintain that this constituted him the legal king of Israel, and entailed on David the crime of resisting the ordinance of God in attempting to dethrone him? Had the Israelites in the wilderness gone on in their impious design of making them a captain to return into Egypt, would this have deprived their former rulers of their legal authority, and laid the whole congregation, Joshua and Caleb among the rest, under a moral obligation to recognise this captain as their lawful magistrate, and to obey him in all things lawful, for conscience' sake?

Many absurdities similar to these might easily be shewn to flow from the doctrine which allows no distinction between a preceptive and a providential magistracy. It seems, indeed, to be one of the absurdest things imaginable, to allow a distinction between God's providential and preceptive will in other instances and yet deny it in this. If Satan's actual possession of power over the subjects of his darksome kingdom gives *him* no legal right to their obedience, by what ingenuity of reasoning can it be shewn that his royal delegates over the human family have got so far beyond their master in this respect? If slaves illegally reduced to servitude may be obliged to recognise as providential masters individuals whom no law, either of God or man, can require them to regard as preceptive ones, why not the same thing hold in the larger scale of subjects and rulers? If a providential ministry be not, in every case, also a preceptive one—how are matters so completely reversed with respect to a providential magistracy?

As it is sometimes a good way of refuting an error to expose the sophistry by which its abettors may have been misled into it, we mention the following ideas which seem pretty obviously to suggest themselves on this subject.—

(1.) Every providential government is preceptive thus far, that the fact of its existence renders it the duty of a dissenting minority to submit peaceably for wrath's sake, and not to throw society into confusion by imprudent attempts to overturn it. But though the law of God lays Christians under an obligation to live peaceably in their private stations, and to do everything in their power to maintain the good order of society, even under an immoral government, this is a very different thing from their being required to recognise that government as the moral ordinance of God.

(2.) Mankind are scarcely ever so absurd or depraved as to agree in supporting a government which is totally immoral and tyrannical, and answers none of the purposes for which the ordinance of magistracy was instituted. Hence Christians may often recognise, to a certain extent, and yield qualified submission to governments whose characters are in many respects unscriptural; but the moral ground of their doing this is not the fact that these governments exist by the will of the nation; this lays no obligation on the conscience whatever; but the circumstance that they possess some of the qualifications, and serve some of the purposes, of a scriptural magistracy. The act of a community commanding a government to exist determines nothing whatever concerning its lawfulness or unlawfulness—this depends solely on the conformity of its character to the divine law. To yield a qualified submission to a government, because it possesses part of the qualifications required by the divine law, and fulfils some of the scriptural ends of the institution, and to recognise it fully as the moral ordinance of God, because it exists by the will of the nation—are two things as widely different, nay, as diametrically opposite, as can well be imagined. Yet there is good reason to think that they are often confounded, and inattention to the dis-

inction that there is between them has contributed, in the minds of some, at least, to give the doctrine we are opposing a plausibility which it could not otherwise have possessed.

But without insisting on these things, the doctrine that every government existing by the consent of a nation is for that reason the moral ordinance of God—that there is no distinction between a providential and a preceptive magistracy—is in itself a dangerous error, to be decidedly testified against by the friends of truth. In its principle it is both immoral and unscriptural, and in its consequences, were it fully reduced to practice, it would be ruinous to the best interests of both religion and society. By legalizing the usurper's title to authority the moment he gained a majority on his side, it would expose society to be torn asunder by endless revolutions; and by forbidding the patriot to lift an arm against the tyrant, or even to question the legitimacy of his power, till he had collected the voice of the nation, and found the majority of them to agree with him, it would in all probability render it unlawful, in *any* instance, for an oppressed province to revolt, and tend much to perpetuate the dominion of despotism where it already existed. If, then, Paul withstood Peter to the face, because he was to be blamed—if it is the command of scripture to withdraw ourselves from every brother that walketh disorderly—surely the churches that have such a doctrine embodied in their creed, and require the acknowledgment of it as a term of admission into their communion, behoove to be testified against as unlawful witnesses for Christ. Pity it is that a certain body of dissenters in Scotland should have adhered so long to an error of such importance. God's set time, however, when his people shall see "eye to eye," in matters both of faith and practice, is not yet come; and he is still pleased to try the fidelity of his witnesses, whom he has called to contend against the corruptions of a wicked world, with the more delicate task of testifying against the unfaithfulness of brethren in the profession of Christianity.

3. It is the duty of Christians living under an immoral constitution to separate from the national society, and to recognise no government, either in its constitution or administration, any further than it agrees with the divine law. This remark flows so naturally from what has already been advanced, and is so obvious and reasonable in itself, that we think it unnecessary to produce additional arguments to prove it. If a Christian may not become a member of any society which requires the recognition of immoral or unscriptural articles as a condition of membership, it must be strange, indeed, if a national society is to be expected from this rule. Were the neighborhood in which I have my residence to form themselves into an association for plundering the adjoining country, and supporting themselves in their lawless depredations, my accidental residence in the same district of country could never justify me in becoming a member of such an association, or even free me from an obligation of lifting up a decided testimony against it as an impious

confederation against the Lord of Hosts. Now, instead of a small district suppose a whole kingdom were to form themselves into an association of this kind, would not the same thing still hold? Must not a Christian, though residing within their territories, still refuse to become a member of such an association, and view himself as only a stranger and a sojourner in a strange land, so long as this state of things continues? Nor is this an imaginary case which we have supposed; every nation which vests civil rulers with office on the express condition that they will support false religion, grants them a constitutional right to exercise an erastian supremacy over the church of Christ, or even to tyrannize over the liberties of any part of their subjects at pleasure, can be viewed in no other light than a society formed on a broad scale, for expressly immoral purposes, and requiring the acknowledgment of unscriptural conditions as an essential qualification of membership. In all such instances the Christian cannot fulfil his duty as a faithful witness for Christ unless he declare his decided disapprobation of the conduct of the community in supporting such a government—separate himself from the national society—and refuse to acknowledge the rulers then vested with office as lawful magistrates, entitled to that high respect and conscientious submission which is due to the ministers of God.

In the application of this principle to practice a due allowance must be made for the different degrees of light that are enjoyed, and the different attainments in reformation that have been reached by different nations. A Christian residing for a time in a heathen country cannot expect to see a government constituted on the scriptural plan; so that all civil authority among them that does not violate the law of nature will be peaceably submitted to. In nations, too, only emerging from a state of heathenism, and manifesting a disposition to go forward in reformation, many imperfections may be borne with for a time, which in different circumstances it might be necessary more decidedly to condemn. In those countries, however, which have been fully illuminated with the light of scripture, and have professed submission to the Christian religion, and yet persist in supporting governments constituted on unscriptural principles, and embodying in their constitutions hostility to the kingdom of Christ, those governments become plainly immoral and anti-Christian, and cannot be lawfully recognised. And above all, when a nation has once made considerable attainments in reformation, framed its constitution according to the scriptural standard, and bound itself, by solemn covenant engagements to support this, but afterwards apostatizes from its former attainments, and subverts its scriptural constitution, by erecting an unscriptural one in its room, it becomes the imperious duty of a faithful minority to stand fast by their covenant engagements, to separate themselves from a nation that has laid itself obnoxious to so much guilt, and on no account to say a confederacy with it in the unhallowed deed of breaking down the carved work of God's sanctuary. The reformed Presbyterian church, in the British empire, at the present day, considers itself

precisely in this last predicament. Britain, and particularly Scotland, is well known to have once made very high attainments in religious reformation; her constitutions, both civil and ecclesiastical, were framed with greater exactness according to the laws of Christ than has perhaps been attained in any country since the days of the kings of Judah; and all ranks and classes of men came cheerfully forward, and bound themselves, by solemn engagements, to the most high God, to support and promote to the utmost of their power the reformation attainments that had been made. These covenant engagements, being scriptural in their form, and moral in their nature, we consider as still obligatory on the nation, and we tremble to participate in the guilt that has been contracted by the violation of them. To the comparative excellence of the British constitution in recognising to a more considerable extent than many others the liberties of the subject, we are not insensible; and we should be thankful to God for what peace and protection we enjoy under it; but founded as it is on a perjured violation of the most solemn engagements, and having not a few of its fundamental laws in direct opposition to the laws of God and the unalienable liberties of the church of Christ, we cannot acknowledge it as the moral ordinance of God, or recognize its rulers as scripturally qualified magistrates. The men of the world may ridicule us as much as they choose for declining allegiance to a government which they have often told us is the best under the sun—if we have learned to esteem the reproach of Christ greater riches than the treasures of Egypt, we will view that as a matter of little importance. Our great desire is to be found faithful witnesses for Christ in our generation; and to whatever reproaches or privations our duty to him may subject us, we would cheerfully welcome them all for his sake.

4. Our fourth and last inference from this subject is, that the affairs of civil government are not matters with which Christians have nothing to do, but, on the contrary, that it is their duty to interest themselves in the constitutions and character of existing governments, and to exhibit a faithful testimony for God with respect to them. It seems to be a prevalent opinion in the present age that the affairs of the kingdoms of this world are matters with which Christians have little or nothing to do—that they may safely leave these to be managed by the men of the world as they please, and attend to the concerns of their own personal salvation, without at all interesting themselves with respect to them. Whence many of the otherwise estimable professors of religion who hold these views have derived their opinions I have nothing to do to inquire, nor have I any right to question the purity of motive by which they may be actuated in holding them; but this much I hesitate not to say, that a spirit of this kind is very different from that which the religion of the Bible inspires. What! do men cease to be patriots the moment they become Christians? Do they lose all concern in the great social interests of the human family because they have the matters of their own personal salvation to attend to? Does the

grace of God implanted in the heart extinguish the feelings of their benevolence and philanthropy, and make man a mean, self-interested creature, attentive only to his own spiritual wants, and those, perhaps, of a small circle of individuals, whom he is pleased to denominate his Christian friends? Has, then, the kingdom of Christ no connection with the kingdoms of this world? are her interests no way capable of being affected by their movements, so that the members of the one have no reason to concern themselves at all in the matters of the other? Away with such ungenerous, unreasonable, unscriptural sentiments—sentiments whose direct tendency is to deprive the church of Christ of a distinguished privilege which her Lord has conferred upon her—to divest the Redeemer himself of a part of his crown—and to lull his people into negligence with respect to an important class of their duties. The religion of the Bible is designed by its all-wise Author to be of universal influence to every class of men; and for every relation of life it prescribes the duties; and on matters connected with civil governments its laws are clear and peremptory. But how are these laws ever to come into operation except Christians interest themselves in the subject. Has Jesus been crowned by God the Father King of nations as well as King of saints, and are nations, in their national capacities, commanded to bow to his authority, and shall the Christian be backward to hold up the extent of his claim, and to remind the nations of their duty? Shall he sit quietly by and see the liberties of the church invaded; the rights conferred on her by her divine Lord trodden under foot; and the very crown, if I may so speak, torn from the Redeemer's head by the kings of the earth; and never raise his voice in token of disapprobation? No; his unquestionable duty is to lift up a firm and decided testimony against every such encroachment, and not to be afraid of publishing, even to the kingdoms of the world, the universal extent of the Mediator's power.

On this principle, namely, that matters connected with civil government come within the range of Christian duties, we, my friends, who have avowed our adherence to the principles and testimony of the reformed Presbyterian church, have taken our standing. Of the truth of the principle in its abstract form we have abundance of scripture evidence to convince us; and with respect to the propriety of the particular profession which we have espoused, we trust we have the testimony of a good conscience that no other motive than a pure regard to the Redeemer's glory has led us to adopt it. To a steadfast adherence to the profession you have made, then, let me humbly exhort you. Having espoused a scriptural testimony against existing defection in our native land, both in church and state, as it is our duty so in dependence upon divine grace, let it be our study not to lay the word of our testimony aside, nor to cease to prophesy even to kings and princes, till they renounce their opposition to the cause of Christ, and become nursing fathers and nursing mothers to the church. To the thrones of kings and the benches of senators let us boldly approach, with the Bible in our hands—tell them that

their constitutions and administrations are contrary to the laws of this book—and charge them in the name of Him “by whom kings reign and princes decree justice,” that they no longer refuse to bow to the authority of Zion’s exalted King. Whether they will hear, or whether they will forbear, let us not fail to remind the nations of their duty. Behind us do we not hear the sound of our Master’s feet, commanding us to cry aloud and spare not. “Lift up thy voice like a trumpet; shew my people their transgressions, and the house of Jacob their sins.”

Nor in this work of lifting up a testimony in Christ’s name against the corrupt systems that have been so long in the world are we called to labour without the most animating prospects to encourage us. For twelve hundred and sixty years the church has to prophesy in sackcloth in the wilderness; and at the end of this period she is to lay her sackcloth aside, and ascend in a bright cloud to heaven, in the sight of all her enemies. Beyond all controversy, this dreary period is drawing fast to its termination. Soon shall the church receive commandment to leave her wilderness state, and to enter her millennial rest. With this glorious prospect full in our eye, let us, my fellow witnesses for Christ, bear up with patience for a little: “For yet a little while, and he that shall come will come, and will not tarry.” Whether a great part of the glorious things spoken concerning Zion may not receive their accomplishment before the present generation have passed altogether away is known with certainty to God alone; but this we know with certainty that the cause of truth will finally triumph, and that the Redeemer shall ere long inherit the nations. Whether, then, we shall survive the shaking of the nations, and witness the dawn of the millennial morn, or not, let us be faithful at the posts assigned to us, and wait with faith and patience for the accomplishment of the divine predictions. If in our own persons we are savingly united to the Lord Jesus Christ, and faithfully serve our generation according to the will of God, our pleasure at witnessing the happy day of Zion’s enlargement will not be diminished by having previously fallen asleep in Jesus, and transmitted the work of keeping the word of his patience to our posterity. From the realms of glory above we shall behold the final triumph of the Redeemer’s cause, and shall unite with the living creatures and elders around the throne in singing their eucharistic song—“We give thee thanks, Lord God Almighty, because thou hast taken to thee thy great power and hath reigned. Alleluia! for the Lord God omnipotent reigneth!”

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How much do they lose who are strangers to serious meditation on the wonders and beauties of nature! How gloriously the God of creation shines in his works! Not a tree, or leaf, or flower; not a bird or insect, but it proclaims in glowing language, “God made me.”

For the Reformed Presbyterian.

DEAR BRETHREN :—The committee, appointed by the Board of Superintendents of the Theological Seminary, address you with the hope of securing your more efficient co-operation in the support of that Institution.

The necessity and importance of the christian ministry and the numberless blessings derived from it to the church and the world, we presume you are aware of. It is the great blessing which the ascended Mediator bestowed on the church, and is designed by him as the great instrumentality for the conversion of sinners, the edification of saints and the regeneration of the world. Through it as a means the Redeemer bestows the most important blessings of the everlasting covenant on his people in time, and by it they are prepared for the heavenly inheritance. Nor does it detract from the importance of this instruction that it is committed to men of like passions with yourselves. This treasure is indeed in earthen vessels, but it is so that the power may appear to be of God and not of us. These vessels, however, must be prepared and fitted for the Master's use. The time of extraordinary calling and extraordinary qualifications has passed away, and now the ministry must give themselves to reading, meditation and doctrine. In order to fit them for profitable private study it is very necessary that they enjoy public instruction and improve one another under the direction of a well qualified Professor. In all important business man needs instruction. Susceptibility of improvement by society and an able teacher is a peculiar attribute of human nature. This course of instruction may be urged by the following arguments :

1. The christian ministry is a divine institution, and appointed for very important purposes ; the minister is a teacher of the great mysteries of faith and piety ; wisdom is a principal thing. It is a pity that any one should refuse the price requisite for its purchase. In all well regulated commonwealths education receives liberal patronage, especially normal schools. Surely if literary and scientific truth be worth public patronage, divine and evangelical is still more valuable. " Let him that is taught in the word communicate unto him that teacheth in all good things." He that teacheth the teacher should not be neglected. No : truly as he requires peculiar qualifications, so he should be peculiarly required. The ministry negotiate the great business of reconciliation between God and sinful men. They are ambassadors, and should they not have an outfit ? Ambassadors from our comparatively economical nation receive generally nine thousand dollars of outfit and as much yearly salary, and should the Church grudge to pay those who transact her business officially with the court of heaven the mere pittance required ? They are stewards and impart spiritual things, and shall the church deny them a reasonable support ?

2. The Theological Seminary is the way of supplying the church with a ministry. Colleges and medical schools for educating young men for judiciously administering aid to the body in its ailments are



liberally endowed. Not only do those who need medical skill pay the physician, but the public treasury is opened and the liberality of the opulent obtained to support professors in the schools of the healing art, and shall we be less anxious about the soul than this world is about the body? Is it not more important that skill be employed in relation to the distempers of the soul? It need not be here objected that God can heal soul disease by his Spirit without the skill of human agents, for although that be true it proves nothing against our principle unless it can be proved that he determined to do so. Moreover, we know that he can heal bodily diseases as well as those of the soul by an immediate agency—by a word, a touch—but this does not supersede the necessity of skill in ordinary cases. The same is true in relation to the case in hand. He could feed us without labor as he fed the Israelites in the desert; but this is not his ordinary way. No. But he that will not work shall not eat. He could heal with a word, but ordinarily a plaster must be laid on the boil, and it must be done with skill and this skill must be learned. So he could carry on the business of salvation by illiterate men or by another class of intelligences, but he has wisely and kindly ordered otherwise. Even prophets and apostles who were marvellously called and endowed had generally previous instruction from Christ himself. To Christ and his Theological Students pious persons ministered of their substance. Luke 8, 3: Mark 1, 31. It is left on record for their honor and your imitation.

3. There has generally been in the church a Theological Seminary since the days of Samuel the prophet. 1 Sam. 12, 20: 2 Kings, 22, 14: Amos 9, 14. Elijah and Elisha were professors in these Theological schools, and when they could not be supported by ordinary means the Lord made widows, angels and ravens supply them. That which God does miraculously in extraordinary cases we ought to do by generosity in ordinary cases. If we do not, it will be our loss. If extraordinary officers need initiatory instruction, much more do ordinary ones; and if God, in extraordinary cases, sustained them, it is evident they have his sanction, and we should sustain them in ordinary cases, and be thankful we have the institution and the means to sustain it. When men refuse to sustain the institutions of heaven, God will reckon with them, and those institutions will carry heavy tidings. An approved example is of equal authority with that which has received a divine institution. He has left this, then, viz: A Theological Seminary is a testimony to Israel, and we are of course to support and transmit it to subsequent generations that our sons may show it to theirs always to the end of the world.

4. The present institution is in a promising condition. The students promise much good to the church and to the word. This is the more remarkable that so little has been done for it. Since 1809 it has been with some interruptions in operation, and we think it would be difficult to find a Seminary that has done so much good, especially since it has been under the care of the present aged pro-

fessor. For a great part of the time he taught students without any recompense either promised or paid, and since he has been exclusively employed in educating youth his discouragements have been many and great; still, with a father's care and affection, he teaches the students of Theology. They reciprocate this paternal care with filial affection, and have, with almost no exceptions, treated one another with fraternal kindness. They live as brethren. They abound much in that charity which thinketh no evil and which is the bond of perfectness. Their ambition seems to be to excel other institutions rather than one another. They seem to act as if persuaded they had a great work to do, and needed each others aid to do it. The progress they make in every branch of Biblical lore and Theological research is truly astonishing. The people of Cincinnati, though few in number and not many of them opulent, have done wonders in support of this institution. If other parts of the church far abler had done as well every thing in our fiscal arrangements would have been prosperous. Dear Brethren, come forward to its help, Let not such an institution be always like a foundling child, to live entirely on the liberality of two or three congregations. It can easily be supported if all will do a little.

5. The church is pledged to support it. Our name, Covenanter, must be changed into *truce-breaker* if we violate our engagements to one another. Better not to vow than to vow and not pay. The commandment "owe no man anything but love one another" has an application to communities as well as individuals. Violation of sacred contracts of this kind may be considered a trespass in a holy thing. Lev. 5, 16. The original should be paid and a fifth part or twenty per cent. added, as in a trespass offering. O, Brethren, let us no longer be under the necessity of writing you dunning letters. What a pity and shame it is to have a professor embarrassed with debts and forced to sell off books and maps and charts which might be useful to him and the students, to clear off debts contracted in the service of the church. This must not be. As a lady of much intelligence once said when she heard of complaints among the clergy, "surely if deacons are only occasional officers, whose functions are designed for emergencies only, there should be deacons to see to these complaints, when not only widows and paupers but the ministers and professors are complaining. Quest.—Can congregations be sustained by Synod as regular, who rebel against Synodical authority in a matter so obviously just? They rob God who pay not their dues to divine institutions, and they rebel against an authority with which he has invested the church. Mal. 3, 8: Heb. 13, 17.

6. The state of Society and the signs of the times seems to demand with peculiar urgency a learned ministry, and of course the liberal support of the Theological Seminary. The night of pagan and papal darkness is far spent; the day of millennial light and latter day glory is near at hand. Soon will God say to Zion—he says it now, "Arise! shine, for thy light is come and the glory

of the Lord is risen upon thee, for behold darkness covers the earth and gross darkness the people." But how can Zion shine without a ministry, and a well educated ministry? Many, very many, nearly all the world need instruction in the great principles of evangelical faith, divinely instituted worship and scriptural government of the church and state. Until society be well instructed in these great principles, men cannot live harmoniously with one another, nor can their fellowship be with the Father and his Son Jesus Christ. Many are crying, "Watchman what of the night?" Superficial teachers, who profess to give the answer, have many followers and they deceive many, whereby there is great danger that a sceptical spirit will be diffused and the unbelief of the present day become more and more obstinate. When men become awakened to eternal interests orthodox ministers will be in demand. They shall ask the way to Zion. What a pity that any should grudge a little pittance to have pilots educated to guide society in that eventful day. Now they will not, but they shall see. Providential dispensations, a well qualified ministry, and peculiar influences of divine grace will all co-operate to make the light of the moon as the light of sun and the light of the sun as the light of seven days. Let all then be importunate at the throne of grace, and liberal to afford means of furnishing a well educated ministry, that that day may now dawn upon a beighted world.

7. God will reward the liberal donor. Whatever we do for the cause of righteousness shall be reimbursed in this life a hundred fold, and in the world to come the patrons of Zion and of truth shall have eternal life. When was Israel most prosperous even in worldly things? Was it not when under David they were accumulating treasure, and in Solomon's reign when disbursing it for the house of God? What nations of ancient or modern fame have been most prosperous? Why were Darius and Cyrus, his nephew, so successful and the Medo-Persian Empire so prosperous under their reign? Was it not because they promoted the interest of the church of God? Who among all the emperors of Rome like Constantine and Justinian? And why? Because they patronized the church of God. And in modern times what nations so great as Britain and America? and why? No doubt because the Bible has a circulation and the church of God is cherished in these countries. Verily the righteous shall be recompensed upon the earth. Honor the Lord, then, with your substance and with the first fruits of all your increase, and your barns shall be filled with plenty. Prove the Lord with your liberality and see if he will not open the windows of heaven and pour you out blessings beyond your capacity to receive. God is pledged that the liberal shall stand by liberal things.

Trusting, dear Brethren, that these few suggestions are sufficient to stir up your pure minds by way of remembrance, and to excite you to devise liberal things, we remain affectionately yours, in the cause and testimony of our common Lord and Savior Jesus Christ.

JAMES WALLACE, Ch'n of Com.

May 15, 1848.

## AN EXPOSTULATION

*With those Christians and Christian Churches in the United States of America, that are implicated in the sin of Slaveholding.—By a Committee of the Synod of the Reformed Presbyterian Church in Scotland.*

(Continued from p. 153.)

2. Is it alleged that slavery, though existing among the Greeks and Romans in the primitive ages of Christianity, is *nowhere condemned in the New Testament*? This is an allegation which we are aware is sometimes hazarded. A countryman of our own, a civilian who occupies no mean place in the public eye, has ventured to assert, in the presence of a large assembly, "that slavery is a subject on which the New Testament is *altogether silent*,"—that it maintains "*a most expressive silence*." In this opinion we cannot acquiesce. Even were it true that the New Testament contains no direct condemnation of slavery, it would not follow that the thing is in itself innocent. There were at the time, other practices which the apostles have not directly condemned; and yet they are allowed, on all hands, to have been enormous evils. For example, the gladiatorial shows, which were exhibitions of shocking cruelty, are not denounced in the epistles; but who would argue from this, that they may innocently be revived in modern times? No more ought the circumstance that, in the same epistles, there is no formal denunciation of slavery, to be construed into evidence that the Lord was not displeased with its existence, or that it may be adopted in christian countries without either committing sin or incurring censure. We trust there are few judges in the land, and few members in any church, who would commit themselves to such an unsound principle. But we do not admit the existence of that "*most expressive silence*," which some have so boldly asserted, and others have so loudly cheered. Indeed, from the very genius and tendency of the gospel, we should beforehand have expected that it would very much foster the love and promote the recovery of civil liberty. Jesus came "to preach the gospel to *the poor*, heal the *broken-hearted*, to preach *deliverance to the captives*, to set at liberty them that are *bruised*." The apostle speaks of freedom in the most impassioned terms, "the glorious liberty of the children of God,"—"False brethren came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave subjection, no not for an hour,"—"stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;" and, from such statements, is it not obvious that a state of bondage is one of degradation and suffering, and that liberty is an inestimable privilege, to which too great importance cannot be attached, and on which too fervent applauses cannot be bestowed. Let it be remembered also, that all the evils springing out of slavery are condemned in the New Testament, even in the most explicit

terms. Does slavery imply the previous commission of *theft*? Were the ancestors of those who are now held in bondage originally stolen from their country and their kindred, and dragged by violence into the servitude from which only death released them? There can be no doubt that this is condemned. "The law is made for *manstealers*." Does slavery involve the idea of *robbery*? Have the slaves been robbed of what God has granted them—their natural rights and their christian privileges? Surely the New Testament condemns robbery in every form. There is not another crime upon which the Lord has poured the lightning of his anger in more vivid flashes than this. Do the masters withhold from their slaves the fruits of their industry? Do they, in many cases, require of them the most exhausting toils during long hours, and notwithstanding refuse them such an amount of remuneration as equity demands, and gratitude should offer? There can be no question that this is condemned in the New Testament, even in the strongest language—"Go to now, ye rich men, weep and howl for your miseries, that shall come upon you. Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth." Do the masters also endeavor to obstruct the progress of education among the negroes, and to prevent them obtaining copies of the scriptures, which they may read for themselves? Surely nothing can be more at variance with the whole spirit and scope of the New Testament than this. Nothing does it more clearly reveal than that the good tidings of great joy are to be preached to "all people;" that those who search the scriptures daily are accounted more noble than others who do not; that no higher encomium can be pronounced on any one than that "from his childhood he has known the holy scriptures which are able to make wise unto salvation." In short, every crime, every vice, every abuse, rising out of this odious traffic, is condemned in the New Testament. How, then, can it be said that this part of revelation maintains a most expressive silence on the subject? The reverse is the truth. There is not a page but breathes the spirit of universal liberty. There is not a verse but inspires a hatred of every kind of tyranny. There are no denunciations from the lips of the sacred writers more terrible than those which they hurl with such fearless intrepidity, against all forms of oppression, domestic, ecclesiastical, and political.

3. Is it alleged that slaveholding *is the crime of the state, rather than of the individual*; or that it is so much the sin of the nation as to render those who own slaves almost innocent? We have seen, with much surprise, such a notion advanced by some of your zealous apologists. Indeed, nothing has astonished us more than such assertions as the following, from men whose moral perceptions on other matters are usually very correct:—"How did Wilberforce and his friends proceed against the slaveholders of their day? Not in the cruel way of visiting a *national sin on individuals who might be*

*innocent. The sin of slavery is not the sin of individuals so much as it is a national sin. It was not the sin of the proprietors in the West Indies, but the national sin of Great Britain, that slavery was tolerated in our colonies.*" Now, to such an opinion we cannot give our assent. It would be most dangerous to the interests of morality to assume the principle, that the moment a State gives its sanction to any system confessedly immoral, henceforth nearly all the blame must be attached to the legislature, the administration, and the general community; while the individuals who have embarked in that traffic, however unholy, must be held as not committing much sin, and as not deserving much censure. Upon this principle, those who bow to the supremacy of the crown of England over the church—a flagrant usurpation in our view, may plead that they are innocent. They may argue that it is only the government who have passed the iniquitous law, and the community who have given it their countenance, that can be blamed. The individual members of the church,—the very ministers who fulfil their functions, and receive their emoluments under that law,—and the most devoted adherents who kneel at the altar and join in the liturgy, are entitled to allege that *they* are committing no sin, and that the whole guilt must be accumulated on the head of that symbolical personage—that supposed surety—the State. We trust that such notions of national morality will soon be discarded on both sides of the Atlantic. We submit that the true theory on this subject is, that any sin which is national under one aspect, is, under another, personal. Even when it has been so sanctioned by the authority of the government, and so supported by the concurrence of the people, as to render it a national offence, the individuals who have allowed themselves to become involved in that offence, are to be considered as proportionally guilty. For example,—the profanation of the Lord's day in our own country is so much countenanced by the laws of the state, the doings of the government, and the practices of the people, as to render it one of our *national* sins; but who, on that account, would say that the *individuals* who engage in any of the desecrations sanctioned by the state, as carrying the mail, running railway trains, &c., are innocent? No, they are not innocent. God reckons them very guilty; and simply on the ground that they are moral agents placed under his law, and responsible for their own actions, ought they to feel that they have incurred his righteous displeasure. In the same way we must estimate the guilt of slaveholding in any country where the odious traffic still lingers. Much must be imputed to the State which has passed so many laws for the regulation of the traffic, and which has hitherto declined taking the necessary measures for its suppression: but much also must be laid at the door of those numerous *individuals* who have, in various ways, and in different degrees, given it their actual support. This, we repeat, is the only sound view that can be taken of their position, unless it can be shown that they are denuded of all voluntary agency, and of all moral responsibility. To speak of them as not guilty

because the nation is guilty, is to encourage men to a most mischievous delusion. It is to make them feel, unless their own consciences have sufficient sensibility left to resist the impression, that while they are using their fellow-creatures as mere chattels, selling them, bartering them, scourging them, murdering them, the criminality attaches chiefly to the nation. Would it not be showing more true kindness to them, as well as a more enlightened concern for the interests of morals, to tell them, with all plainness, that while the nation has her own account to settle with the righteous Judge, they will only deceive themselves if they expect to escape his coming retribution ?

4. No less unsatisfactory is the attempt at palliation which is founded on the supposed distinction between *slaveholding and slave-having*. This is a modern discovery, and whether it is destined to survive the occasion that gave it birth, or to sink, like similar abortions, into a premature grave, the lapse of a few years will tell. Meanwhile, we must be allowed to declare our thorough conviction, that though as an object of thought the distinction may be not altogether imaginary, yet is it utterly insufficient in general practice, to furnish the least apology for the continuance of slavery, or for the countenance which it is receiving from many of the professed followers of the Savior. 1st, This distinction will avail only a very small number of the masters. It is avowedly applied by its inventors only to those who are so kind, so humane, so generous to their slaves, that they will not treat them, in any respect, as mere property ; that they will neither sell them nor barter them : neither withhold from them any one of the temporal mercies to which they are entitled, nor hinder them from enjoying any one of the spiritual privileges which the Redeemer has offered them. These are the only persons who are honored with the new name of *slave-havers*. But is it not certain that these are only a mere fraction of the class ? Is it not as undeniable as the shining of the sun over your southern heavens, that the great majority persist in looking upon their slaves as in every sense mere chattels, and treat them as such whenever this suits their own interests, or gratifies their own inclinations ? Why then attach any weight to a distinction that extends the very little relief it can afford only to a very few, and has not the shadow of a bearing on the conduct of the overwhelming majority ? 2d, Even those planters whom this distinction avails to a small extent, *cannot feel that they are innocent*. They are still identified in law with the immoral traffic. Let them be as humane and as benevolent—as ready to advance the temporal and eternal well-being of those under them as their warmest apologists represent ; still they cannot allege that they have detached themselves from the system which has given them the very position they occupy. They are still constituent members of an unholy confederacy which has been founded on the ruins of man's original rights and God's eternal laws ; and the more conspicuous the moral and religious excellences that adorn and exalt their character, they will lend the larger amount of influ-

ence to the support and perpetuation of an evil which in their hearts they abhor, and which their practice should assist in sweeping away.

3d. We would ask what is to become of the negroes of a *slave-haver* when he dies? Allow that they have enjoyed a large share of comfort and happiness during his life; that under his judicious and humane superintendence they have presented a picture, not only of submission and contentment, but of gratitude and cheerfulness, what is likely to be their condition when he has been laid in the tomb? They must then pass into other hands: and it is at least possible that their new master may be of a character the very reverse of that of him whose career has closed amid their sincere regrets, and over whose grave they shed their unavailing tears. What conflicting emotions now rise in their bosoms! While on the one hand they desire to revere the memory and venerate the character of a kind-hearted owner, whose face they shall see no more; on the other they cannot repress the bitter regret that he, while living, did not take such measures as might have saved them from oppression when he should have gone the way of all flesh. Nor should it be forgotten here, that the remembrance of the superior treatment and the greater happiness they enjoyed under *him*, can now serve only to render them the more miserable from the harsh inflictions and the many privations they suffer under his successor. Is it not something like puerile trifling to announce, with an air of solemnity, and to welcome amid thunders of applause, a distinction which avails not only a very few, and to a very small extent, but only for a very short period? 4th. We must add that such a distinction goes to subvert the foundations of sound morality. What would be thought of a merchant who, on stolen goods being found on his premises, would attempt to defend himself by saying that he is not *holding* them as articles of traffic, but merely *having* them for his own use? Would any judge have patience to listen to such a plea? Would any lawyer have effrontery to bring forward such an argument? Yet what are the men who now have slaves in their possession but the *resettlers of stolen goods*? Even those who have earned to themselves the new title, which we believe has the merit of having been originated by an eminent linguist in our own country, *slave-havers*, and morally nothing better. They may appeal to their private worth and their public usefulness; they may point to the scenes of order and peace, virtue and happiness that are enacted on their plantations; we would affectionately warn them that so long as they retain any of their fellow-men in legal bondage, whatever treatment they may give them, they are accessaries to a gigantic system of theft and robbery which has existed for ages, and which, unless put down by the wholesome influence of an enlightened public sentiment, is likely to involve your country in troubles more disastrous, perhaps, than any she has yet passed through.

5. It is sometimes alleged as an excuse for not taking immediate measures for the removal of slavery, *that the moral influence of Christianity is sufficient to break down the system*: that we have



only to wait till this influence has been exerted, and the whole fabric will crumble into pieces. Now, we entertain not the shadow of a doubt that the influence of Christianity is as efficacious, when allowed full scope, as is here represented. Before its triumphant progress in former times, other evils of no ordinary magnitude have disappeared, as the mists that hover around the mountains vanish before the growing splendor of the rising sun. But is that a reason why the lovers of freedom in your vast country should in the mean time remain idle spectators? Are the local legislatures, which have so much in their power, to do nothing in their proper spheres for meliorating the condition of an oppressed race, and wiping away the foulest stain on the national escutcheon? Are the executive rulers, who have the reins in their hands, to sit at their ease and lie on their soft couches, under the soothing impression that, independently of them, there is a gradual process going forward under the liberalizing influence of the gospel, which will ultimately undermine the foundation and accomplish the overthrow of the system? It is not in this way that wise and enlightened governments are used to proceed in the removal of other evils. War, for example, is an evil which the influence of religion will yet banish from the earth. We can have no doubt that when this shall have leavened the minds of all classes, from the humblest citizens to the highest magistrates, then peace—that first of blessings to the nations—will have been secured on the surest grounds. But what wise, humane, paternal government would refuse in the mean time, the use of every effort by which misapprehensions may be explained, and grievances redressed, without an appeal to arms? The nation that would presume to say, let the influence of Christianity be left to do its own work by bringing about universal peace, but in the interval we will give way to the passions from which wars come, and listen to no proposals that may be made for settling, by negotiation, the quarrels that may arise, even though much treasure should be expended, and much blood shed,—such a nation would deserve to be loaded with the bitterest reproaches, for pursuing a course so unprincipled and so injurious. And in like manner we will say that the state which will not adopt active measures for the removal of an evil so monstrous as slavery, but professes to wait till the influence of the gospel has brought about the change, is acting in a manner utterly inconsistent with a due sense of the great duties required from it, and the heavy responsibilities lying upon it, under the eye of Him who is Governor among the nations.—To what extent the moral influence of Christianity is relied on, while suitable legislation is neglected, we have not been particularly informed. But there is one thing we cannot help saying, that those who would leave all to the slow operation of this influence, are specially bound to see that all hindrances to its full application be speedily removed: If they can take their ease for a single day while laws against the erection of schools for the negroes, against putting into their hands copies of the scriptures, and against the full and unreserved preaching of the gospel,

continue *unrepealed*, they ought to feel that they are chargeable with a most lamentable inconsistency. On the one hand they are professing to look for a most desirable change from the operation of a moral remedy ; and yet, on the other, they are supporting barriers which are designed to prevent that remedy from coming into contact with the disease which it is fitted to cure. What would be thought of the relatives of a patient who, after being offered the only medicine that is adapted to save his life, would have resource to every contrivance they could use to keep that medicine from him ? Would they not be guilty of the basest deeds, and responsible for the worst consequences ? Yet similar are the doings of many in America. They are fully aware, they tell us, that the only remedy for the many disorders of the slaveholding states is the influence of Christianity ; and yet this they labour to exclude from every crevice in the social fabric, with a jealousy that never slumbers, and an earnestness that never relaxes. No wonder that so little improvement has been effected in the religious and moral spirit of the inhabitants in the south for some time back ! No wonder that the suspicion exists—a suspicion which it is painful to cherish—that notwithstanding the length of time that has elapsed since Christianity was introduced by the original settlers, scarcely any advancement has been made, during the last fifty years, in those enlarged and liberal views which would secure genuine freedom and generous treatment to the poor negroes !

6. Is it alleged that *the masters are very kind to their slaves*—that they supply them with food, clothing, shelter, and other conveniences and comforts, that render their condition not inferior to that of thousands of the working classes in this country ? We have no wish to deny that such is the conduct of many of the masters. Indeed, they would betray a grievous want of regard to their own temporal interests, not to speak of the higher considerations of humanity and benevolence, if they treated their slaves in a different way, which could not fail to impair their strength and diminish their value. But allowing they were all treated in the kindest manner possible—and you know this is not the case,—would they not feel themselves sadly degraded, in as much as they are denied those rights which their Maker has conferred upon them, and which no authority on earth can innocently take from them ? What American citizen would reckon his condition tolerable, even under the kindest master, and amid the richest luxuries, if he were placed under a law which doomed him to incessant labour without his own consent, and to arbitrary punishment without any trial, and if no provision were allowed to be made for securing him the blessings of education, religious instruction, and civil freedom ? But is it a fact that slaveholding in any part of your country is the very harmless thing which its supporters would have us believe ? Where is the spot on which it exists, without leading to evils, moral, political, and physical, over which every friend of humanity must weep ! “Slavery,” says your own General Assembly in the year 1818,

“creates a paradox in the moral system ; it exhibits rational, accountable, and moral beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction ; whether they shall know and worship the true God ; whether they shall enjoy the ordinances of the gospel ; whether they shall perform the duties, and cherish the endearments of husbands and wives, parents and children, neighbors and friends ; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which *connect themselves with its very existence*. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form : and where all of them do not take place, . . . still the slave is deprived of his natural rights, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.” Now, how does it happen that these evils uniformly arise wherever the system is carried out, if it is not inherently and essentially wrong ? Surely since the streams are always so dark, and so disastrous, must not the fountain be very polluted ? Since the fruits are always so bad and so bitter, must not the tree be very corrupt ? We hesitate not to aver, that the principle upon which the system proceeds, is not only unjust, inhumane, unscriptural, but it is, in all cases where it is fully developed, the germ of innumerable evils which make millions mourn, in fetters which they cannot break, and under burdens from which they cannot escape.

7. Is it alleged farther, that *the negroes are quite contented with their condition*—that they do not wish any greater portion of liberty than that which they at present enjoy ? If this allegation were true, the less can be said in palliation of slavery. It would serve to prove that slavery not only gives to rational beings the condition of brutes, but impresses on them the character of brutes—that it virtually extinguishes the higher powers and the finer sensibilities of the soul. But we do not admit its truth, save to a limited extent. It may be true in regard to those who have very indulgent masters, and who, though they are nominally slaves, are allowed many of the privileges that are usually accorded to hired servants. But can it be said of all others ? What mean the repeated efforts they make to escape from the hands of their masters ? What mean those fetters with which they are loaded, lest they should run away ? What mean those bruises and wounds that confine them to the hospitals, or distress them in the fields ? What mean those groans that pass from their bosoms into the ears of the humane around them, and are wafted back to the shores of Africa, whence they themselves or their ancestors were torn by ruthless violence ? We cannot believe, and we will not admit, in the face of irresistible evidence to the contrary, that they feel, in their degraded, depressed, abject condition,

anything like the satisfaction alleged. Nor can we think it at all credible that they are so devoid of a sense of what is due to themselves, as to be utterly unconcerned about the recovery of a blessing so important as their *freedom*. Where is there the creature, however mean, that does not prefer freedom? Even the irrational animal that prowls in the desert, or soars to the clouds, loves freedom. The finny tribes that swim in the ocean, and the most abject reptiles that creep upon the earth, love freedom. We know not in the universe of sentient being, a single creature that would not burst away from confinement, and roam at large in its own element, if permitted. And can we suppose that any race of our fellow men, even though they possess a darker complexion, and wear a costume coarser than our own, are indifferent to freedom? No; it cannot be. Until they have been reduced to the lowest depths of intellectual and moral degradation by the crushing influence of protracted oppression, they cannot put from them a boon so congenial to the instinctive sentiments and the spontaneous aspirations of their own hearts.

8. Is it alleged that *the negroes belong to an inferior race*—that they are naturally very deficient in intellectual power, compared with the other races in civilized countries? Granting, for a moment, that they are an inferior race, will it follow that those who are superior are entitled to assume arbitrary dominion over them? Is it to be maintained that those who are inferior are for that reason alone to be divested of their civil rights, denied the various privileges which their Creator has provided for them, and subjected to the mere will of others who have no authority except what is founded in their assumed superiority? That would be a most unsound principle. It would be the very essence of tyranny. It would be the prolific source of innumerable evils. "Pride, indeed," it has been eloquently said by one of your own divines, "may contend that these unhappy subjects of our oppression are an inferior race of beings, and are therefore assigned, by the strictest justice, to a depressed and servile station in society. But in what does this inferiority consist? In a difference of complexion and figure? Let the narrow and illiberal mind who can advance such an argument, recollect whither it will carry him. In traversing the various regions of the earth, from the equator to the pole, we find an infinite diversity of shades in the complexion of men, from the darkest to the fairest hues. If, then, the proper station of the African is that of servitude and depression, we must also contend that every Portuguese and Spaniard is, though in a less degree, inferior to us, and should be subject to a measure of the same degradation. Nay, if the tints of colour be considered the test of dignity we may justly assume a haughty superiority over our southern brethren of this continent, and devise their subjugation. In short, upon this principle, where shall liberty end? and where shall slavery begin?"\*

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\* Samuel Miller, D.D.

But truth will not allow us to admit, that the blacks are *originally* inferior to the whites. Make full allowance for the depressing influence of the very unfavorable circumstances in which they have been placed for successive ages, and you will at once account for a large share of that intellectual deficiency of which they occasionally give affecting proofs. Certain it is the natives of Africa were not always liable to this reproach. Does not history inform us that "this contemned race can, as to intellect and genius, exhibit a brighter ancestry than our own; that they are the offshoots—wild and untrained it is true, but still the offshoots of a stem which was proudly luxuriant in the fields of learning and taste,"—that Africa "has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires. . . . There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now when cultivation has been expended on the pure and undoubted negro, it has never been expended in vain. Modern times have witnessed in the persons of African negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character; and even the mission schools in the West Indies exhibit a quickness of intellect, and a thirst for learning to which the schools of this country do not always afford a parallel." How unjust, then, to reproach them with an inferiority which would have had no existence, had they been always treated in the way they deserved! How ungenerous to deny them those rights, for the exercise of which, they have become, in some measure, disqualified, only through the influence of a system as impolitic as it is unjust!

[*To be continued.*]

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THE PRESENT CRISIS.

The present is a period of no ordinary interest in the world's history. It is very distinctly marked by political excitement and revolutionary movements. The earth is removed and mountains carried into the midst of the sea: the waters thereof roar and are troubled, and the mountains shake with the swelling thereof. We are standing within the crater of a tremendous volcano, which, for aught we know, may speedily burst under us. Repose in the present state of things is greatly disturbed; and existing establishments are fast losing their hold upon the minds of men. Where and how this revolutionary state of things may terminate, no one foresees. The present is all we can safely count on; for the future is wrapped in doubt and darkness. One thing, however, is clear beyond misapprehension, the spirit of change is rolling on rapidly, widening in its circle and deepening in its power, as it proceeds onward in its course.

Five months ago, and the throne of Louis Phillippe was supposed to be the strongest in Europe! But how fugitive is all earthly power and grandeur? The spell is broken and royalty has lost its charms. The 21st of February, 1848, saw him, as was supposed, in the zenith of power; within three days he was a fugitive hastening to exile in a foreign land! The pomp of the Tuilleries is forgotten; and all that the haughty Bourbon can claim is a one-horse carriage. France is a republic and Louis Phillippe is in England. The throne of a thousand generations is carried on the shoulders of the working-men of Paris, who as they marched along, said in irony, "now the throne is supported by the people." It is burned to ashes by the sovereigns of France; it is a bonfire to illuminate the new-made republic.

The spirit of liberty which for centuries has slumbered on the Continent of Europe, has awakened at last, and on lightning's wing it speeds from land to land. The Italian States have flung down the gauntlet of defiance; their watchword is freedom. Prussia is convulsed and shaken to the centre, and Austria is virtually without a government, while Charles Albert with his victorious troops, sweeps before him the squadrons of the empire.

In one form or another the greater part of Europe feels the throes of revolution. The hopes of the repealers in Ireland seem to be stimulated and their energies freshly roused by what has taken place on the Continent; and their new "league" threatens to embarrass the British Government, and it may be place themselves in the perilous predicament of unsuccessful resistance.

The rotten thrones of Europe are crumbling in pieces, and the dynasties which occupy them are fast losing caste. Liberal principles of government are rapidly gaining ground, and the political rights of the laborer are moulding in a new form. But it is a problem yet unsolved, whether all this may advance the march of rational liberty and guarantee popular rights, or whether the present crisis may only be the forerunner of anarchy, and anarchy the prelude to despotism. Whether the past may prove to be the harbinger of a day bright with hope and sunshine, or the foreshadow of a social and political eclipse in the civilized world!

We would fain dwell on the bright side of the picture—we would linger in the lap of hope; but we may not without deceiving ourselves, we fear, augur much good from the present excited state of society. It is this view of the subject that elevates it in our esteem to a position of great consideration to the Christian. In mere politics and politicians we do not take much interest; and certainly neither the history nor the philosophy (if philosophy there be) of their ever-shifting phases, would find a place in these pages, otherwise than as they involve or compromit the higher interests of morality and religion. Civil government we hold to be of Divine origin; it is the will of God that men should live in society. He has instituted it for his own glory and the good of man. As a Divine *institution* civil government claims our reverence; but in

every given instance a *constituted* government must make good its title to be recognised as an exemplification of "the ordinance of God" for good to man, by its conformity to the will of God, before we give it the honor which is due to such. This explains the reason why we so lightly value mere politics.

In the political revolutions of the old world to which we have referred, the initiatory seems indicative of good; it promises the enlargement of human rights: but it may well be enquired at the same time, whether there may not be principles in operation which throw suspicion upon the whole. The right of self-government we not only concede, but claim in behalf of the people: but the right of self-government does not include freedom from God's authority. A community in the exercise of the highest functions of government ought to acknowledge the still higher authority of God. This obligation seems to be lost sight of; the will of the sovereign people is exalted above and beyond that of Jehovah! However proper it may be to correct social abuses, despite to God is not a likely way to effect the correction. To divorce civil government from religious principle, to withdraw it from the teachings of the Bible, and to elude, as it were, the authority of God, do not promise ultimate success, but are ominous only of evil to society.

The revolutions of the old world which are now developing themselves, are we fear portentous of evil to society. And in taking this view of the present aspect of things, we trust that we shall not be misunderstood as having any sympathy with the legitimacy of royal dynasties,—with the divine right of kings to use or abuse communities as they may arbitrarily determine! No. We proceed on the high principle exhibited in the Bible, that civil magistracy, whether princely or republican, exists—is instituted for the good of society, in subordination to the glory of God;—that civil rulers are designed to be the ministers of God for good to man. In a word, that magistrates exist for the people, and not the people for magistrates. But we are free to say at the same time, that we dread scepticism and anarchy quite as much as legitimacy and oppression, much as we abhor the latter. It is the infidel and anarchical character of the present movements that excite our worst fears. In the extension of human rights,—the progress of liberal principles, and the elevation of the masses of the people, we strongly sympathise. These results are worthy of the most strenuous exertions; and we ardently hope and sincerely pray that they may be soon attained all the world over. But in attempting to escape from one evil, it is well not to run into another that may be greater. Extremes meet in morals as well as some other things. The excess and delirium of false principle, may carry the spirit of revolution farther and faster than is consistent with the welfare of society,—than the true interests of mankind demand. This is the evil we deprecate, and which should be shunned, otherwise the progress of civilization will be hindered, and the diffusion of social happiness indefinitely thrown into the future. Society will not gain by the movement, if to shun

the whirling surges of Charybdis they dash themselves in pieces upon Scylla. Now, the present crisis in society seems to portend this very evil. That there are wrongs in the social fabrics of the world, and that these should be righted, we have admitted. But we are anxious also to give prominence to the fact, which in the excitement of revolutions is almost lost sight of, that every social change is not an improvement,—that every attempt at reform is not a correction of abused power. It may be the exchange only of one evil for another, and possibly a greater one!

Our fears are justified by the signs of the times. An attentive observer of the present condition of the world, must see that it is on the eve of some grand development;—a conclusion to which he comes, not merely because of the revolutionary manifestations mentioned in the beginning of this paper, but for other reasons. These revolutions are only the results of widely spread and deeply rooted causes in society. It is this predisposition in the social organization of the world that gives us an insight into the cause of the singular rapidity with which revolutionary movements have spread. The world is ripe for changes, and though the casual observer may not have marked the signs which indicated this, whoever has looked beneath the mere surface of things, must have been anticipating strange movements in society, though he could not foresee where and how they would take place.

“Coming events cast their shadows before.”

If the observer has to his minute observation of society, added an enlarged acquaintance with the pages of prophecy, his anticipations become settled convictions,—convictions, indeed, of the future; but not less true and real on that account. For if we do not strangely misunderstand the prophetic teachings of the Bible, they lead us to expect extraordinary events about this time.

There are two great principles powerfully at work at the present moment in society;—they are popery and scepticism. It might be supposed that these are antipodes to one another, and so would counteract each other. But experience corrects the mistake,—it shows that instead of opposing one another they are mutually helpful. Popery has done much to swell the ranks of infidelity, and on the other hand, infidelity is less suspicious of popery than of pure Christianity. They may have their mutual antipathies, but these are weaker than their common hatred of pure scriptural truth. The Bible is as little a favorite with a thorough-going papist as with an infidel. They agree in this—they both heartily dislike the Bible. Hence their common and united enmity to scriptural Christianity.

What good can be expected to result from revolutions and attempted reforms, brought under the influence of these predominating principles of the age, or suggested by them? Are not these principles evidently at work in France—have they not to a great extent shaped and moulded the late revolution? Socialism in some of its



most destructive features, demanding a constitutional existence,—and popery in the person of the Archbishop of Paris, as well as other priests, who now claim to be the patrons of civil liberty, go far to justify our fears. If the folly of the government was the immediate cause of the revolution, popery and socialism seize upon the crisis and control the movement. To what extent, the future must explain. There is enough in the present, however, to create alarm in the minds of reflecting and Bible-loving protestants. What good can a Christian anticipate from such movements? That they may be over-ruled by Christ in his government of the nations for the accomplishment ultimately of good, we doubt not, but they are evils in themselves. Take one fact, and this illustrates the ungodliness of the revolution of the French, better than a volume of abstract discussion on the subject:—By a decree of the provisional government, the general election for choosing representatives of the people, which had been appointed for a preceding day, was postponed till SABBATH, the 23d of April! This fact is enough to doom the new republic, unless the people of France speedily repent—enough to awaken our fears that the revolution of February is not likely to eventuate in good to man.

As little may we expect good from the agitated state of Ireland. The question of repeal is essentially popish. No intelligent protestant can desire such an event. Were it realized, it could not possibly be a remedy for the evils that afflict that unhappy country. Were it effected to-morrow, it would soon be followed by a civil war or bloody persecutions. Popery is intolerant, and protestant Ulster must either maintain its independence at the point of the bayonet, or become the victim of an exterminating popish policy. We wonder that men acquainted with history and who love liberty, can have any sympathy with the popish movement in Ireland! The cure for this distracted country is not the repeal of the Union, but the diffusion of knowledge: the former would seriously endanger the protestantism of the country without conferring a single benefit upon the popish portion of the community, while the latter would elevate them in the scale of civilization, and qualify them for self-government.

Looking at the present state of society, one very discouraging fact is observable not only among mere nominal Christians, but also illustrated by many whose real Christianity may not be doubted. We mean the discarding of the Bible and its obligations as it regards the social state of man. That infidelity and popery would agree to exclude the word of God from man's civil relations, is what might have been anticipated; but that men who fear God should do so, is truly discouraging. Yet, this is one of the dark signs of the present, for, exist where it may, or however exemplified, it is unscriptural and infidel. Man is under law to God, and this law extends to him in all possible relations. Civil society owes homage to the Messiah; nor will it be well with it till this is cheerfully given. "Kiss the Son lest he be angry and ye perish from the way, when his wrath is kindled but a little."

We do anticipate happier times for society,—when it will be better organised and better governed, and its laws better obeyed. Though we count little on the present, and that little is rather painful than otherwise, yet we have bright hopes for the future. Righteousness shall yet reign in the earth. “The kingdoms of this world” shall “become the kingdoms of our Lord and of his Christ.” But this is to be effected, not by mere political revolutions and infidel reforms, but by the wide-spread influence of the word of God, and its universal application to men’s civil as well as religious relations. “The Lord reigneth ; let the earth rejoice.”

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BRITISH AND FOREIGN BIBLE SOCIETY.

This society held its forty-fourth anniversary in Exeter Hall, London, May 3 ; the venerable Lord Bexley being in the chair. Rev. A. Brandram submitted the report.

The issues of the Scriptures by the agent in Paris during the past year amounted to 124,214 copies, making the whole number from 1820 more than 2,000,000. The society employed 108 colporteurs last year in this kingdom. A grant of £300 has been made to the French and Foreign Bible Society. From the depots in Belgium, Holland, and at Cologne, the issues have been 50,000 ; the issues in Holland having been 30,874. In Germany, 64,000 have been distributed, exclusive of what the local Bible societies have done. To the Jews in Hungary, 2,000 Hebrew Bibles have been given. The whole number of Bibles distributed in Hungary since 1837 is 120,000. The Prussian Bible Society has put in circulation 1,440,000 copies since its formation. In Sweden the issues have exceeded those of the previous year by 8,000 copies. The copies distributed in Russia amounted to 28,222 last year ; from the beginning they have been 227,798. An edition of 10,000 New Testaments in modern Greek have been added to numerous other editions ; 240,000 copies in all having been prepared for the Greeks. The issues in Turkey have been 4,784. The Calcutta auxiliary has printed 19,700 copies and distributed 12,068 ; and at Madras 20,000 have been printed and 23,738 have been distributed. In Bombay the circulation has been 4,169. To Borneo 395 Bibles and Testaments have been sent ; and to New South Wales and Van Diemen’s Land, 16,549. An edition of 5,000 copies of the Tahitian Bible has been placed at the disposal of the London Missionary Society. For New Zealand 20,000 copies of the Psalms have been printed. At the Cape of Good Hope 29,269 copies of the Scriptures have been put in circulation, of which 23,601 have been sold. In Jamaica the issues have been 11,641 copies.

The issues of the society during the year were, from the depository at home, 837,361 copies ; from depots abroad, 286,706. The total issues from the beginning have been 20,865,837 volumes.

The entire receipts of the Society have amounted to £90,146, the sum applicable to the general purposes of the Society being £43,946, including £31,303 in free contributions from auxiliaries. The receipts from Bibles and Testaments were £46,189. The expenditures were £105,042, being £14,896 more than the receipts.

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The following extract from the report of the London Missionary Society, shows the watchful care which God has exercised over the Christians of Madagascar:—

“The only son of the Queen, and her successor to the throne, who has just attained to manhood, has continued to afford to the persecuted followers of Christ the most conclusive evidence that he is a faithful brother in the Lord. In defiance of the laws which pronounce slavery and death upon the Christian, the youthful convert assembles with them for worship in their places of retreat; and when their lives and liberties are threatened, he employs all the means in his power to warn them of impending danger, and effect their rescue. He has been more than once reported to the Queen, by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of the Pagan persecutor, and the life of the Prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this hopeful youth. ‘Madam,’ said the Prime Minister, when recently addressing the Queen, ‘your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your Majesty do not stop the Prince in this strange way.’ ‘But he is my son,’ replied the Queen, ‘my only, my beloved son! Let him do what he pleases. If he wish to become a Christian, let him! He is my beloved son.’ But, in a manner still more striking, the heart of the very man who was thus the accuser of the Prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew (of whose conversion to Christianity he was ignorant) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, ‘And where is the list?’ ‘There is none.’ ‘Why have you disobeyed my orders? Young man, your head must fall; for you show that you also are a Christian.’ ‘Yes,’ he replied, ‘I am a Christian; and if you will, you may put me to death, for I must pray.’ At these words, the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, ‘Oh, no, you shall not die!’ And thus the affair dropped, and the Christians were delivered.”

## SUMMARY OF INTELLIGENCE.

*Dr. Pusey.* The *Tablet*, a Roman Catholic paper, states, that Dr. Pusey is in the habit of hearing confession, not only in the diocese of Oxford, but in other dioceses of England; and that he is also in the practice of administering vows to persons (females) whom he calls nuns—regulating all the details of the convent (situated in the metropolis) with the authority of a lady abbess.—*Church and State Gazette.*

Travelling on the Sabbath is becoming less and less profitable, both to those who own public conveyances, and to those who use them. It is proposed to stop running the trains between Albany and Buffalo on Sabbath; and the officers of the railroad Company between Philadelphia and New York, have notified the post-office department that when their present contract expires, they shall discontinue their train on the Sabbath.

*Never violate the Sabbath.* It was advertised that the American Atlantic steamer Washington would leave New York for Liverpool on the 20th of February. When it was found that the 20th was the Sabbath, not only Christians but the secular newspapers remonstrated. The agent said he had no authority to make the change, and so she must leave on Sabbath. The morning arrived, and at 8 o'clock the Washington left the dock. In the meanwhile, such a dense fog rose and obscured the city and harbor, that it was impossible for her to move with safety. After going a short distance she dropped her anchor off Castle Garden and remained there during the day. The next morning, the sun rose in a clear, bright atmosphere, and the "Washington" once more started successfully from her moorings on her voyage. It has since been officially announced, that no more steamers of this line will sail on Sabbath.

*Blessing on Books in India.* The Rev. Mr. Winslow writes from Madras, November 13: "So little can be done towards spreading the Gospel by the living voice, that we must do what we can through the press. Even where there is the living agent, he needs printed works as much as the mechanic does tools. Though a good part of what is done with Tracts mingles with our agencies, so as not to disclose its specific results, yet occasionally instances present themselves where Tracts have been immediately instrumental in hopeful conversion. The Rev. Mr. Lechler, of Salem, recently received to the church a Brahmin and his wife. Their attention was first awakened by reading the Tract, called "The Blind Way of Heathenism." An intelligent inquirer came to me a few months since from Cuddalore, more than 100 miles distant. His attention was first awakened by the same Tract. After conducting well two or three weeks he suddenly disappeared. It is supposed his relations discovered his state of mind and had secretly taken him off. At Kamptu, the head man of the village, 80 miles distant from any missionary, came across a Tract which led him to examine the Scriptures, until hopeful conversion followed. He came to a missionary to profess his faith in Christ, thus giving up all his worldly prospects."

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## THE DUTY OF SOCIAL COVENANTING.

Ps. 76: 11.—“Vow and pay unto the Lord your God.”

As the church has this duty we trust in near prospect, it should be considered frequently and with peculiar care. In the present article it is designed to make three or four preliminary observations to clear the subject from difficulties with which it is sometimes encompassed. In a succeeding article it will be proved that it is the duty of churches and nations in New Testament times to be in covenant with God, and that such covenants have a descending obligation.

### PRELIMINARY OBSERVATIONS.

1. The matter of an oath must be moral, agreeable to God's will. Immoral oaths cannot bind the conscience of the swearer. It is fearful blasphemy to do what is wrong under pretence of being bound thereto by our solemn oath. It is to commit sin with the plea of being obliged to sin by our covenant with God. The Psalmist refers to a far different matter, when he says in the verse chosen as the caption of this essay, “Vow and pay unto the Lord your God.” To keep a wicked oath is doing service to the Prince of Darkness; it is vowing and it is paying unto him. Nor can David be inculcating such a thought, when he enumerates among the characteristics of the man who shall dwell in God's holy hill, “he sweareth to his own hurt and changeth not.” The only mode of exposition is, “he sweareth to his own temporal disadvantage.” It is the case of a man vowing to perform certain things, and discovering that he can only fulfil the obligation by the sacrifice of comfort, reputation, feeling, property, or it may be, the imminent hazard of life.

In such circumstances, the path of duty is plain. He must not hesitate one instant. All the sacrifice must be cheerfully made, that he may keep the vow by which his soul is bound. If he do not so resolve and so act, he gives mournful evidence that he is no dweller in God's tabernacle here—no candidate for the Jerusalem that is above. But the case is entirely different when the well-being of the soul is concerned. If the question be, shall I commit the sin sworn to, or break my oath? there should not be any hesitation. The oath has no binding force. To keep it involves a violation of God's law, and therefore the conscience is under no obligation.

These remarks are made—they are pressed with the more earnestness—because it seems to be a prevalent idea that we, as a church, consider ourselves bound by the two covenants to which we have professed a solemn adherence merely because our ancestors took them, and we, for some inconceivable reason, cannot free ourselves from the obligation. Not so. The only reason why we are so much attached to these memorable documents is that they bind to great moral duties clearly revealed in God's will. Our ancestors entered into these engagements, and we, as their descendants, consider ourselves bound by their deed—the descending obligation of a righteous covenant being a principle the scriptural character of which it is intended shortly to demonstrate. Point out any thing that is wrong in these bonds, any thing that is peculiar to the original covenanters, not of universal application, and cheerfully will it be abandoned. Express provision is made for this in the terms of communion adopted by the Reformed Presbyterian Church: "In so far as these covenants bind to duties not peculiar to the church in the British Isles, but applicable to the church of God in all lands." But considering that their great substance is moral and of perpetual obligation, we must consider ourselves as bound thereby, or we may well fear those dreadful judgments of Jehovah denounced against all covenant-breakers. On this single question the whole issue is fearlessly perilled—to this the closest scrutiny is invited. Are the covenants moral? Do they bind the swearers to duties that are agreeable to God's revealed will? Men who know their existence and importance cannot be guiltless if they do not enquire strictly and impartially into their scriptural character; and if satisfied with regard to this they cannot be guiltless, if they do not regard and recognize themselves as resting under the same sacred engagements.

2. Covenant obligations differ materially from obligations to moral law. The moral law binds by virtue of God's au-

thority, binds to perfection, binds all men to eternity. It is God speaking immediately; he thus gives a transcript of his own all-glorious perfections. His command is, "Be ye perfect, for I the Lord your God am perfect." It admits not of the slightest flaw—denounces its most fearful curses for the least deviation. Man can be placed in no circumstances where the authority of that law is less binding. Stripped as he now is of ability to comply with its requisitions, unable of himself to obey one of its precepts, the law is just as applicable to him as it ever was; he is none the less bound to yield a perfect obedience. The reason is plain, it is the voice of the Creator; and how shall his creatures be released from obligation to keep his every command? However low man be sunk in helplessness and misery, he is still God's creature—Jehovah is his law-giver and judge—"he is the God of the spirits of all flesh." Amid all the torments of hell, its miserable victims through eternity's endless ages are still the subjects of those inviolable precepts; still do their torments increase, as they impiously seek to cast away from them those bonds by which they are fast held. And amid heaven's glories, this is the perpetual and continually augmenting joy of bright spirits before the throne, to do the will of Him who is Lord of angels and men.

"From the beginning all thy word  
Hath been most true and sure;  
Thy righteous judgments every one  
For evermore endure."

The moral law then binds by virtue of God's authority, because it is Jehovah uttering his sovereign will; it must therefore bind to perfection—it must bind all men, all men to eternity. Its obligation depends on no circumstances. None can, without the most dreadful impiety, consider themselves as at any time released from it.

The obligation of a covenant differs materially from this. Its matter, it is true, must be moral—entirely conformed to the infallible standard. But its binding force depends formally on the voluntary oath of those who take it. Man has no choice in the other instance. The mere fact of his being born, places him under the law as a covenant of works, and under the curse if he transgress. He has no voice; God, his sovereign, commands him to obey. A covenant, on the other hand, binds by virtue of our own oath or that of our representatives. It only binds to the things actually specified in it, and so may include very few items; it may embrace but one grand object. It binds not all men, but only the

original covenanters, and those, especially their offspring, whom they represent. It binds not to all eternity but until its ends are accomplished, until that object is attained for which it was made. This is the ground on which we rest the national covenant and the Solemn League and covenant. We do not pretend to put them in place of God's law. We recognize an essential difference. We do not say that all men are necessarily bound; but we do say, that unless they can prove a discrepancy between these documents and the word of God, all the posterity of the original covenanters are placed under these obligations, and cannot release themselves, though like the godless rulers of the earth, they may strive to break Messiah's bands and cast away his cords from them. These covenants, again, only bind to the duties named in them; they only bind until the objects contemplated in them are attained—the reformation of religion and the establishment of civil government on Bible principles. I know it is very commonly thought, or at least said that this is virtually binding ourselves to eternity—that our objects as a church are Utopian, and that we shall never see such airy dreams fulfilled while man continues a sinful being. But we prefer receiving on this and all other points divine testimony. The word of Him who cannot lie is pledged to this: "The holy city shall come down from God out of Heaven, prepared as a bride adorned for her husband. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb shall come, and his wife shall make herself ready." "The seventh angel shall sound, and there shall be great voices in Heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

3. Personal or social covenanting does not increase the obligation of the moral law. This remark and that which precedes have been made in order to prevent any misconceptions. It appears certain that errors have prevailed upon this subject—that those who are attached to the principles for which we are contending may have sometimes imagined that they were giving additional weight to the divine authority—that something more was required from them than if they had never recognized the binding force of these covenant-deeds. At any rate, whether we be right or no in this supposition, it seems to be an idea very commonly entertained by those who oppose the distinctive tenets of the Reformed Presbyterian church, that some way or other we are putting these documents in place of the Divine law as if they were of equal or even higher obligation, and almost superseded the decalogue. To obviate such difficulties, to free ourselves from all such mis-



conceptions, it has therefore been remarked at the outset that we readily acknowledge an essential difference between the obligation of a covenant and that of the moral law, that in many and important respects the latter is incomparably superior, that it is impossible by any act of ours to augment the binding force of the divine precepts. "God's law is perfect." Not one jot or tittle thereof can fail. Every member of the human family is bound by it, is bound by it to a spotless obedience. Every duty is here embraced, every sin is positively forbidden under the most fearful sanctions. It is impossible to conceive of any thing that may add to such obligation; it rests on the highest of all authority, the authority of heaven's King, the Lawgiver who can save and destroy.

A covenant only engages a person to do what is already fully commanded. This flows necessarily from the first preliminary observation; the matter of a covenant must be moral, in accordance with, and founded upon, divine revelation. And to all such duties the law of God already binds us, and that by the strongest conceivable ties, incapable of addition. The question is therefore often put, and with a very triumphant air, as if the objectors were sure of our ignominious defeat. What is the use then of your much-boasted covenants? After all your talk about their excellency and binding force and happy influence, and the danger, the sad consequences of their neglect, you are now in the end compelled to admit that they increase no obligation, that they add nothing to the authority by which we are already fully bound, that the duties sworn to in them equally rest on all men, though they had never heard of these extravagantly lauded deeds. We answer to all this parade as we did before, that we prefer receiving in all matters the testimony of the infallible witness. He hath said, "Thou shalt fear the Lord thy God, him thou shalt serve, and to him thou shalt cleave, and thou shalt swear by his name." "Vow and pay unto the Lord your God." We dare not accuse Jehovah of commanding us to do that which would be attended with no benefit to our own souls. He knows best what is to our advantage, and he hath commanded us that we swear to be for him and not for another. We look forward with joyful, trustful, anticipations to the day when "the children of Israel shall come, they and the children of Judah together, when they shall ask the way to Zion with their faces thitherward, saying, 'come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.'" We appeal from the foolish objections of ill-informed or ill-designing men to all past periods of the church's history. The days of covenanting have been eminently days when there was an outpouring

of the Spirit from on high. God looked down from heaven and smiled a smile of sweetest approbation on those heroic, godly men, who vowed and performed that they would be his. 'Tis Jehovah's own ordinance, and ever has he blessed with his richest favors those who have been faithful to his covenants. Ever have his heaviest frowns, his most dread denunciations, been against those who contemned these solemn deeds.

While therefore there is actually no superadded obligation, while we are already fully bound, there is a greater consciousness of obligation, an obligation thereby rendered more difficult and dangerous to avoid and forget. Who shall doubt that for men of high principle, men full of the grace of God to stand before their Maker, their Judge and their Redeemer, and with hands and hearts high uplifted to heaven to swear fealty to him, shall have the most happy effect upon their minds? Shall the recollection of that solemn scene be ever banished from their minds? Shall it not abide with them in many a season of dark trial and temptation, to keep them true to their God? Shall it not overawe and compel to obedience the careless and the hypocrite? But we rest not our argument on this, we regard it as strong presumptive proof; but we have far higher grounds, we stand on a foundation immovable, the command of Jehovah, the blessings by which he has unceasingly acknowledged this act of his sworn subjects.

The leading remark of this particular is made for another reason. I fear, nay, I know from personal certain knowledge, that some such ideas as the following pass at times through the minds of the children in the church, are cherished by some who ought to know better. "What reck I what oaths my parents or my more remote ancestors may have taken in my room? Their souls may be bound, but I am free; I had no part in the transaction. In unconscious infancy I may have been dedicated to God in baptism; I may have been recognized as a member of his church. My ancestors, long ages ago, may have vowed, and may have seen fit to include me, as descending from them, in the obligation. But what have I to do with all this? I never so engaged." This is one reason among others why care has been taken to say that no addition is made by voluntary covenants to the binding force of the divine law. The only question then for the children of the church and for all others to decide, is this: "is there aught in the baptismal vow of my parents, is there aught in the covenant deeds of my forefathers which is not contained in God's word?" And satisfied on this point, no course remains open for them but to acknowledge that they, too, rest under the same obligation.

4. Covenants may bind others beside those who originally entered into them; they may even be perpetual in their

obligation. Observe, it is not maintained that all covenants necessarily have this quality. It is possible to conceive of many religious engagements which bind only the persons entered into them, such as the recorded vows of the Old Testament saints, that if God prospered them in their way they would testify their gratitude by such and such thank-offerings. Engagements of this character, from the very nature of things, could not include others. But with regard to most of the federal transactions of which we have an account in the Bible, no intelligent reader of the scriptures can hesitate for an instant to admit that a different rule applies to them; else what meaning can there be in the charge brought by the prophet, Is. 24, 5: "They have broken the everlasting covenant." This would be an utterly senseless expression, unless more were included in the engagement than the original covenanters. It is an *everlasting* covenant.

Since, then, there is an evident difference, there must be some requisites to establish the distinction, and constitute a covenant that is perpetual in its binding force, or that has at least a descending obligation. These requisites are, 1. That the parties be permanent, not temporary; 2. The subject matter must be moral—nothing immoral, nothing indifferent. If anything of such a character occur in a religious vow, others are not bound by that. But still the fact of such matters being included therein does not vitiate the rest of the deed; 3. The covenant must contemplate posterity. The duties sworn to must be of such a nature as to be equally applicable to the offspring of those who take the oath, and usually, in the covenants recorded in the Bible, express mention is made of posterity. All these requisites are found in those federal deeds of our ancestors to which reference has been already made. The parties are permanent, God and his church. It is an old and true saying—one that has a fulness of meaning—"The church never dies."

"A seed shall service do to Him;  
Unto the Lord it shall  
Be for a generation  
Reckoned in ages all."

This is included in the promise made to Christ, "He shall prolong his days"—prolong his days in his spiritual seed as a man perpetuates his name, lives in his offspring. We believe most firmly that the church of the witnesses shall continue. They may dwindle almost to nothing; they may lose a visible organization—become two or three, as the Bible seems to intimate, yet they still remain, and with them still remain the principles and responsibility of God's covenant people. Again,

the great subject of these covenants is moral; it is God's glory, it is the welfare of his church. Viewed in their widest bearing, they may be even regarded as of perpetual obligation, shall continue while the church endures. In her millennial state those covenants, into which, we know from scripture, all believers shall enter, shall be but happier exemplifications of the same grand truths. The third requisite is also here found; the covenants contemplate posterity; the duties sworn to are applicable to them equally with those who first signed these memorable documents.

*(To be continued.)*

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MEMOIR OF GEORGE WISHART.

*[Continued from p. 119.]*

Wishart reaches the immediate neighborhood of Edinburgh; here for some days he remains in private. But the inactivity of retirement was ill adapted to the high sense of duty, and the holy ardor for his Master's service which filled his soul. The grief of mind which this occasioned, drew from him in reply to the inquiry of friends—"What differ I from a dead man, except that I eat and drink? To this time God has used my labors to the instruction of others, and to exposing of darkness; and now I lurk as a man that is ashamed, and that dare not show himself before men." Gathering from this answer that it was his desire to preach, his friends apologized by saying that though it were more comfortable for them to hear him, yet because of the danger to which he would thus be exposed, they had declined to ask him. "Dare you and others hear, then let my God provide for me as best pleases him," was his firm and intrepid answer. Arrangements are made for him to preach in Leith the following Sabbath. The subject of discourse was the parable of the sower. The friends of the reformer deemed it inexpedient that he should remain longer in Leith, because of its proximity to Edinburgh, where the Governor and Cardinal were expected soon to be. He removed to a greater distance, enjoying the hospitality and protection of several of the leading gentlemen of Lothian. The Sabbath following his departure from Leith, he preached in the Kirk of Innerisk, near Musselburgh, where a great confluence of people assembled, among whom was Sir George Douglas. After sermon, Sir

George said publicly, "I know that my lord Governor and my lord Cardinall shall hear that I have been at this preaching; say unto them that I will avow it, and will not only maintain the doctrine that I have heard, but also the person of the teacher to the utmost of my power." This frank avowal of reformation principles produced a happy effect upon all present. During the sermon a circumstance took place which deserves notice. Two papists of the order of grey friars, came and stood at the door of the Kirk, and whispered to those coming in. This being observed by the preacher, he said, addressing himself to those who stood near the friars, "I pray you, make room for these two men; it may be they have come to learn." To the friars he said, "Come near, for I assure you that you shall hear the word of truth, which shall either seal unto you this day your salvation or condemnation." The friars, however, continuing to disturb the people, the preacher addressing them a second time, said, "O sergeants of Satan, and deceivers of the souls of men, will ye neither hear God's truth nor suffer others to hear it? Depart and take this for your portion, God shall shortly confound and discover your hypocrisy within this realm; ye shall be abominable unto men, and your places and habitations shall be desolate."

For several Sabbaths following, Wishart preached in Tranent and Haddington. It was immediately before he preached his last sermon, that he received information, by letter, that the gentlemen of the West could not keep the proposed meeting at Edinburgh. We are not informed as to the cause of this disappointment; but whatever may have been the reason, whether the Western gentlemen found it impracticable to fulfil their promise of a meeting with the bishops, or whether they were apprehensive of a gathering storm as the signs of the times clearly indicated, the disappointment was most distressing to Wishart. In a state of bitter anguish, arising from this fact, he preached his last sermon; he was apprehended that same night in the house of Ormistoun, (the residence of John Cockburn, a man of influence and property,) about seven miles from the city of Edinburgh. Leaving the town of Haddington where he had preached, he bade farewell as it were forever to all his acquaintance, especially to Hugh Douglas of Langnidrie. To John Knox who entreated to be allowed to go with him, he said, "Nay, return to your bairnes (scholars,) and God bless you, one is sufficient for a sacrifice." With this Knox complied, returning with Douglas of Langnidrie, in whose family he was employed at the time as tutor; the reformer went with the laird of Ormistoun, accompanied by several other gentlemen. The evening is spent in a manner

worthy of the Christian and reformer. After supper he spoke to the family and others present on the subject of the death of God's chosen children. At the close of his address he sung the 51st Psalm, and then retired to his own bedroom. Before midnight the house is beset so that it is impossible to escape. The Cardinal having learned that Wishart's friends were making arrangements to have him removed to a place of safety, set out at dead of night, together with the regent, and blocked up every avenue to the house of Ormistoun, yet he could not accomplish his purpose, until the Earl of Bothwell, being sent for from his villa in the neighborhood, arrived. As the chief nobleman in the Lothians, he at length obtained that the reformer should be surrendered to him, upon his solemnly pledging his faith that he would defend him from all harm. This pledge was not redeemed. The ready connivance of Bothwell with the designs of the Cardinal in relation to Wishart, was but the presage of that abandoned profligacy which subsequently doomed his character to perpetual infamy. The pledge solemnly given is most wantonly violated. Bothwell was not a man of honorable principle; ambitious and licentious, he sacrificed his reputation for integrity, to court favor! Wishart is now in the hands of his enemies, by whom he is carried from Edinburgh to St. Andrews. A great multitude of all descriptions of the popish clergy are assembled about a month afterwards, to decide respecting his doctrine, or rather to make a show of trial, as they were evidently bent upon his destruction.

The Cardinal, who knew that he was incapacitated as well by public opinion as by the pontifical law, for sitting in judgment, or giving sentence in capital cases, petitioned the regent that he would appoint a criminal judge to pronounce sentence upon the accused, who had already been condemned for heresy by the convention of priests. In this request it is probable the Cardinal would have been successful, had it not been for the interference of David Hamilton of Preston, a relative of the regent, who admonished, warned and entreated him against compliance with it. He is said to have given utterance to his views to the following effect:—"That he was amazingly astonished at what could be the design of the regent in permitting such an arbitrary proceeding against the servants of God, accused of no crime except preaching the gospel of Jesus Christ, and in delivering up innocent persons to be tortured by men of the most flagitious turpitude of conduct, and more than brutal ferocity of manners; persons whose integrity of life even their enemies unwillingly confessed; whose doctrine he himself was not ignorant of, for he had lately been

devoted to it. It was it that recommended him to the supreme power ; it was it to which he had publicly professed his attachment by edicts, and which he had openly undertaken to defend ; to the reading, acknowledging and exemplifying of which, in their lives and conduct, he had exhorted all the people in general, and as individuals. Reflect, therefore, said he, what men will think and say of you in future ; reflect upon the mercies bestowed upon you by Providence. The king, an active man and your enemy, was cut off in the midst of the same career which you are now pursuing. Remember for whose honor you desert your God, and oppose your friends ; awake at last, and dissipate the shades thrown by wicked men around you." The manly reproof of Hamilton had the desired effect upon the regent, who wrote to the Cardinal not to hurry on the trial, but allow the matter to lie over till his arrival, for he could not consent to the destruction of that man until he should have inquired into the cause. This unexpected reply surprised, but did not stop the Cardinal in his lawless course. He had determined to crush the reformer, who was now within his grasp ; and if he could not succeed without dispensing with law, even this would be no obstacle in his way.

Wishart is allowed a mock trial, but his embittered enemies the priests are his accusers, as well as his judges. " Nothing can be conceived," says one of the historians of this foul transaction, " more irritating or more adapted to render oppression doubly grievous, than a regard to the forms of justice, where there is a firm conviction that they who use these forms intend to violate it." Wishart felt this, and when cited to appear by order of the Cardinal, he said, " Why does he summon me to answer for my doctrine openly before him, seeing I am under his power, and straitly bound in irons ? May he not compel me to answer to his tyrannical power ? Or does he think that I am unable to give an account of my doctrine ? Yet to show what ye are, it is well to preserve your old ceremonies and constitutions, made by man."

Mr. Wishart being brought before his judges, John Winram, a learned man, and though secretly was sincerely attached to the doctrines of the reformation, was commanded to deliver a discourse on the occasion. The 13th chapter of Matthew was the subject of his discourse. Heresy he defined to be an opinion evidently opposed to the word of God, and obstinately defended, which he alledged was fostered by the ignorance of the pastors, who neither understand how to overcome heretics with the sword of the Spirit, that is the word of God ; nor to bring back the erring into the way of truth. By reference to Paul's instructions to Timothy in reference to the

office of a bishop, he showed that there is only one way of discovering heresy, which is by bringing it to the test of Scripture. The priests, though the discourse evidently bore hard against the course they were pursuing, proceeded to the trial of Wishart, who was dragged to a pulpit which had been erected for this purpose, while a Romish priest, John Lauder, his accuser, occupied another which was placed opposite; the others acting as judges. The accusation consisted of a series of charges partly false and partly silly and contemptible, but thundered against the accused with great bitterness. Lauder concluded by spitting at the face of Wishart, crying, "What answerest thou to these sayings?" Having knelt in the pulpit, and made supplication to God by prayer, the reformer proceeded to answer the charges brought against him by his accuser. He averred that many falsehoods were uttered in his name—that he had never taught any doctrine contrary to the ten commandments, the apostles' creed, and the Lord's prayer. Being rudely interrupted, and seeing that it was impossible to make his defence before such men, he appealed to a competent judge, and to be tried by the word of God.

He was led back to the castle and lodged in the room assigned to the captain, who treated him with great humanity. The greater part of the following night he spent in prayer. His sentence was intimated to him next morning by two friars, who exhorted him to make confession. With these men he declined conversation, but requested to see the learned man who had preached on the preceding day. Obtaining leave of the bishop, Winram came to the castle and had a long conversation with Wishart, "intermingled," says the historian, "with tears." At length, after he had ceased, he kindly asked him whether he did not desire to partake of the sacrament of the supper? Most willingly, answered Wishart, if according to Christ's appointment, it be shown forth in both kinds—in both bread and wine. This, however, Winram was not allowed to administer to him, the priests positively forbidding it.

This refusal being made known to Wishart at nine o'clock, A. M., when the friends and servants of the governor assembled to breakfast, he was asked if he would partake with them. He answered, "Willingly, and with more pleasure than I have done for some time past; for I now perceive that you are good men, and fellow-members of the same body of Christ with me, and because I know this shall be the last meal I shall partake of upon earth. And I beseech you," addressing himself to the governor, "in the name of God, and by that love which you bear toward our Lord and Saviour Jesus Christ, to sit



down at this table a little, and attend to me, while I address an exhortation unto you, and pray over the bread which we are about to eat as brethren in Christ, and then I shall bid you farewell." A table being prepared for this purpose, Wishart delivered a brief but appropriate exhortation upon the last supper, and the sufferings and death of Christ; he also exhorted the persons present to lay aside wrath, envy, and malice, that their minds might be filled with love one to another, and so become perfect members of Christ. Having thus addressed them, he participated with them of the Lord's Supper, having first given thanks to God. He concluded with prayer, and then retired into the apartment which he was permitted to occupy, where he employed himself for some time in private devotions.

In a short time, two executioners were sent by the Cardinal; one of them clothed Wishart with a coarse black linen shirt, and the other affixed bags of gunpowder to different parts of his body. He was burned to death in the court-yard of the castle, the windows and battlements of which were covered with tapestry and silk hangings, on which pillows were placed, and from which the Cardinal and his friends might enjoy the spectacle. In allusion to this, the martyr is represented as having said just before he expired, "he who now so proudly looks down upon me from his high place, will, within a few days, be as ignominiously thrown over, as he now arrogantly reclines." The accuracy of this statement, however, may well be questioned.

So died "this distinguished advocate of the reformation," says Dr. Cook, (who may not be suspected of unqualified panegyric) "whose virtues have been admitted by almost every historian; whose modesty, piety, and benevolence adorned the doctrine which he preached; who promoted by his labors the protestant faith, and whose death opened the way for its triumph in Scotland." Wishart was an extraordinary man, whose life exemplified many lovely and singular traits of character. His whole life as far as we have the means of knowing it, was one of almost spotless purity, one that attained as near the summit of perfection as is permitted to man in this mortal state. That he was not perfect we may take for granted, but his holy, self-denying life, illustrating as it did, almost every virtue, shows his singular attainments in grace, that in the fullest sense, he was a disciple of the meek and lowly Jesus. His meek and modest character was a very embodiment of the living power of the gospel. In this respect he approached, perhaps, nearer the character of his heavenly Master than any other man in modern times.

Neither pride nor unholy ambition stained his character; that he was anxious to do good, his whole life demonstrates, but his anxiety was unmingled with that selfish ambition which is often in public men a great drawback in the estimate of their excellence, which, like dead flies in the apothecary's ointment, sends forth a bad savor. His ambition was not to obtain personal pre-eminence and power, but to do good,—it was sanctified and devoted in the spirit of holy enthusiasm to the service of Christ. Kindred in spirit to the apostle Paul, like him he conferred not with flesh and blood. In the school of Christ, and at the feet of his Master, he had learned to do good, and this was the pressing aim of his whole existence; baptized "with the Holy Ghost and with fire," his life was consecrated as a living sacrifice unto God, holy and acceptable. To him Christ and his truth was every thing, the world was nothing: and as he loved the Savior of sinners, he loved the Savior's work, and "the travail of his (Savior's) soul," and accordingly gave himself with holy devotion to the ministry of reconciliation.

The second table of the law was deeply written on the tablet of his heart. He was kind, gentle and affable to all men, for his soul was bathed in the pure spirit of the gospel. We may safely say that he was without resentment or revenge; for in circumstances most fitted to excite feelings of resentment and retaliation, the spirit of forgiveness was prominently displayed. His conduct in relation to the ruffian priest who was seeking an opportunity to assassinate him illustrates this striking feature in his character. When the enraged people would have torn the wretched man in pieces, he clasped him in his arms, saying, "whosoever troubles him, shall trouble me." Thus giving protection to the man who had sought his life. Nor is this part of his character less exemplified in his treatment of the people of Dundee. Driven with threats from this place, he no sooner hears that the plague had broken out in the town, without waiting upon an invitation to return among them, he determines to return. No entreaty can now restrain him. "They are now in trouble," said he, "and need comfort; perhaps this hand of God will make them now magnify that word which before, through the fear of man, they lightly esteemed."

The character of Wishart bears a strong resemblance to that of John the Baptist. Like the forerunner of Christ, he bursts at once from retirement, and like a splendid meteor, dazzles his amazed cotemporaries. His learning was great; but it was not his learning only that awed and astonished them; he was indeed eloquent, but it was not his eloquence

alone that overpowered them ; but it was that ethereal mould in which his mind was cast that showed he was more of heaven than earth—it was the weight of character arising from a pure and exemplary life, more than his erudition or his eloquence that surprised and won over to admiration the thousands that heard him preach! He seemed to have no tie to earth but the work of winning souls to Christ. He was indeed a man of God, and therefore a man of prayer. Hence that heavenliness of character and odour of sanctity, which tells not only what he was, but exposes to view the great secret of his success. It is he who holds most communion with God in prayer and meditation whose instrumentality is likely to be most blessed of God for the conversion of sinners.

Historical truth requires us to say that the acknowledged purity of Wishart's character has not preserved him from contumely and reproach. But this he has shared in common with the apostles and prophets, and good men of all ages. There are several things in which we think Wishart has been most unfairly dealt with by some historians, and which deserve a notice in this tribute to his memory. Mr. Wishart has been blamed by Episcopal writers on account of his administering the Lord's Supper immediately before his martyrdom. The ground of blame is that he was not a minister of the gospel ; and perhaps others, too, may sympathise in this charge against the martyr. We have no direct evidence, it is true, that Wishart had obtained priest's orders, but silence cannot fairly be admitted as proving the negative. That he had, or had not, may indeed be an open question, but no high-churchman has a right to assume the negative. The absence of direct historical statement may involve the fact in doubt, but does not prove he had not received ordination. It is presumed that episcopalians would find it difficult to prove the ordination of some of their highest dignitaries. That, probably, as much doubt exists in relation to a certain modern bishop's ordination, as in the much older case of our martyr. "Even in the memory of persons living," says Archbishop Whately, "there existed a bishop concerning whom there was so much mystery and uncertainty prevailing as to when, and by whom he had been ordained, that doubts existed in the minds of many persons whether he had ever been ordained at all.\* Illiberal prelatists have made a similar objection to the ministry of Knox, though there appears somewhat

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\* "The Kingdom of Christ Delineated."—On the question respecting the difficulty of ascertaining unbroken succession.

strong proof that he had received orders. But to speak frankly, we recognise the ministry of Wishart and Knox too, upon better grounds than popish ordination. We have never thought the ministry of the latter any more valid because of the historical evidence of his having been ordained before he left the system of apostacy, nor do we think the less of the ministry of the former though such historical evidence may be wanting. In ordinary circumstances we admit that it would be wrong for any man to take upon himself the ministry of the gospel. No case of mere personal oppression, real or imaginary, could justify a man in assuming, in an ordinary state of the church, the right of authoritatively preaching the gospel or administering the seals of the covenant. And no man having a regard to the outward order of the church would attempt it. But the circumstances in which Wishart was placed, were no ordinary circumstances. We put the administration of the Lord's Supper on the same footing exactly with the authoritative preaching of the gospel. If it was wrong to have done the former, the whole ministry of Wishart was invalid. The distinction we have made has been acted upon in different ages of the church since the days of the apostles. Luther vindicates it on the ground of absolute necessity. Whately, though a prelate of the highest grade, scorns the high-church dogma that would doom many of the early reformers to the scandal of having run unsest. "It does seem not only absurd," says he, "but even impious, to represent it as the Lord's will, that persons who are believers in his gospel, should, in consequence of the circumstances in which his providence has placed them, condemn themselves and their posterity to live as heathens, instead of conforming as closely as those circumstances will allow, to the institutions and directions of Christ and his apostles, by combining themselves into a christian society, regulated and conducted in the best way they can, on christian principles." It is on such ground as this we admit the validity of gospel ministrations by the early reformers, and not in any way on the fact of their having been ordained in the Romish apostacy. The best evidence that can be given of the validity of Wishart's ministry, and of course the propriety of his administering the Lord's Supper, was the evident blessing of the head of the church upon his labors. His ministry was eminently blessed in winning souls to Christ, and prepared the way most successfully for the nation's reformation.

A graver charge has been made against Wishart by the same class of writers to whom we have referred in the preceding case. They have insinuated that he was privy to a

conspiracy for putting the Archbishop of St. Andrews to death, an event which took place shortly after his own martyrdom. The charge is attempted to be sustained by two kinds of evidence. The former is the *assumed* fact that two years preceding the death of the martyr, he was the bearer of a letter to Henry the 8th, of England, in which certain persons therein named propose to assassinate the Archbishop. Now, in the first place, there is not the slightest evidence that the person who carried that letter was the reformer. The most that could be made of it, (if such a letter ever was sent,) is, that it was carried by a person of the name of Wishart. But such identity does not prove identity of person. Further, at the date of the *assumed* letter, the reformer was busy preaching in Scotland, and occupied too large a place in the public eye to have been able to do any such errand (had he been disposed) without his absence being known. In the second place, there is no evidence that such a letter was ever written, or carried by any one. It bears marks of being the fabrication of a later period. "It was not found," says Cook, "by one of our most accurate inquirers into points of history, where the writer who quotes it, asserts that it may be seen." And we may further add here, in vindication of Wishart's memory, that while this supposed letter is said to have been carried by him two years before the Cardinal's death, the conspiracy which effected this was not formed till after the death of Wishart himself. Of this there is sufficient evidence.

The second kind of evidence adduced, is the language said to have been uttered by Wishart, at the stake, just before he expired. We have already quoted the words, and at the same time expressed our doubts as to their accuracy. It is true that the words attributed to Wishart in reference to the ignominious exposure of the Cardinal's body in front of the castle of St. Andrews, were shortly after the event took place by many admitted to have been used by him. But it should be remembered that those who did so, had not the most distant idea of implicating the reformer as privy to the intended death of the Cardinal. Those who gave credit to the story did so evidently on the supposition that the martyr was endowed with the gift of foresight; in other words, that he uttered a prophecy. But truth compels us to say that there is not evidence sufficient to sustain the *assumed* fact. Buchanan has indeed recorded it, and Buchanan's testimony we would be the last to impugn: but in a matter of this kind, he, as any other historian, might easily be misled by giving credit to a current report, which, in the sense it was understood by him, implied no reproach, but an honor, to the reformer. For

a fact of this kind, the historian must have been indebted to tradition, as he was himself an exile at the time. The view which we take of the matter is put beyond doubt by the account which Knox gives of the reformer's death. Knox, who was the intimate friend of Wisheart, and his pupil, and was in the neighborhood at the time of his death, is absolutely silent as to any such language having been used by him.—Had he made the allusion to the Cardinal's death attributed to him, it is unaccountable that Knox should not have mentioned it, especially when we bear in mind the full account which he gives of the trial and death of Wishart. In our judgment this silence amounts to a demonstration that such words were not uttered by the reformer. We quote with pleasure the statement made on this subject by a historian distinguished by his accuracy and his candor.\* "That Wishart uttered this prediction from any knowledge of an existing conspiracy against the Cardinal, is a calumny not worth the refuting, but that he ever uttered it at all, appears questionable; and as Knox omits it, I am inclined to believe with Dr. Cook, that a false respect for the memory of this martyr, had led his followers to represent some general declaration of God's vengeance against sinners, as an express denunciation against the Cardinal." Knox represents Wishart as saying to the spectators of his death, "I beseech you brethren and sisters to exhort your prelates to the learning of the word of God, that they at least may be ashamed to do evil and learn to do good; and if they will not correct themselves from their wicked errors, there shall hastily come upon them the wrath of God, which they shall not eschew;" Now when the Cardinal's violent death took place, it is no difficult thing to imagine how this general denunciation assumed the special form of a prophecy in the current reports of the period.

We have thus vindicated the memory of Wishart from charges that never would have been brought against it, had his assailants possessed much honesty of purpose or christian candor! "The innocence of Wishart," says a historian already quoted, "might have been safely rested upon the habits of his life, and the general complexion of his character.—Nothing could be more improbable than that he, who saved the wretched priest who attempted to assassinate him, would engage in schemes of murder."

In a preceding part of this memoir we have mentioned the fact of an attempt made to seize Wishart in the neighborhood of Montrose, and of the discovery of this attempt in consequence of a strong impression made upon his mind in relation

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\*Aikman.

to the design. This, with some other circumstances, has been esteemed evidence sufficient to charge him, in certain quarters, with "enthusiasm." The facts are not disputed by those who make the charge, and as it does not appear that Wishart ever assumed to be "under the peculiar protection of the Supreme Being," we are at a loss to understand how these facts can be any proof of enthusiasm in the meaning of the charge. There is a sense in which it may be said that every reformer—every man zealously devoted to a good cause, is enthusiastic. And so far, undoubtedly, Wishart was under the influence of enthusiasm; yet it was a noble, generous principle in his mind, such as that which distinguished Isaiah, or Paul. But in the ordinary sense of the term, we maintain that Wishart was not chargeable with enthusiasm. There appears no evidence that he spoke or acted in the circumstances referred to, under the guidance of a mere heated imagination, but the very contrary, that he spoke and acted under the power of a living faith in the Divine goodness as promised in God's word! This is faith, not enthusiasm!

The faith of a confessor and martyr of Jesus, in extraordinary circumstances, such as confessedly those of Wishart's were, is not to be measured by the faith of ordinary christians in ordinary times. This we presume has not been duly considered, and neglecting to make the necessary distinction, some writers have been led to impute to enthusiasm, what was really the acting of faith, in the soul of Wishart, and others similarly circumstanced! May not God in extraordinary cases where the lives of his servants are in peril from the secret machinations of their enemies, give them such premonitions as may warn them of their peril? Few christians, if any, would question this, as an abstract principle. Wishart had a mission to Scotland, and that mission must be fulfilled. The Lord Jesus Christ would not permit it to be thwarted by the enemies of his gospel. If the reformer has not access to the ordinary means of information when encompassed with danger, this is furnished by premonitions made upon his mind by the teaching of the Holy Spirit. "The secret of the Lord is with them that fear him." Wishart lived as seeing him that is invisible; his was eminently a life of prayer, as well as of faith: and that God would grant to a faithful servant so circumstanced, more than an ordinary communion with himself, it would not be safe to deny.

*With those Christians and Christian Churches in the United States of America, that are implicated in the Sin of Slaveholding.—By a Committee of the Synod of the Reformed Presbyterian Church in Scotland.*

(Continued from p. 185.)

9. Is it further alledged that *slavery was introduced into America, and incorporated with its laws by Great Britain?* We do not deny the justice of the charge, nor will we palliate the enormity of the crime. We admit that Britain has much cause to mourn the sinful policy by which she originated and supported so gigantic an evil in her young colonies, now become populous states. But her guilt in carrying so many hundreds of thousands into bondage on territories now yours, will not warrant you, in the face of every sacred principle, and of every generous feeling, to keep their posterity in perpetual servitude. Alledge as you will that "slavery is a black, a vile inheritance left to America by her royal step-mother." It will not follow that America is innocent, if she continues the evil. No daughters are at liberty to tread in the steps of an erring, immoral mother. They are bound to judge for themselves. They are responsible for their own actions. As soon as they are capable of distinguishing truth from error, right from wrong, and the paths of virtue from the ways of profligacy, they are under obligations to choose a better course than that she pursued, and to aspire to a higher measure of moral worth than she strove to reach. Permit us to say, that similar is the way in which the promising daughters of this country—the several States—should endeavor to act. Let them blame, in the strongest manner, the mother for the evil example she set them in their younger days; let them heap the bitterest reproaches upon her for the iniquitous policy she pursued, and the unjust laws she enacted; let them not cease to remind her, even amid the laurels still thickening upon her brow, of the large share she had in fixing the yoke of oppression on that injured race, and of the burning shame which may well crimson her face with its deepest blushes; but oh! let them not impose upon themselves the delusion that they are innocent, if they only retain that "vile legacy" which became exclusively theirs at the era of their independence. Looking at the solemn account which they must one day give to the Supreme Judge, and remembering the noble principles to which they have sworn adherence in presence of the universe, let them cast from them the evils which they have derived from the old world, and exhibit a picture of public virtue, honor, and happiness, such as no empire has yet succeeded in furnishing. What a distinction they would secure to themselves, and what a joy they would pour into many families, would they at once and earnestly take measures for breaking the chains



that hold in captivity so many of their sable brethren, exiles from their father-land, and yet outcasts from the privileges of the one into which they have been carried.

10. Are any disposed still further to allege, that *but a very short period has elapsed since our own country abolished slavery in her colonies*, and that therefore she cannot, with a good grace, reproach the United States with delay in proceeding to take the same step? We admit that our own nation was very tardy in doing an act of equity and humanity to the negroes in their foreign possessions. It was only after many arguments had been urged in public meetings, and many petitions had been presented to the imperial parliament, that she was brought to try the grand experiment. But it cannot be denied that that step was at last taken, in a spirit of generosity that did honor to the British empire. With the concurrence of all the branches of the legislature, and amid the applause of all classes of the community, the proclamation went forth from the throne, that "*slavery is henceforth, utterly, and for ever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad.*"\* Who does not rejoice at the very announcement, so cheering to every one who could sympathise with an oppressed people? What heart is there so cold as not to feel a thrill of exulting emotion at the very thought that on the morning of the 1st of August, 1834, "eight hundred thousand fellow-men and fellow-subjects who, during the previous night, slept bondmen, awoke freemen?" Nor does the deed of their emancipation possess less of moral grandeur in our eyes, from the circumstance that the nation was willing to pay so large a sum as twenty millions sterling, rather than not obtain it. Though, as we conceive, not bound by any principle of moral right to grant compensation to the owners, we feel that our country "was placed on a higher pinnacle of moral elevation," by submitting to this great pecuniary sacrifice, rather than allow so many immortal beings to continue one year longer in unmerited bondage. Forgive us when we say what we feel, that here, amid our many faults, is a precedent worthy of your serious consideration, if not of actual imitation. Blame us, if you will, for having so long turned a deaf ear to the cries of our suffering fellow-men; but oh! do not suffer yourselves to fall into the same error, and incur the same reproach. If we were wrong in our long delay, you cannot be right in your present procrastination. For the sake of your own consistency; for the sake of that freedom which you have achieved for yourselves; for the sake of your own honor, upon which no stain should any longer be brought with your own hands; for the sake of that injured race who have natural rights and immortal souls no less precious than your own; for the sake of that religion which breathes a spirit of universal benevolence, and inculcates the principles of universal justice, we beseech you to outstrip us, if possible, in the alacrity with which you hasten to break every yoke, and in the generosity, if necessary,

\* Terms of the Act of Parliament.

with which you are willing to secure freedom to nearly three millions of your fellow-men. Never will you repent such a proceeding. Britain continues to look back with emotions of gratitude and joy, to the memorable day when, by her own hand, the foul blemish was wiped from her statute book. Ever since, her title 'o the poet's praise has rested on a broader foundation—"slaves cannot breathe in England;" and the bitterness of self-reproach no longer mingles with the joy awakened by the orator's splendid encomium—"I speak in the spirit of British law, which makes liberty commensurate with, and inseparable from British soil; which proclaims even to the stranger and sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal freedom. No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery, the first moment he touches the sacred soil of Britain, the altar and the idol sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains that burst from around him; and he stands forth redeemed, regenerated, and disenthralled by the irresistible genius of universal freedom."

Such are the observations we take the liberty of offering on the reasons many are in the habit of assigning for palliating and prolonging slavery. Perhaps on giving the subject a fuller consideration than it has yet received from you, you may be ready to say—"We admit the system you have assailed is, in many things, indefensible. We deplore its evil consequences. We would rejoice in its utter abolition. But what can *we* do? While the legislatures of the several States decline interfering, with the view of putting an end to the evil, what measures can *we* adopt?" Brethren, it would be presumptuous in us, living at such a distance from your territories, and unacquainted probably with circumstances well known to you, to decide positively what ought to be done. We wish to sympathise with you in your difficulties. We would give due credit to the aspirations of benevolence even when they do not afford actual relief. Permit us, at the same time, to ask, do you not, on this question, greatly underrate your influence on public sentiment? Is it not in your power, by the propagation of sound principles, and by the maintenance of a correct practice in the various relations you occupy, domestic, ecclesiastical, and political, to lend more help than you are giving to the cause of emancipation? You well know what a beneficial influence was exerted by your ancestors in bringing about your national independence; and we are fully persuaded that you yourselves might again put forth, through approved channels, such an energy as would accomplish another revolution not less glorious—the deliverance of your sable brethren from their present thralldom.

1. Might you not issue a *fuller testimony* than you have yet borne against slavery? It will not be denied, that it is competent to all churches, in whatever countries they have been organised, to testify in a judicious and discreet, yet firm and faithful manner, against the errors and the evils that prevail around them. "Ye are my witnesses, saith the Lord." Such a practice, no doubt, may have the effect of giving offence and provoking irritation, but what then? The followers of Jesus, if true to the cause they have embraced, are taught to expect persecution; nor are they kept in ignorance of the gracious reward which awaits them in a future state. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." "Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

2. Might you not emit a judicial declaration in favor of the essential rights of the negro population? You cannot rescind the bad laws which the supreme power has enacted; you may not be able, by any arguments you may employ, to persuade your legislators that they ought forthwith to expunge such laws from the statute book: but you are able, and as churches you are competent, to declare what are the rights, conjugal, parental, filial, and political, to which your African brethren are entitled. Nor would such a declaration, if couched in calm and dignified terms, and circulated among the higher and more influential classes, be without a good effect. Often when liberty has lain prostrate under the iron hoof of tyranny, has religion come forward from the retirement in which she loves to dwell, and, as an angel of mercy, mitigated the sufferings she could not, by a direct agency, remove. It was while the Covenanters of Scotland, imbued with the spirit of Christianity, were giving utterance to the wrongs of an oppressed people, and asserting the rights to which they were entitled, that the reign of terror, near the close of the seventeenth century, was brought to an end, and the dawn of a better day rose to dispel those clouds from which only the bitter storms of persecution had descended. In short, warmer friends, more eloquent advocates, or more valiant defenders of freedom were never found than in the bosom of the Reformed Churches in Europe.

3. Might you not instantly adopt measures for giving, at least, some of the slaves and their children, a considerable amount of elementary education? \* *That*, surely, is a privilege which they ought not to be without, a day longer, in a country so eminently

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\* "We recommend," says your own General Assembly in 1818. "we recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favoring the instruction of them in Sabbath schools, whenever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of

favoured as yours. You are proud of your liberal institutions—of your rising universities—of your flourishing schools for the children of the white inhabitants; and yet there are living among you, at the present moment, nearly three millions of a different colour, few of whom have been taught to read any language. Why allow this grievous wrong to remain so long unredressed? Why should those who are specially intrusted with the diffusion of the gospel among all classes, and whose success depends, to a large extent, on the rising generation being educated, hesitate to provide schools for the blacks? Are you afraid of persecution? That cannot last very long. Were any considerable number of you unanimously, zealously, and with christian decision, to engage in this good work, your enemies would very soon stand abashed, the weapons would drop from their hands, and the blood-thirsty designs, which some may have conceived, would fail. But even should they proceed to try a war of extermination against you, having recourse to imprisonment, banishment, confiscation, and death, such unjust, inhumane, impolitic doings, could only hasten the overthrow of the system they are meant to support. The blood of one martyr shed in so good a cause, would evoke a storm throughout the Free States and throughout the nations of Western Europe, that would shake the entire system to its foundations. There might, at the moment of his execution, be a burst of fiendish joy from some of the planters; but that burst would be the knell of death to the monster that has so long sucked the blood and rejoiced in the groans of an outcast, an oppressed, an injured people.

4. Might you not, like some churches in your own land, make slaveholding a censurable offence? Might you not pass a resolution, that henceforth those who hold property in their fellow-men, shall not be received into full communion, and that as to those who are already members, they shall be dealt with in a kind and conscientious manner, with the view of persuading them to abandon a traffic so incompatible with the spirit and principles of christianity? Might you not adopt this course? Be assured your churches will never rise to the high position they should occupy, nor possess the moral influence they should exert, till they have courage to purge out this mighty evil. So long as it is permitted to find a refuge in the sanctuary, either from interested motives, or from false delicacy, it is a stain which no tears can wash out—a plague-spot under which the spiritual life must languish—a moral leprosy on account of which the most friendly churches, having a regard to their own safety, will continue to feel themselves under the unpleasant

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their duty both to God and man. We are perfectly satisfied that, as it is incumbent on all Christians to communicate religious instruction to those who are under their authority, so the doing of this, in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils."

necessity of keeping at a distance from you. \* Are any ready to allege that slaveholders were permitted to remain in the apostolic churches? We at once answer that "before this argument can be admitted as conclusive, it must be shown that the servitude which the inspired apostles are alleged to have connived at was the same in all its essential elements with the slavery of modern times; that if it were even proved that a temporary forbearance was exercised in the primitive church toward christian men who held property in their fellow-men, it would not follow that the same indulgence should be extended to them in the present day, any more than toward those who would revive all the rites of Judaism. which, for a time, were suffered in the apostolic churches; and that if the men who have reared up this system, under the clear light of the gospel dispensation, and who employ their combined energies to uphold and defend it, cannot be reached by the discipline of the church, it would follow that slavery may be introduced and established, and indefinitely extended, in our own country, or any other country, by the members of christian churches, while the authority which Christ has left in his church, and which takes cognizance of wrong and injustice in every other form, is altogether precluded from dealing effectually with this one form of outrage and oppression, which is confessedly one of the most flagrant and atrocious which man can inflict on his fellow-man." †

5. Might you not give greater encouragement and assistance to the project of colonizing Africa with liberated negroes? ‡ We are well assured that the "Colonization Society," which has this for

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\* It must be very mortifying to Christians in America, to find their churches called by eminent citizens, the "*bulwarks of slavery*." Yet is it a fact that this is no groundless charge. The Rev. Albert Barnes says, "There is not vital energy enough, there is not power of influence and numbers enough, *out of the church*, to retain it. Let every religious denomination in the land, detach itself from all connection with slavery, without saying a word against others; let the time come when, in all the mighty denominations of Christians, it can be announced, that the evil has ceased with them forever; and let the voice of each denomination be lifted up in kind, but firm and solemn testimony against the system, with no mealy words, with no attempt at apology, with no effort to throw the sacred shield of religion over so great an evil, and the work is done. *There is no public sentiment in the land—there could be none created—that would resist such a testimony: there is no power, out of the church, that could sustain slavery an hour, if it were not sustained in it.*"

† Resolutions by Synod, July, 1845.

‡ We find the General Assembly of 1818 issuing the following recommendation: "We recommend to all our people to patronize and encourage the Society lately formed for colonizing Africa, the land of their ancestor-, the free people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that those portions of the American Union whose inhabitants are, by a gracious providence, more favorably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated."

its object, has already done immense good, and promises still more magnificent results. "Events," says one of your own journals,\* "are now in a rapid course of development, which demonstrate the profound wisdom and foresight of the originators and early promoters of the colonization of the coloured race of our country on the southern coast of Africa. The scheme itself, which was regarded by many as worse than Utopian in its character, and which not a few always met with the smile of incredulity or the sneer of contempt, is now proved not to be merely practicable, but a *successful* experiment. Colony after colony has been formed: they have each out-lived and surmounted the dangers of infancy and childhood, and are now, with the strength of manhood, about to enter on a career of independence and freedom which will secure them a name, and, we doubt not, an honorable place among the nations of the world. Recent arrivals from Liberia furnish the gratifying intelligence, that the inhabitants of the colony have given their approbation to the suggestion, to declare themselves an independent nation; and delegates are to be chosen in the different towns and settlements of the colony, in February, to assemble in convention, in order to deliberate and to form a constitution for the government of the country as a distinct and independent community." "In this establishment of a free and christian commonwealth on the coast, destined to enlighten and redeem the continent of Africa, we have" (we quote from a writer of eminence among yourselves) "a powerful motive to benevolent action. An unhappy and injured population of African descent, is in the midst of us. Duty requires that they be raised to the rank of man; of this elevation they are capable; but remaining amongst us, ages must roll by ere it be attained; and perhaps when those ages should have passed away, it might be found impossible. What, then, is to be done? . . . We may say, that by the removal of such as are emancipated to the shores of Africa, the land of their fathers, a free state may be established, and a flourishing church planted. Each emigrant from this land will, to the native tribes, be a missionary of religion, morals, civilization, order, and liberty." †

6. Might you not advance the cause of emancipation by a judicious use of the elective franchise, which you feel no scruple in exercising? Is it not in your power to return representatives who would employ their utmost efforts for the improvement of the laws regulating slavery? If you continue to choose men who have a direct interest in the continuance of the system, and whose inveterate prejudices dispose them rather to rivet the fetters than unloose them, what good can you expect? But if you endeavor to find out men of enlarged views, of liberal principles, and generous feelings—men who pity the negroes under their many wrongs—men who would not shrink from their duty even amid the threats of popular violence—men who would dare to "do justice and love mercy," whatever reproaches might be cast upon their characters, and

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\* Southern Churchman.

† African Repository for June, 1847.

whatever attacks might be attempted upon their persons, then would you render an invaluable service to the cause of your oppressed countrymen. Nor should the delusive excuse be indulged for a single moment that the electors in the churches are but a minority. How often have a minority been sufficient to turn the scale at a contested election. Let the lovers of freedom be only sincere, honest, intrepid; let them be only zealous, prudent, persevering; let them only think what consequences would follow from the choice of "able men; men fearing God, loving the truth, and hating covetousness;" let them resolve, in the strength of promised grace, that neither the clamours of the mob, nor the insolences of the masters, shall move them from their high purpose; and they will succeed to a larger extent than they may anticipate, in returning a body of legislators who will not rest till the last fetter is broken to pieces, and the last groan has died away into hymns of thanksgiving.

7. Might you not make more frequent and more earnest application to the supreme power of the States, on behalf of the slaves? You are accustomed to say that you yourselves have no authority to alter any of the existing laws, how much soever you may deplore their injustice, their inhumanity, and their impolicy. This is quite true: but as citizens of the empire you have the privilege of *petitioning* on any subject, and on all occasions. Why not avail yourselves of this constitutional right on behalf of an oppressed race? Why not urge your reasonable wishes and your strong arguments on the attention of your representatives, who have the necessary authority to make whatever changes you may show to be proper, and who, we will add, are bound to take immediate steps for the redress of grievances over which humanity mourn, and for the introduction of improvements which enlightened benevolence implores, and stern justice demands? Nor should you despair of success, whenever you act with vigour. If aristocratic Britain raised her voice within the walls of Parliament to such a pitch as compelled her representatives to wipe away, by one stroke, the deep stain of colonial slavery, might not republican America speak to the legislatures of the slave-holding states in still louder accents, and never cease her thunder tones till the foul blemish has been washed out by one decisive Deed, securing a full recognition and a final triumph of those principles which alone can give to states a lasting prosperity, and to statesmen an immortal renown?

There is one thing of very solemn importance to which we cannot help alluding—we mean the *efficacy of prayer* to that good and gracious Being who is the ultimate source of the deliverance desired. He is not an indifferent spectator to the wrongs and sufferings which the negroes are enduring. He does not turn away his ear from the intercessions offered on their behalf, nor hold back his hand from the measures employed for their present and eternal well-being. He is "a refuge for the oppressed." From his throne in the heavens he looks down upon the earth "to hear the groanings of the prisoners, to loose those that are appointed to death." What

an encouragement to believing, earnest, unceasing prayer! You lament that you are hindered by the present state of your laws, from doing all for them you would wish. May we say, so much greater is the obligation you are under to invoke the merciful interposition of Him whose arm is omnipotent, and whose resources are inexhaustible,—of Him whose power can frustrate the devices of the oppressors, and whose smile is sufficient to crown with success the efforts of the humane. In supplications to Him we would join you. While we protest against rulers who have given the sanction of law to practices at once unjust and inhumane, we would carry our appeal to that blessed Potentate who presides in mercy over your highly privileged land, and who promises that He will hear the prayers that are offered for its advancement in freedom, in happiness, and in true glory. “Arise, O Lord, and plead thine own cause!” “Let the sighing of the prisoner come before thee, according to the greatness of thy power!”

Praying that you yourselves may enjoy large supplies of grace, and mercy, and peace, from God our Father, and from the Lord Jesus Christ,—We are, Dear Brethren, yours affectionately and faithfully,

PETER MACINDOE, D.D. <i>Convener,</i>	} <i>Committee.</i>
ANDREW SYMINGTON, D.D.	
WILLIAM SYMINGTON, D.D.	
STEWART BATES, D.D.	
THOMAS NELSON, A.M.	
JOHN GRAHAM.	

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REPORT OF THE BOARD OF INSPECTORS OF THE THEOLOGICAL  
SEMINARY.

CINCINNATI, March 23d, 1848.

The Board of Inspection of the Theological Seminary of the Reformed Presbyterian Church met, pursuant to the call of the chairman, and was called to order by Rev. James Wallace, who was, in the absence of the Rev. T. Sproul, chairman, appointed chairman pro tem.

Rev. J. B. Johnston was appointed Secretary.

Members present, Rev. James Wallace, Rev. John B. Johnston, Thos. Smith, William Wylie, and Moses Glasgow. Rev. Messrs. R. Hutcheson, and J. Dods, being present were invited to seats as consultative members.

1. The Report of the Professor upon the course of studies, recitations and exercises, &c., in connexion with the hall during the session closed.

2. Schedule of Lectures delivered and read by the Professor, and submitted to the Board.



3. Schedule of Sermons delivered by students during the session.

4. Schedule of the order of studies and course of examination of the students by the Board.

The Board proceeded to examine the students in the order of the schedule. The first class, Messrs. Armour, McKee, and Todd, on Hebrew points, and on the 3d chapter of Genesis. The second class, Messrs. Hamilton, Hunter, and McDonald, on the same. The third class, Messrs. Dodds, Johnston, French, and Purvis, on the 3d chapter of Daniel, and the 15th of Acts,—on the Chaldee, Greek, and Syriac.

The classes were then examined on church government and history. The Board adjourned by prayer.

*Afternoon Session.* The Board met for business, and to continue the examination. Papers were tabled from Rev. T. Sproul, bearing a resignation of the Professorship, and a withdrawal of the same. The Board passed, that whereas the said resignation was withdrawn before any action was taken,

*Resolved,* That now the Board take no action in the case.

*Resolved,* That the schedules tabled be published in connexion with the proceedings of the Board.

*Resolved,* That a Committee be appointed to prepare and publish an address to the congregations on the necessity of contributing more punctually and liberally for the support of the Seminary. Messrs. James Wallace, J. B. Johnston, and M. Glasgow on that committee.

From a verbal statement of the Treasurer, it appears that the sum of \$274 71, have been received for current expenses of the Seminary, and \$17 26, for the sinking fund, since the meeting of the Synod;—something more than was received at the former examination. This gives encouragement to hope that the present years' contributions will be more liberal than those of the previous year. Closed by prayer.

Board met, 7 o'clock, P. M. Proceeded to hear trial pieces from the first class. Messrs. Armour, McKee and Todd delivered sermons. These pieces were sustained as highly satisfactory. Adjourned to 9 o'clock, A. M., to-morrow.

March 24th, 9 o'clock, A. M., same place.

Board met. Opened by prayer.

Examination continued. 1. On Church Government. 2. On Pastoral Theology. 3. Biblical criticism and Biblical literature. 4. On Turretin de Satisfactione.

The examination was, on motion, unanimously sustained.

On motion, *Resolved,* That when this Board finally adjourn, it adjourn to meet on the last Monday of March, 1849, at 7 o'clock, P. M. Closed by prayer. Adjourned to 3, P. M.

Board met, pursuant to adjournment. Students were called upon for pieces of trial. Messrs. Dodds, McDonald and French delivered sermons highly satisfactory to the Board.

Adjourned by prayer till 7, P. M.

Board met. Opened by prayer. Proceeded to hear the students, Johnston, Hunter, Hamilton, and Purvis.

These pieces are also considered highly satisfactory as specimens of trial and progress. Adjourned by prayer.

JAMES WALLACE, Chairman.

J. B. JOHNSTON, Secretary.

For the Reformed Presbyterian.

MR. EDITOR:—I have this morning read in the Presbyterian the letter of the General Assembly of the Presbyterian Church in Ireland to the General Assembly of the Presbyterian Church in America. The former accuse the latter of encouraging the odious evil of slavery. The latter admit it to be an evil, but being purely a civil institution, it is an evil, they say, which they have no power to reform. This we admit; but though they cannot eradicate the evil from the country, they may cast an obstruction in its way. They can exclude from their communion all engaged in the heaven-daring practice. Till they do this, let them never whiningly express regret at the existence of the evil, while they have in their own hand at least a power of mitigation and do not use it. No doubt were they to make it a term of communion they would diminish their number. To retain in communion persons guilty of any evil is to encourage them in it, and make themselves partakers of other men's sins; whereas the divine injunction is, put away from among yourselves that evil. Whatever other obstructions may be in the way, the love of gain and popularity are the main barriers in the way of effecting such an enterprise, because their claims are opposed to it. When required to cut off a right hand sin or put the knife to the throat of a beloved idol, it is not a matter of difficulty to conjure up excuses that will satisfy the claims of interest, but will God admit them as valid in the day of final retribution?

J. D.

PRESBYTERY OF PITTSBURGH.

Presbytery met pursuant to adjournment in Little Beaver Church, on the third Wednesday of June. The members were pretty generally present. Mr. Samuel Sterrit, having accepted a call to become pastor of the United Congregations of Little Beaver, Jackson and West Greenville, delivered the usual trials for ordination. These being sustained, and having responded affirmatively to the queries,

he was set apart to the office of the holy ministry by prayer and the laying on of the hands of the Presbytery, and installed pastor of the congregation.

Robert J. Dods, having presented all his trials for licensure, and being examined, was licensed to preach the everlasting gospel.

Two calls in the hands of the Presbytery—one from New Alexandria, the other from Cincinnati—were, on motion, presented to Mr. A. M. Milligan, who appeared certified by the moderator of the Illinois Presbytery. At his earnest request to have till next meeting of Presbytery to determine, in which request he stated that he had the concurrence of both congregations, the farther disposition of the matter was deferred till next meeting.

Supplies of preaching are to be sent to the congregation of Rev. R. Wallace, who is, through infirm health and advanced age, unable to perform pastoral duty, and who, through a member of court, intimated his desire, in concurrence with the people, to that effect.

Presbytery holds its next next meeting in Allegheny on the first Wednesday in October, at 10 o'clock, A. M.

#### OBITUARY NOTICES.

Died, at Newburgh. N. Y., on the 22d April last, Miss ANN McCox, in the 63d year of her age.

Died, in the city of Rochester, on the 4th of June, MARGARET wife of Mr. James Edmonds, in the 49th year of her age. During a lingering illness of eight or nine months, which she bore with apparent christian fortitude, she frequently expressed with much assurance her hope of eternal life through her Lord and Savior, Jesus Christ.

Died, at Putnam, of Erysipelas, on the 12th of June, Mrs. WALLACE, wife of Rev. John Wallace.

#### MISSIONARY INTELLIGENCE.

We have prepared the following abstract of Missionary Intelligence from the annual report (1847) of the American Board of Foreign Missions:

**CYLON.**—It appears that to the church at Batticotta ten persons have been admitted, during the year, upon profession of their faith in Christ. Five of them were members of the seminary. At Oodooville, within the present year, eight have been admitted to the church, giving creditable evidence of having been born of the Spirit.

As to the results of our ministry in the community generally, we are constrained to say, "Who hath believed our report?" The converting influences of the Spirit, though occasionally experienced by individuals in our congregations, are still, in a great measure, withheld. Hence to the multitude our gospel is foolishness.

Our complaint is not that we are unable to obtain a hearing. Those with

whom we daily come into contact, whether in our employment or not, and those whom chance throws in our way, at least out of regard to politeness, will quietly permit us to address them, while we urge them to break off their sins by righteousness, and seek the "one thing needful." And although at our stations the congregations to which we preach are not generally on the increase, yet in the villages and out-stations there is almost always a respectable number to hear the word.

As we have before frequently stated, we believe that light is spreading through the province, that the truth of Christianity and the absurdities of heathenism are every year more and more manifest. While, as a consequence, infidelity is on the increase; while many are becoming shy of us, and that in proportion as the object we have in view is better understood; not a few are secretly with us, and would rejoice to see Christianity become the religion of the land. That a broad foundation for future success has been laid, in the dissemination of gospel truth throughout the province, we have no doubt. In almost every village scores can be found who are able to refute the dogmas of the guides whom they still most inconsistently follow, and who readily admit that it would be for the interest of the people to exchange heathenism for Christianity at once. Nevertheless, acknowledging the superiority of Christianity, they have no heart to forsake the religion of the multitude; and the multitude, from the sink of pollution where they lie, helpless, in the grasp of Satan, only look away to the purity of the gospel, to see between it and their own system a broad gulf whice they have no power to pass.

The burden of our complaint (and we wish to spread it before the churches of America, and with them to present it to the Lord) is, that while truth is spreading, and the multitude to some extent feel its influence, they still prefer to move on the huge and sluggish mass of heathenism; that they see nothing to be desired in Jesus, whom we preach, to induce them to relinquish their abominations that they may receive him; that where the gospel has been more or less made known for thirty years, with a few encouraging exceptions, there is still going on a hardening process, so that through the purity and excellency of the gospel is more clearly seen, the people seem as far as ever from a practical acknowledgment of its claims. Remembering that God, after exalting a people to heaven by bestowing upon them gospel favors, reserves to himself the right to thrust them down to hell, if they despise his mercy, we cannot but feel that the present position of this people is one of great peril.

**MADURA.**—Thirteen years and five months have passed since the establishment of this mission; during which period, amidst alternate clouds and sunshine, it has made slow but continued progress toward the evangelization of the people among whom it is planted. Confidence in the minds of the natives, as to the benevolent objects of the mission, has succeeded to almost universal fear or doubt. During this period there have been connected with the mission twenty-two missionaries, with their wives. Of these four missionaries and seven females have died; five missionaries are now in America, having returned to their native country on account of ill-health; three are laboring in Jaffna; and ten are now connected with this mission. Three of this latter number have been in the mission about eleven years; one between three and four; and six have joined it during the past and present years.

**THE NESTORIAN.**—The Turks do not appear disposed, as many of the mountain Nestorians have feared, to withdraw their authority from Koordistan; but, on the other hand, to strengthen and permanently establish it. As an evidence of this, the Turkish government have recently issued an order to the new Pasha of Koordistan, to enfranchise all Syrian and other Christian slaves, and also Rezid slaves that may be in Turkish harems. This encourages us to hope that the way may be speedily opened for missionary labors in the mountains. Indeed, for all practicable purposes the way is now opened to the full extent of the means we have for occupying the field. Truly, and more truly than ever, in relation to the Nestorians, it may be said, "The harvest is great, but the laborers are few." With much propriety and earnestness, therefore, may we comply with divine instruction, "Pray ye the Lord of the harvest that he would send forth laborers into his harvest."

THE

# REFORMED PRESBYTERIAN.

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THE DUTY OF SOCIAL COVENANTING.

*Continued from p. 200.*

II. Proofs that public social covenanting is a duty to be observed in New Testament times, and that righteous covenants have a descending obligation.

1. The argument in favor of the duty.

It seems strange that it should be requisite to prove this to a Christian. It is a principle so clearly revealed, so honoring to God, that men should solemnly swear to be his. It is attended with such happy effects upon a man's own soul when he enters into such engagements. Still there is scarcely a tenet in Theology that has not at some time or other been called into question by men who wish to be considered Christians. This is one admitted by very few of the churches, that in its full extent is received only by Reformed Presbyterians. From our adherence to it we derive the name by which we are most commonly known: Covenanters, or, as some say, "the Brethren of the Covenant." It is not a name that we chose for ourselves; nor is it the first time that a designation intended in the way of opprobrium and ridicule has fallen out rather to the lasting honor of those on whom it was imposed.

Every true christian is virtually a Covenanter, though he may not formally bind himself by an oath. He takes hold of God's covenant in accepting the Lord Jesus as his Savior; he binds himself in return to honor his Redeemer by a holy life. Each time he sits down to the table of the Lord he renews that covenant in a most solemn manner. God regards it as an act of sworn fealty. I am unable to understand how any man who has the grace of God in

his heart can maintain that he is not bound to give himself to his Redeemer in covenant. "Vow and pay unto the Lord your God." There are few religious men, we presume who will question the propriety of a family being united in an oath of allegiance to Jehovah. "As for me and my house, we will serve the Lord." The chief dispute is in regard to churches and nations attending to this duty in an organized capacity. There are very few christian bodies that carry into practice the duty of ecclesiastical covenanting, however probable it be that they would not wish entirely to deny the principle. As regards national covenanting, we as a church stand entirely alone. Our good friends of the Old Secession Church will go as far as we do in maintaining and acting on the principle that a church is bound to be formally in covenant with God, to have a bond of adherence, and frequently to renew it. They think it is highly possible that they go beyond every other denomination in this particular. They receive and approve the national covenant and the solemn league and covenant as ecclesiastical deeds; but do not consider themselves bound to these in so far as they were the act of the British nation. "As for the national part of the covenants, we never had any thing to do with it."

We take them in the whole, so far as they bind to moral duties; we are equally attached to the ecclesiastical and national part of these memorable deeds. We affirm and can very easily prove that church and state should be united in maintaining the religion of Christ and the interests of his kingdom; that a nation which does not avouch God for its God, which does not acknowledge the supremacy of the Messiah, which does not adopt the statute-book of heaven, the Word of God, as its supreme law, which does not make its people their rulers, that such a nation is not God's holy ordinance, that it is consequently unworthy of the support of Christians. The principle, then, is a very important one; its consequences are momentous. It deeply concerns us to know whether we are in the right.

It has been ascertained already that the propriety of personal covenanting is almost universally admitted among Christians, and especially that it is clearly established by Scripture testimony. From this alone we might argue the other question. If it be right for one to solemnly avouch the Lord for his God, what can make it wrong for a large number to do the same? It is the duty of every man to

pray in secret—it is equally the duty of a family, of a congregation, so to worship in a more public capacity. The same mode of reasoning is justly applied to other religious exercises, and why not to that which is now under consideration? Is there any hint in the Bible that we must here deviate from the usual rule? Do church and nations, by entering into an organized capacity, free themselves from any obligation? It has been shown in the former article that God's law binds all men everywhere and to a perfect obedience.

But we do not rest mainly on this argument from analogy, though we regard it as very strong and pertinent. We now proceed to direct scripture proof.

(1.) Commands given by God to perform such a duty. The language of the text itself is sufficient to establish this point. "Vow and pay unto the Lord your God." There is no intimation that the duty is to be performed in a private capacity. On the contrary, there is every probability, it is even certain, that the language is addressed immediately to the Jewish *nation* as a nation, and through them to the children of men in every age, and especially in a civil capacity. The psalm celebrates a national deliverance, and prescribes to the people of God the best mode of testifying their gratitude. "Vow and pay unto the Lord your God." Renew your covenant with Jehovah and keep the vow by which your soul is bound.

Again, Deut. 10, 20: "Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave and swear by his name."

These are evidently moral duties, there is nothing ceremonial, nothing exclusively Jewish about them. As it is incumbent on men, to the latest generation, to fear and serve God, equally is it incumbent on them to swear by his name. It is not a matter left to our own option, which we are free to do or not to do, as we choose. There is a necessity laid upon all, and woe to them if they do not acknowledge and fulfil the obligation. As we can conceive of no circumstances in which it would be wrong to cleave to God, so can we conceive of none in which we are not bound to swear by his name. They are duties from the very nature of things binding upon all men in all their relations, domestic, ecclesiastical and political. I cannot see how it is possible to evade this conclusion. It is dangerous to trifle with the word of God.

We refer, to close up this branch of the argument, to two instances of covenanting where we have the direct command of God. Deut. 29, 1: "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel, beside the covenant which he made with them in Horeb." The second instance is found, 2 Kings, 17, 38: "And the covenant that I have made with you ye shall not forget, neither shall ye serve other gods." Here we have covenants made, made by the express command of God, by the people in their national capacity, as will readily appear from an examination of the context. In order to destroy the force of such an argument, it must be shown that this ordinance is of a ceremonial or typical character, and therefore abrogated under the New Testament. There is no other way to avoid the conclusive character of this reasoning; and we opine that our opponents will find it somewhat difficult to establish such an objection. Let the Bible be searched through all its pages, and no such intimation is found. The duty was once commanded—it has never been annulled—it must now be binding.

(2.) Examples of covenanting in Old Testament times. These so abound in scripture that the only difficulty is in making a judicious selection. It shall be our object to exhibit those that are most prominent, and which most clearly establish the duty of *national* covenanting. We regard it as a well-founded Bible truth, that whatever is observed by the people of God with divine approbation, is designed of him as an example for his chosen children to follow in every age. Of course the same exception is here made as under the first particular, viz: unless it can be shown that there is something ceremonial or peculiar in the case, which renders it inapplicable in other instances. Heb. 6, 12: "Be followers of them who through faith and patience inherit the promises." Song of Sol. 1, 8: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." The illustrations shall here be drawn from the three great periods of the Jewish history—when they were in the wilderness, when enjoying prosperity in their own land, and when they had returned from Babylonish captivity. These make it evident that it was a standing duty not dependent on circumstances, but always binding.

Deut. 29, 9—13: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye



do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, your little ones, your wives and thy stranger that is in thy camp, from the brewer of thy wood to the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God." Civil officers are here chiefly mentioned, showing that the covenant was taken in a national capacity. The numerous specifications, and the nature of all the language employed prove that the Israelites, as persons, as families, as the church of God, and as a holy nation, surrendered themselves unto Jehovah of Hosts. 2 Kings, 11, 17: "And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people." Here again there was evidently a national surrender of the land to God. Jehoiada was the representative of king Joash, then a minor. As far as the record informs us, all was done in a civil capacity. 2 Kings, 23, 3: "And the king stood by a pillar and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, his testimonies, and his statutes, with all their heart and soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." Here the king administered the oath; all the people consented. The matter of the covenant was moral. It was a national transaction, so far as we are informed in the sacred narrative, it contained nothing peculiar to the Jewish people. It was an example for men in all ages—an evidence and an instrument of reformation. 2 Chron. 15, 12—15, the time of Asa, a reforming king: "And they entered into a covenant to seek the Lord God of their fathers, with all their heart and with all their soul. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets and with cornets. And all Judah rejoiced at the oath, for they had sworn it with all their heart, and sought him with their whole desire: and he was found of them, and the Lord gave them rest round about." The covenant was a national deed. The divine approval is clearly expressed. God poured upon them his richest blessings, when they vowed and performed to seek him with the whole heart. Why is not all this universally applicable? It remains to consider illustrations, drawn from the last period of Jewish history, viz: after the return from Babylonish captivity. We refer

here to Neh. 9, 38 and 10, 28, 20. These passages are both apparently records of the same transaction, when Nehemiah, as the national representative, and Ezra the priest, made a covenant for the people on their return from bondage. The document then prepared very much resembles the solemn league and covenant; it was partly civil, partly ecclesiastical—two things which it is as impossible as it is undesirable to separate. Neh. 9, 30: “And because of all this we make a sure covenant and write it; and our princes, Levites and priests seal unto it.” Ch. 10, 28, 29: “And the rest of the people, the priests, the Levites, the porters, the singers, the Nethenims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge and having understanding; they clave to their brethren, their nobles, and entered into a curse and into an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.” The priests and Levites signed in the name of the church, the princes and nobles in behalf of the state. It even seems to have been chiefly a national transaction. The nobles were the prime movers; the rest clave unto them.

We thus have fully established the proposition advanced. Covenanting was a very common practice among the Jews. It was not merely as a church, but as a nation, that they entered into such engagements. We have the clearest intimations that they did all this with divine approval; it was no act of will-worship. There cannot be any thing wrong, therefore in the deed itself, or else God could never have commanded it—could not have countenanced it when performed. Men seem at times to forget that God is the same in all ages—that he never allows, much less requires, the commission of sin. The present degraded condition of the Jews has an influence on the minds of many beyond what they are aware, (or of which they are not conscious). They were once as remarkable for piety as they now are for vice—as much elevated above other nations as they are now degraded. We have been grafted into the good olive tree, from which they have been cut off. We come into possession of their privileges; we come under obligation to perform the same duties, except where there is revelation to the contrary.

(3.) The matter of the covenants then entered into was moral. We have already adverted to this, and it will not be necessary, therefore, to dwell on it much at large, Ecc. 19, 5, 8: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people, for all the earth is mine. And all the people answered together and said, All that the Lord hath spoken we will do." Here is nothing ceremonial, nothing peculiar; all is universally applicable. We merely invite the attention of the reader further to Deut. 5, 2, 3; Deut. 7, 12; Josh. 24, 24, 25; 2 Chron. 15, 12, 13; Jer. 22, 8, 9. We might quote nearly all of the covenants recorded in the Bible, and scarcely a word that is exclusively Jewish will be found in them. Had they been chiefly occupied with ceremonies and other peculiar observances, there might have been some little ground for the objection that this ordinance was not binding on Christians. But there seems, if we may so speak, to have been peculiar care taken in the matter, that all might, if they would, understand this to be a perpetual statute. Did then men bear in mind these three thoughts, that covenanting was a duty once commanded, that it was practiced by the people of God for some thousand years, and that their federal engagements concerned almost entirely things moral in their nature, did men duly reflect on these facts it would teach them to speak and write on the subject in somewhat more measured terms than they do. They would not presume to describe such a service as Jewish and antiquated, as useless, as even pernicious and entangling to the conscience.

(4.) Prophecies relating to New Testament times. This argument and the second are probably the most satisfactory. Every mind, however feeble, can fully grasp them. What God's people once observed with his approval, must be good in itself, must be still binding, unless afterwards forbidden. And when, so far from its being forbidden, we have it again and again predicted that the church under the present economy in her holiest, palmiest days shall follow the same example, is not the argument irresistible?

We mention but four of these prophecies. The first is Ps. 68, 31; "Princes shall come out of Egypt; Ethiopia shall stretch out her hands to God." There has yet been no adequate fulfilment of this prediction. It refers to times still future. When Ethiopia, so long degraded by oppres-

sion, vice and by idolatry shall be married unto the Lord. When Afric's sons, released from all slavery, shall, with hands uplifted to Almighty God, swear to be his. Again, Is. 19, 18: "In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the Lord of Hosts." V. 21: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea they shall vow a vow unto the Lord, and shall perform it." Here is covenanting, and covenanting of a national character. Else what does it mean, when it speaks of cities so doing? The passage quoted and the whole context make it plain that the reference is to times still future. No such event transpired before the advent of Christ. We have no record that any thing of the kind has happened since. We are here informed what great things God will do for Zion when the time to favor her is come. V. 24, 25: "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.'" Jew, Mahomedan and Gentile, all rejoicing in allegiance to Prince Messiah. Is. 44, 5: "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. "Subscribe with his hand," as in a passage quoted under a former particular from Nehemiah, "we make a sure covenant and write and seal it." Here again it is a task of no difficulty to prove that the prophet speaks of New Testament times. In verses third and fourth it is promised by Jehovah, "I will pour water upon him that is thirsty and floods upon dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses." Language very similar to that of Joel, "I will pour out my spirit upon all flesh." Surely there was no fulfilment of these sublime and gracious prophecies, until Christ tabernacled in the flesh. Their perfect accomplishment is still the object of Zion's faith. The evident meaning of the sacred writer is, that at this glorious era God's people endowed with a larger measure of the Holy Ghost, shall find the more pleasure in this blessed ordinance. The act of covenanting follows a remarkable effusion of the Spirit.

The last prophecy that we shall refer to is Jer. 50, 4, 5: "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, "Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.'" None can assert even with plausibility, much less on solid grounds, that this prophecy has yet been fulfilled. Judah was restored to his own land, and did then enter into covenant. But when did the children of Israel go with them? Their present state is involved in utter obscurity. But we know because Jehovah hath said it, that they shall again profess the true religion, and be in covenant with him as in the days of their fathers. It would be easy to adduce many other passages, but these are abundantly sufficient to establish the position assumed. It is predicted that covenanting shall be observed in New Testament times. And why, we ask, why is it that the attempt to fulfil such prophecies should be denounced as unwarranted by Scripture?

5. The duty is recognised in the New Testament. One argument on which our opponents chiefly rely is that there is no mention of such transactions except in the history of the Jewish people, and therefore covenanting was an ordinance peculiar to that people. The fact is denied; and even were the facts as they allege, it can be readily shown that the conclusion does not follow. There are many duties that all admit to be now binding, of which there is no express mention except in that period of the church's history. The word of God is to be taken as a whole. From all its pages viewed together, we learn the system of truth now to be believed, the duties now to be performed. Where is there any express command in the New Testament that infants be baptized, that the first day of the week is to be kept as the Sabbath instead of the seventh, or, indeed, that any day of the week should be regarded as specially sacred. These, and many other highly important matters can only be settled by inferential reasoning, by a comparison of the two great divisions of Holy Writ. Each division is of equally binding force, except where we are told that there is an annulling of a previous command.

We do not, however, merely deny the conclusion; we deny the premises on which our opponents say it is founded.

It is not true that we have no record of such covenant transactions except under the Mosaic economy. The duty was performed before the Jews were separated as a distinct people. Abraham, Isaac and Jacob entered into covenant with their God. The apostle Paul informs us and proves in his Epistles to the Romans and Galatians, that Abraham is the father of all believers—of the church under the present as well as the ancient economy—that to all the privileges of the Abrahamic covenant Christians are now entitled—that the only way for any to be saved is by being embraced within its provisions. “The blessing of Abraham comes on the Gentiles.” It behooves all, then, who would be blessed with him, to be in covenant with his God.

But have we nothing in regard to this duty in the New Testament? What does it mean when, Rom. 1, 31, “Covenant-breakers are enumerated in the catalogue of gross transgressors?” Surely this covenant goes on the principle that covenants are lawful, and that they are binding. Again, Rom. 6, 13, we have a command, that unless we are much deceived has a reference to the same duty. “Yield yourselves unto God,” language similar to that employed 2 Chron. 30, 8: “Be not stiff-necked, but yield yourselves,” literally, “give the hand,” sign a covenant to be his. But the clearest intimation is given 2 Cor. 8, 5: “And this they, viz; the churches of Macedonia, did, not as we hoped, but first gave their own selves to the Lord and to us by the will of God.” He alludes here to some unusual duty performed by these churches and that with the divine approval. Whatever may have been the nature of the deed, it was something that transcended the apostle’s expectation. It could not be the mere embracing of the Christian religion; this they had done long before. It could not be observing the sacrament of the Supper. The apostle would not have been surprized at this; he would have had good cause to be astonished and grieved at the neglect of it. The only reasonable assumption is to explain the language of covenanting; a duty which we freely admit is in a measure to be regulated by circumstances.

## 2. The descending obligation of righteous covenants.

Presumptive argument may be here drawn from a wide field. This principle, the representative, is characteristic of all God’s dealings with man. Among men the same principle holds good. Bonds and indentures bind the child as much as though he had made them himself. National

treaties bind the nation as long as it exists. It is counted disgraceful perfidy to break such engagements. A debt resting on an estate or a nation must be acknowledged by posterity, unless they wish to incur the odium of dishonesty. Thus might we go on with a great variety of illustrations. The covenant of works and the covenant of grace are both in point. Adam and Christ respectively represented their seed; their deed is regarded by God as the act of those whom they represented. This, in a certain sense, is admitted even by the grossest heretics. Adam's posterity have been involved some way or other in the consequences of his fall. Others beside himself have suffered. This is sufficient for our present purpose. Infant baptism is a very clear illustration of the principle. The parents take upon themselves certain obligations, and these are equally binding upon their offspring. The only way for the child to free himself is to show the unscriptural character of such engagements. Another strong presumptive argument is taken from the case of the Gibeonites. The treaty made with them, though attained by fraud, was regarded as sacred by the princes of Israel. And 2 Sam. 21 it is recorded that a famine was sent on the land because Saul had violated the national faith pledged to that people.

These illustrations make it sufficiently evident that we are not here pleading for some unheard of monstrosity—that we are advocating a principle that has ever been characteristic of man's dealings with man, and of God's dealings with the human family. We proceed now to direct proof, and bring forward three chief arguments.

(1.) Scripture examples. In the instances of covenanting recorded in the Bible, very frequent mention is made of posterity. Deut. 5, 2, 3: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even with us, who are all of us here alive this day." We are informed, Numb. 14, that all who went out from the land of Egypt, who were over twenty years old, had now died, except Moses, Caleb and Joshua. Yet when nearly every one of their original covenanters was dead. Moses declares "God made not this covenant with our fathers but with us." How shall we explain this in any sense consistent with common sense except on the principle of descending obligation? All who were represented being fully bound as those who first entered into the engagement. Again, Deut.

29, 14, 15, in reference to the covenant made in the plains of Moab, "Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day." In verses tenth and eleventh very particular specifications had been made, "all the men of Israel, your little neos, your wives," etc. Besides these, Moses speaks of others not present; undoubtedly the chief reference is to posterity.

(2.) Breach of covenant is directly charged upon posterity. Deut. 29, 24, 25: "All nations shall say, 'Wherefore hath the Lord done thus unto laud? What meaneth the heat of this great anger?' Then men shall say, 'Because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.'" Jer. 11, 6—10: "Then the Lord said unto me, Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, Hear ye the words of this covenant and do them. For I earnestly protested unto your fathers in the day that I brought them up from the land of Egypt even unto this day, rising up early and protesting, saying, Obey my voice. Yet they obeyed not nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not. And the Lord said unto me, A conspiracy is found among the men of Judah and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers which refused to hear my words. The house of Israel and the house of Judah have broken my covenant which I made with their fathers." It is unnecessary here to make any remarks. All is so plain and definite. To add would be to darken counsel by words without knowledge.

(3.) The nature of ecclesiastical and national society. They are moral persons. The particles of which the human body is composed are constantly changing, yet that fact does not interfere with personal identity. What would be thought of the man who said that the particles of his body had all changed since he had entered into a certain engagement, and therefore he was not bound? The excuse would be contemptible and disgraceful. So the church and the nation are moral persons; the different individuals composing them pass away from the stage of existence, but they still continue. The church never dies; it is the same church now that it was in the days of Abraham, enjoying the same privileges.



bound to the same duties. "There is one body, one Lord, one faith, one baptism." "All the members, though many, are one body." In the case of a national covenant, that covenant is binding, while the nation which entered into it exists.

It will be observed that throughout these two essays the remarks have been of a general character. There has been but little application of them to the national covenant and solemn league and covenant. This is left for an abler hand. It would, we think, especially in present circumstances, be a good service done to the church to take up these solemn deeds in detail; shew that they are chiefly moral in their nature, and consequently binding: as, also, how far they are thus moral, and of force in the present day and in this land.

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#### MAGISTRACY.

For the exposition of this subject by Mr. Halliday, which we have given in preceding numbers of the Reformed Presbyterian, we bespeak the careful attention of our readers. As an exposition of the first six verses of the thirteenth chapter of the epistle to the Romans it stands unequalled. This portion of Scripture is one confessedly of great practical importance. But perhaps no portion of Scripture has ever been more grievously perverted. Learning and ingenuity have often been employed to conceal its plain and obvious meaning, and force upon it a sense at once unscriptural and contradictory. The discourse we have referred to is not only valuable as a sound exposition of a very important portion of scripture, but also as an explicit exhibition of the subject of Magistracy as taught in the Bible. It is to this Scriptural view of the subject generally that we are anxious to call the attention of our readers. The question is one which, though much discussed, is but ill understood even by the greater part of those who profess to be Christians, and if we are not much mistaken will yet have to be fully discussed before Scriptural views on the subject become generally prevalent.

As the design of these remarks is not to discuss the question of Magistracy, but to direct the attention of our readers to it, we make a few observations that may be useful to them in this connexion. In the first place, there is a strong repugnance manifested in society to submit civil relations to the teachings of the Bible—to make supernatural revelation the rule of civil government, whether in its constitution or

administration, or in the qualification of those who are chosen to bear rule. This view of the matter is substantially infidel. Those who adopt this course, whether they design it or not, by the very fact of doing so, attempt to declare themselves independent of God in as far as civil relations are concerned—independent, we mean, of God as he is made known to us in the Scriptures. Now, what is this but infidelity?

In the second place, when men have gone to the Bible to obtain instruction on the subject of Magistracy, it has been generally with a one-sided purpose. For the most part it has not been with the aim of submitting the entire question to the authority of supernatural revelation, but of inculcating implicit subjection to “the powers that be.” The practical effect of this, is to set many of the friends of human rights in the attitude of hostility to the Bible. This we admit inculcates subjection to “the powers that be.” But we know not the part of the Bible that countenances oppression, or that gives a civil government the right of acting tyrannically. Because it commands obedience to “the powers that be,” to argue from this, that every civil government that exists is a Scripturally constituted government, and therefore entitled to a cheerful and conscientious obedience, is as great a blunder in logic as it is an error in Biblical exposition. It assumes that “the powers that be,” *must* mean any, or every civil government that has a providential existence. This point should be proved, but in the place of proof we have a mere assumption. In all fairness to themselves and those others who thus take for granted the main point in the controversy should have furnished evidence that it is in accordance with the word of God. A view of Magistracy so big with important consequences ought not to have been admitted without the most clear and unequivocal evidence of its truthfulness. If, when the apostle said, “Let every soul be subject to the higher powers. For there is no power but God: the powers that be are ordained of God,” he designed to enjoin obedience for conscience’ sake, to every civil government having a mere providential existence, on the part of all within its territorial limits, then the truth of this may be tested in several ways.—If such was the apostle’s intention, then this exposition must harmonize with the plain and obvious meaning of other parts of Scripture that relate to this subject; and, above all, it must be in strict accordance with what the apostle says in the context. Taught as he was by the Spirit of God, he could say nothing in one place contradictory to what he said in another, or what is said in other places of Scripture by others. This must be taken as a first principle in revealed religion.

By the application of such tests we come to the conclusion that the apostle in the thirteenth of the Romans, or any other writer of Scripture, mean no such thing as conscientious obedience to a civil constitution of things merely because it exists in providence. That the apostle urges obedience, and that, too, "for conscience' sake," we admit; but it is an obedience due only to such governments as possess the character which he describes as belonging to the ordinance of God. It is the conformity of a government to this character, that gives it a claim upon the conscience of man. Where this character is wanting, the command, "Let every soul be subject to the higher powers," has no reference or application whatever.

Is a government tyrannical and oppressive—does it encourage crime, by neglecting to provide for the education and religious instruction of the community, or by neglecting to restrain and punish evil doers—does it countenance the evil, and is it a terror to the virtuous—is it anti-christian or infidel in its character? Then such a government cannot be included among "the higher powers," in respect of which the apostle says "let every soul be subject." Because these powers of whom the apostle speaks are "the ministers of God for good—they are not a terror to good works, but to the evil—they execute wrath upon such as do evil, and are a praise to them that do good. If conscientious obedience is enjoined, it is only to "powers" possessed of certain specified characteristics." It is, then, a most egregious blunder in logic, as well as most unscriptural, to maintain that such obedience is due where the specified characteristics are not possessed. The character and the homage must go together; the absence of the former is a forfeiture of the latter.

In this way we apply the context as a means of ascertaining the extent of the obligation—to discover to whom the obedience is due.

We may apply another test. We compare the conclusions at which we have arrived with other portions of the Scripture. Does our conclusion contradict the view given of the subject in these other portions? Then there is something wrong in our reasoning and the conclusion must be abandoned, for the analogy of faith is against it. We apply this principle to ascertain the Scriptural doctrine in regard to Magistracy. Here we remark that we are not acquainted with any portion of Scripture that enjoins conscientious obedience to civil rulers, irrespective of their moral qualifications. Again, the Scripture frequently, when speaking of civil rulers, specify the character and qualifications which they should possess. "Moreover, thou shalt provide out of all the people, able men,

such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens.”—Exod. 18, 21. “He that ruleth over men must be just, ruling in the fear of God.”—II Sam. 23, 3. With such descriptions of the character of civil rulers before us, would it be a safe or fair way of explaining any other portion of Scripture to assume that it inculcated obedience for conscience’ sake to men merely possessing power, but destitute of the moral qualifications which these describe? Supernatural revelation is not yea and nay, demanding in one place what it dispenses with in another. It does violence to the consistency of God’s word, to assume that the character of a government and the qualifications of Magistrates, which it especially mentions in one place, are not implied in other parts of Scripture that enjoin obedience to Magistrates. Farther, the Bible speaks of some civil rulers in a way that evidently excludes them from the conscientious obedience which is due to those who are the ministers of God for good to men. The wise man says, “As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.”—Pro. 28, 15. “Go ye and tell that fox,” said the Savior to some of the Pharisees, of Herod the King.—Luke 13, 32. In reference to the Roman Emperor, Paul said, “And I was delivered out of the mouth of the lion.”—II Tim. 4, 17. And the symbol used in Scripture to represent certain governments is that of a ferocious wild beast. Now can it be supposed for a moment that government described by the Holy Ghost in such terms of contempt, are examples of the ordinance of God, to which he commands subjection for conscience’ sake? Would the Scripture thus speak of Magistrates who were indeed the ministers of God for good to men? The supposition is inadmissible—it cannot be entertained without implying a charge against the word of God, that would go far to destroy its perfection. The use of such language in reference to particular civil governments is sufficient evidence that every government that exists in the providence of God is not the ordinance of God.

In the third place we warn our readers against the notion that civil government is *founded in grace*. This caution is necessary because in avoiding one evil we are very apt to run into the opposite. In opposing error it not unfrequently happens that men of ardent temperament shoot far beyond the mark of truth and fall into error not less startling than that which they oppose. This has happened in examining the Bible doctrine respecting Magistracy. Some persons, shocked with the infidelity that attempts to take civil government and

put it beyond the application of the word of God, have been led to advocate principles which involve the hated doctrines of passive obedience and the divine right of kings. By doing this, they occupy an extreme point as objectionable as the infidel sentiment which they oppose. Others again, to meet successfully the infidelity which would put man's civil relations beyond the direction of Bible principles, maintain that civil government is founded in grace. Such seem to feel sure that they have thus entrenched themselves in a position from which they cannot be dislodged. But it is both an unsafe and unscriptural position, because if it can be shown that Magistracy is not founded in grace, then the conclusion, so far as it depends upon this position, is unwarranted. As far as the members of the Reformed Presbyterian Church are concerned, argument on this point is not called for. Our testimony is explicit on the subject. "It is the will of God, revealed by the constitution of human nature, and more clearly in the Scriptures, that his rational creatures—should enter into a civil association," &c. Again, "We condemn the following errors," (one of which is) "that civil government is founded in grace."—Reformation principles, chap. 29. And with this agrees the Westminster Confession of Faith: "God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good."—Chap. 23.

Besides the danger of falling into the error "that civil government is founded in grace," arising from the temptation of passing from one extreme to another, we have another reason for calling the attention of our readers to this view of the subject. Notwithstanding the great care which our church has taken to define and explain her views respecting civil government, she has been, and still is in certain quarters represented as holding the very dogma against which she enters her solemn protest, condemning it as an error. We do not say that this is done by enemies; for while this may be true, we at present refer to some who do not materially differ with us in respect of civil government; but who suppose that we maintain the principle "that civil government is founded in grace." In whatever way this mistake may have originated in regard to our views as a church, it becomes an additional reason why the members of the church should make themselves fully acquainted with the subject that so they may be able intelligently to give to every one that asketh of them a reason of their hope in this matter, as well as to correct erroneous impressions made on the minds of others respecting their opinions of civil government.

We have thus endeavored to fulfill the promise made in the outset, of laying before our readers some remarks that may be useful to them in the investigating this very important part of our testimony. The application of the word of God to man's civil relations, if we do not much misunderstand the signs of the times, is a principle that may, before long, be more bitterly assailed than ever it has been. If we are not much mistaken, this will form an important item in the concluding testimony of the witnesses. The present tendency of society is hostility to the claims of Messiah. A very popular sentiment is, that 'the Bible has nothing to do with politics.' This unscriptural principle is fast leavening the mass of society, which we fear may soon silence the faithful witnesses of Christ who plead for the universal application of the word of God. Let us prepare for the contest.

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REFORMED PRESBYTERIAN SYNOD OF IRELAND.

By the kindness of an Irish correspondent we have been favored with a recent number of the *Ulster Banner*, from which we give the following extracts :

The annual meeting of this body was held in Londonderry on Monday evening, July 10th, and was opened with a sermon by the Moderator, the Rev. Thomas Carlile, of Rathfriland, from Isaiah xxi. 11, 12—"Watchman, what of the night? The watchman said, the morning cometh, and also the night," &c. From this subject, Mr. C. first exhibited, in plain, Scriptural, appropriate terms, the character and duties of ministers of the Gospel as watchmen—and, secondly, considered a number of the most striking and remarkable signs of the present day, indicating that to the Church the morning cometh, and also the night. The discourse, which was very seasonable and suitable, and which was distinguished by fullness of Scriptural illustration, and the application of Scriptural prediction to passing events, was concluded by solemn appeals to ministers, elders, and people, in reference to their respective duties at the eventful period through which the Church is now passing.

After the Moderator had constituted the Synod,

The Rev. Wm. J. Stavely, D. D., was unanimously elected Moderator for the present year.

On Tuesday morning the Synod met, by agreement, at seven o'clock, for devotional exercises, which were conducted

by Rev. Messrs. Smyth and Russell, and afterwards, the minutes of last year's meeting were read, and arrangements were made for conducting the business. It was agreed that, in future, the Moderator should open the session immediately after breakfast, with, besides prayer, reading the Scriptures and praise.

*Education of Students.*—The reports of two committees on education were given in by Mr. Houston—the former that which had been appointed to superintend the studies of the students attending the Royal Belfast College, and the latter, the Synodical Committee of Final Examination. The number of students which attended the class during the last session was eleven, of whom seven or eight were punctual in their attendance, and the others were prevented occasionally from other engagements. They had read, critically, the Gospel of Matthew in the original—had been examined in portions of the Exposition of the Westminster Confession, and Mr. Houston had delivered to them a few lectures on Christian missions. The committee had, besides, inspected the progress of the students in their literary studies, and had directed their attention to the distinctive principles of the Church's testimony. The theological library had been considerably increased during the last season. The Synod expressed satisfaction with this report, and re-appointed the committee. A lengthened conversation took place relative to the attendance of the students upon social worship while studying at College, and it was unanimously agreed that the sessions should certify students on going to College, in relation to their membership in the Church, and should require of them, on their return, similar testimonials of their diligent attendance upon all the ordinances of their profession.

The committee of Final Examination reported that they had examined Messrs. William Stavely Graham and John Newell, theological students, recommended by the Eastern Presbytery, who had completed their collegiate studies with considerable distinction. The report was received, but as these students had only been one session at the theological hall, they were ordered to attend two additional sessions to the study of theology, while, meanwhile, the Presbytery may receive trials from them occasionally, as preparatory to license. The committee was re-appointed—Mr. Sweeney being added to it—to meet at Ballymena, on the first Tuesday of June, 1849, for a similar purpose.

The Committee on Education was re-appointed, and directed to give special attention to the subject of elementary and collegiate education, and to report to the next meeting of Synod.

*Theological Seminary.*—On the subject of establishing a theological hall in this country and appointing a theological professor, an interesting discussion took place. The desirableness of such an appointment was generally admitted, while a few seemed to question its expediency at present on the ground of the difficulty of obtaining suitable means of support for a theological seminary from the Church. A committee, consisting of the Rev. Messrs. Simms, Smyth, Russell, and Wallace, was appointed to take the whole matter under its consideration during the ensuing year, to correspond with Presbyteries and sessions on the subject, and report to Synod at its next meeting.

The next meeting of Synod was fixed at Belfast, on the second Monday of July, 1849, to be opened by a sermon from the Moderator at seven o'clock in the evening.

*Signs of the Times.*—The committee on this subject was continued, and Dr. Stavely was appointed to prepare a "pastoral letter" to the members of the Church in relation to present dangers and duties—to be circulated before the day of thanksgiving. The fourth Thursday of November next was appointed as a day of public thanksgiving by the different congregations; and the fourth Thursday of January, 1849, as a day of public fasting. Mr. Houston, after he had detailed to the court the sufferings arising from the persecution of the Free Church in the Canton de Vaud, was directed to prepare a letter of sympathy, in the name of the Synod, and to transmit it to those in Switzerland who are suffering for Christ's cause, after having submitted it to the revision of the committee on Foreign Correspondence.

*Sympathy of the American Reformed Presbyterian Church.*—An interesting report of a committee that had been appointed to receive and appropriate the benefactions of brethren in America, for the relief of poor members of the Church in this country, was presented. From this it appeared that upwards of £200 had been received during the season, besides considerable sums that had been sent for specified cases for private distribution. The Synod expressed its cordial gratitude to brethren in America for this proof of their Christian sympathy and liberality, and directed the Committee of Foreign Correspondence to convey its thanks to the Synod in America.

*Sabbath Observance.*—After some discussion on this subject, in which all the members lamented the increase of Sabbath desecration, especially by railway travelling, and in which the desire was strongly expressed to adopt such measures as might contribute to arrest the evil, the ministers were



directed to preach to their respective congregations on the first Sabbath of September, on Sabbath sanctification. On the motion of Mr. Houston, a committee was appointed to prepare and forward an address, expostulating with railway directors on the subject of Sabbath travelling; and also to offer to the committee of the Sabbath alliance in Scotland the co-operation of the Synod, in the prosecution of their laudable undertaking. The committee consists of Messrs. Dick, Wallace, M'Carroll, and Nevin.

*Missions of the Church.*—On Wednesday forenoon, immediately after devotional exercises, Mr. Houston, the foreign secretary, presented and read the twentieth annual report of the board of directors of the missions of the Church. This report, after adverting to the movements throughout the nations, as they affect or encourage efforts for the establishment of Christ's kingdom, detailed the operations of the missionary board, as they related to home stations and congregations—a mission to England—the Colonial mission—the funds—and the proposed missions to Hayti—and to the native Irish in the south and west. It was gratifying to notice that, owing chiefly to the exertions of juvenile associations, the funds had been sustained and increased during the past year, notwithstanding the depression of the times. The directors are most desirous to obtain two or three additional missionaries for the American Colonies, where there is a wide field of usefulness. Our missionaries who are already there earnestly seek for help in additional agents, although the Presbytery in the Colonies had licensed Mr. Stewart, formerly a theological student in connexion with the Secession body in this country, on his adopting the Covenanting testimony—and funds had been contributed, during the year, expressly for the purpose of extending the Colonial mission. The proposed mission to Hayti, and that to the south and west of Ireland, were referred to a future stage of the proceedings. After various suitable addresses on the subject of missions, by members of Synod, it was agreed that the report be adopted and published in the *Monitor*, and a board of directors was appointed for the management of the missions of the Church during the ensuing year.

Afterwards, the case of Lough-Mulvin, a promising station in the bounds of the Western Presbytery, was brought under consideration, and, after some discussion, it was agreed that £20 should be allowed for one year out of mission funds, to enable the people there to obtain constant supplies of public ordinances.

In the evening session, the case of Manchester congregation was taken up, and the Rev. Robert Johnson, the pastor, who had lately returned from America, and Mr. John Conolly, ruling

elder, from Manchester, made various statements concerning its state and prospects. Through the exertions of Mr. Johnson, a large sum had been raised to meet the expenses incurred by the erection of the house of worship. But there still remains a debt due on this head, and the almost total stagnation of manufactures in Manchester had heavily affected many members of the congregation. Still, the membership had suffered little or no diminution, and the hope is entertained that, with the revival of trade, outward difficulties may be soon surmounted. The Synod unanimously agreed that the same allowance as had been formerly made to the Manchester congregation should be continued, and recommended that the members of Synod use their influence to raise contributions to aid the congregation in Manchester in its present difficulties, and remitted other matters to the Presbytery under whose superintendence they are placed.

*Irish Mission.*—A most interesting part of the proceedings was the consideration of a proposed mission to the south and west of Ireland. Mr. Simms, who has been appointed by the Board of Missions to visit districts in the West, where evangelical efforts had been commenced, or that appear favorable for such efforts, gave in a very full and satisfactory report on this subject. During the month of June he had travelled extensively in these districts, and had made personal inspection of all that is doing for the propagation of the Gospel among the Romanists in these parts. He bore a high testimony to the exertions of Dr. Carlile at Birr, and spoke of his schools and other plans of instruction as, in all respects, a model for a mission to the dark parts of this country. He noticed missionary establishments in county Kerry, at Bantry, and in Achill Island, and gave a favorable account of them. The state and condition of several counties in Connaught, where Protestant evangelic exertions had been actively prosecuted for some time past, were particularly exhibited. Mr. Simms had minutely inspected this part of the field, and gave a most affecting account of the desolations which Divine judgment had produced in the land. He showed, likewise, the salutary effects of Protestant sympathy and liberality on the minds of Romanists in Connaught. They were accustomed to style Protestants "the men with the milky hearts." Two great methods are at present offered for the diffusion of the truth in Connaught—the preaching of the Gospel, and schools for the Scriptural instruction of the young. In relation to the former Mr. Simms stated that everywhere throughout the parts which he had visited large audiences could be readily collected, who would attentively hear the truths of

the Gospel, and even listen to a minister impugning the errors of Popery. Still, owing to the extreme ignorance in which the people had, for a long time, been sunk, it is doubtful whether they can derive much benefit from preaching in the first instance, and whether preaching is the most suitable for their spiritual instruction. The schools, on the other hand, are attended by thousands of children, who learn readily, and whose mental and moral habits are greatly improved. Mr. S. examined many of the schools that had been established in Connaught, and found that the children had made remarkable proficiency in the knowledge of the Scriptures. He gave it as his decided testimony that a great work has been done for the spiritual amelioration of Ireland by these exertions, and that, by means of them, a wide door, effectual for the spread of the truth, has been opened, and he strongly urged the Synod to enter at once into this important field of labor. The Synod heard with the deepest attention the statements of Mr. S., and afterwards unanimously adopted the following resolutions:

I.—That this Synod have heard with deep and solemn interest the important and affecting statements of the Rev. Samuel Simms, respecting the present state and prospects of the Romish population of the south and west of Ireland, with a view to missionary exertions; and they express their gratitude to God for the support given to His servant in this important service and for the diligence and fidelity with which he was enabled to perform it.

II.—The Synod consider themselves pledged to enter upon this wide field in the spirit of prayer and in humble reliance upon the God of all grace, resolved to prosecute it with sustained energy and vigor, in the confident hope that the Church will readily furnish the adequate means for carrying it forward, and that God will give the measure of success that seems fit to Him in the undertaking.

III.—Resolved, therefore—1. To begin the work forthwith by establishing schools in some portion of this extensive field. 2. To endeavor to obtain an agent or agents as soon as possible, for superintending and directing the work of the mission in Connaught. 3. To employ at least one catechist or Scripture-reader, and other agents, to engage in the circulation of the Bible and other good books, in the districts which may be occupied. 4. Send ministers occasionally to Connaught to preach the Gospel and visit the schools.

A separate committee was appointed to carry these resolutions into effect, and to prosecute the work of the Irish Mission. The members are—Rev. Messrs. Simms, Nevin, M'Fadden,

and Smyth; Mr. Simms, secretary; and Mr. James Cairnes, treasurer. We rejoice most cordially in the Synod having taken measures for commencing a mission to the Romanists of the south and west; and we trust that they will meet with all encouragement and success in an undertaking of such vital importance to the spiritual well-being of this country.

*American Reformed Presbyterian Synod.*—On the forenoon session of Thursday, the Synod was engaged in hearing a lengthened and admirable address from the Rev. James M'Leod Willson, of Philadelphia. Mr. W. testified that the Reformed Church in America has, of late years, improved in steadfast regard to principle and in spirituality, and that it is now better in all that ought to constitute a Covenanting Church than it ever was before. He referred to the Church's decided testimony against slavery, long maintained, and showed that others were now prepared to appreciate it more than formerly. He adverted to measures proposed for advancing Scriptural education. The principles held by Covenanters in relation to the character and qualifications of civil rulers were beginning to be better understood and acted upon—and he mentioned that very lately a son of the infidel Robert Dale Owen, who had represented the state of Indiana two sessions in Congress, had been recently defeated at an election, on the express ground of his being opposed to the Scriptures. This is owing, in a considerable degree, to the diffusion of the principles of Reformed Presbyterians. Mr. W. next referred to emigration, and gave some useful hints to the members of Synod, with respect to the directing of emigrants when they land in a foreign country. After noticing the relations of the Covenanting Church to other ecclesiastical bodies, he concluded with a most interesting account of the mission of the Reformed Presbyterian Synod to the Island of Hayti, and exhibited the prospects of the mission, which had already been commenced as favorable. The unanimous and cordial thanks of the Synod were then tendered by the Moderator to Mr. Willson, for his excellent address, which he was likewise requested to publish—this he spoke of doing, if at all practicable.

*Covenant Renovation.*—A somewhat lengthened and interesting discussion took place on the subject of Covenant renovation. It being proposed that all the members of court should be required to state their views as to whether it is the Church's present duty to engage in this important work, a very large majority gave their decided judgment that it was the solemn duty of the Church to do so, with as little delay as possible. The following resolutions on this subject were then, on motion of Mr. Houston, unanimously adopted:

Synod impressed with the unusually solemn aspects of Divine Providence, and considering the dangers to which faithful witness are exposed, and their special duties at the present time, regard themselves loudly called upon to engage in the important work of Covenant renovation, and therefore—

1. Remit the paper entitled "Confessions of Sins" to a committee, with especial instructions to make such alterations in it as may be found to be necessary, endeavoring to obtain the sense of the Church on the subject.

2. Instruct ministers and sessions to use all proper means to bring their people to a sense of their duty in relation to this great matter, and to prepare them for the work of Covenanting.

3. Recommend especially that this subject be brought before congregations at the meetings on the concert of prayer, with a view to seek the Holy Spirit, to dispose and strengthen ministers, and elders, and people, for this great work; and, finally, express the earnest hope and expectation, that the Church may be prepared for the great work of Covenant renovation, immediately after the next meeting of Synod.

A committee, consisting of Messrs. Houston and Russell, was appointed in terms of these resolutions.

*Ministerial Support.*—The last business of public interest that claimed the attention of Synod was the subject of ministerial support. A committee, which had been appointed at last meeting, presented a full report, containing a plan for raising a general sustentation fund throughout the Church, for the support of the ministry. After considerable discussion, in which it was admitted on all sides that there is a necessity for raising the standard of ministerial support, and in which it was generally agreed that the present mode of raising means for this purpose is unsuitable and inadequate, the Synod unanimously agreed to affirm the first proposition of the committee, namely, that it is the duty of the ecclesiastical courts to direct and superintend the raising of outward support for the ministry of the Church, as well as matters that are purely spiritual; and, furthermore, declare, that it is the solemn and special duty of the Church to provide an adequate support for its ministers, and regard the principle of a common fund, as Scriptural, Presbyterian, and suitable, for effecting this important purpose. The Synod re-appointed the committee, adding one or two members, encouraged them to mature their plan, and direct them to prepare the details, and instructed them, by whatever means they may judge best, especially by deputations, to bring the matter before the congregations of the Church. Mr. Russell was added to the committee.

The Committees on the Terms of Communion and on the Deaconship intimated that they had their reports in readiness to be presented; but the consideration of these subjects was deferred till the next meeting of Synod.

The Synod re-affirmed its testimony in behalf of Scriptural temperance, and directed sessions to deal with members who engaged in the traffic of intoxicating liquors, with the view of inducing them to relinquish it. The discussion of the motion, declaring this traffic immoral, was deferred till next meeting. The draft of a letter to the Reformed Presbyterian Synod in America was submitted by Mr. Houston, and approved. It was ordered to be transmitted through the Committee of Foreign Correspondence. Various other matters of minor importance were disposed of, and at about eight o'clock on Friday evening, this very harmonious and comfortable meeting of Synod was closed with prayer by the Moderator, and by praise and the apostolic benediction.

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DANGER OF NOT ADEQUATELY SUPPORTING THE GOSPEL  
MINISTRY.

When men consecrate themselves to the religious weal of a people, and do by that act forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But notwithstanding these considerations, the ministry is little better than a starving profession. Not one in twenty, were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand to deter young men of respectable talents from the ministry altogether: and, on the other, to discourage, depress, and finally ruin those who are in it already.

The degree of talent which fits one, as far as intellectual endowments go, for a useful minister of the gospel, is much rarer than many seem to imagine, and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of, not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youthful talent, without fortune, whatever be

their piety, will serve the Church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and in some instances from that simplicity which never calculates, or which flatters itself that something favorable "will turn up," they may venture; but, in general, they must turn away with a sigh from the employment which, of all others, their hearts must long after. Let us not hear of self-denial, spiritual mindedness, and a heroic indifference to worldly things as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring taters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue in a religious style, on the necessity of a minister's imitating his Master, "who had not where to lay his head;" when the practical inference from all this is in favor of their pockets. They are wonderfully concerned for spirituality and self-denial to be practised by their minister; but, to their *own* share of these virtues; as to *their* parting with a pittance of *their* pelf to render him comfortable—why that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness, by way of apology for cheating him out of his bread. The sin of neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others, from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness. There has been on this subject, an absurd squeamishness in those whom the Lord has authorized to "live by the gospel." They have borne and foreborne; they have submitted to every species of sacrifice, rather than disoblige the people; and their reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the church upon those who are able, but not willing to support it honorably. We say enlightened ministry, for we have no conception that niggardly provision will soon strip her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for somebody. Fix your salary at fifty dollars a year, and you will not want candidates. But then they will be *fifty dollar men*. All genius, all learning, all high character, all capacity for expansive usefulness, will be swept

learning, and zealous for the traditions of their fathers, which away; and rudeness, ignorance, impudence, and vulgarity, will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States.

In the meantime, such ministers as are better qualified for their station, are not only decreasing in proportion to the population, but with few exceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough, or some other secular employment to keep themselves fed and clothed, their intellect becomes enfeebled; their acquisitions are dissipated; and their ministry becomes barren; their people indifferent; and the solid interests of Christianity are gradually but effectually undermined. Let churches be warned. They have long slept on the edge of a precipice, the ground is caving below them, and still they are not aware. Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheba, often, very often, unsuccessfully; and when successful, it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity, very incompetent means are used to furnish an efficient ministry, and the people themselves are throwing the most fatal discouragement in their way. All denominations seem engaged in a conspiracy to starve Christianity out of the land. Let them tremble at their deeds, let their loins be loosened, and their knees smite together, at the mere possibility that they may succeed.—[Dr. John M. Mason.

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#### THE FREE CHURCH OF SCOTLAND MISSION TO THE JEWS.

The report of the committee on Missions to the Jews contains the following interesting statements:

The most remarkable conversion recorded during the year is that of a well educated man, a surgeon by profession, but sustaining himself and family by usury—a mode of life both in itself exceedingly fitted to harden the heart, and peculiarly odious to a conscientious Israelite. Remarkable examples have occurred and are occurring year by year, as the fruit of our missionary efforts, in the conversion of men skilled in the learning, and zealous for the traditions of their fathers which



effectually foster the self-righteous spirit ; but it is peculiarly interesting and encouraging to be able to add to these an instance of the mighty power of God in converting one who was indeed learned in the Talmud, and exact in his obedience to its precepts, but who even amongst Jews, was peculiarly the slave of covetousness ; having deep within him by nature that love of money which is the root of all evil ; having from his youth a heart exercised with covetous practices, and even then eking out his scanty livelihood by usury ; having finally become entirely dependent for his own support and that of his family on this degrading, hardening, and oft iniquitous trade ; goaded all along in his conscience by the command, " If thy brother be waxen poor, take thou no usury of him," yet enslaved by his lust, and without faith or fortitude to face impending want—it was indeed a glorious victory, when the cross of Christ triumphed at last, and the usurer carried through the streets of Pesth his bag of borrowed money—renounced his unholy traffic—and sold all for the one pearl of great price, counting all things loss that he might win Christ, and be found in him, not having his own righteousness, which is of the law, but the righteousness which is of God by faith. The grace of God which abounded toward him was extended also to his family ; and he affords one out of many examples in this missionary field of the fulfilment of the promise, " Believe in the Lord Jesus Christ, and thou shalt be saved, and thine house ;" there being no mission, with which we are acquainted, that equally with our mission to Israel has been distinguished by that interesting feature of the conversion of families. He was baptized in the name of Lord Jesus, he and all that were his—father, mother, and two children, sharers in one baptism, and all, with the exception perhaps of the youngest child, of whom no special account is given, affording evidence of believing in one Redeemer.

The missionaries have been training Bible readers and colporteurs, five of whom, converted Jews, have already been sent forth to distribute Bibles, tracts, and religious books. The Jews were maltreated during the recent political commotions in Hungary, thus speedily prostrating the hopes which many of them had begun to entertain, " that their Messiah, whom they have turned into a vague notion of freedom and worldly prosperity," was now come. Such is the insecurity and alarm in the Jewish community, that a number of respectable families have been baptized into the Church of Rome to escape the persecution, and a thousand Jews in Pesth have resolved to depart for America, the rich undertaking to support the poor.

## MISSIONARY INTELLIGENCE.

*Madura.*—Doct. Scudder is still in temporary connection with the Madura mission, waiting the arrival of a physician to take his place. The following extract from his journal will illustrate the absurdity and manifold evils of the system of caste.

November 5, 1847. A few days ago, while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had providentially been knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the brahmin caste.

Here we have another instance of the direful effects of this system. The low caste person, just alluded to, is a pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor pariahs are so much despised, that they are obliged to make a long circuit when they see brahmins in the way, that their breath may not affect them, or even their shadow fall upon them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a brahmin should see a pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a brahmin be in similar circumstances, the pariah must let him die.

To our great sorrow, we have lately been called to witness the sad effects of this system of caste in our mission. To give but a single instance. Not long since Mr. Muzzy gave employment to one or two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them. They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste, out of our circle. Not long since one of the missionaries of the Gospel Propagation Society thought it proper to employ a pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a pariah catechist come into our houses to pray?" some said. Others refused even to attend church, because he was permitted to read the Scriptures and some-

times a sermon. As the missionary would not yield to their wishes, more than four hundred and fifty persons of high caste left him, and formed a new congregation. About twenty only remained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

*South Africa.*—Messrs. Marsh and Rood, with their wives, arrived in Natal Bay, January 20, in good health. Under date of February 5, Mr. Marsh writes from Umlazi River as follows:

Our expectations were high, but thus far they have been more than realized. Nature is seen here in her loveliest forms. The country is beautifully diversified with hill and valley, and gentle slopes and fertile plains. Not one-fourth of the surface is covered with wood, the rest being as clean and grassy as the meadows of New England. There is nothing of that dull monotony which we are wont to associate with African scenery. Though it is now midsummer, and the thermometer stands at 80°, the heat is not oppressive; while during most of the year it is delightful, and, as all admit, healthy. Almost every thing seems to flourish here, if properly cultivated. Bananas, lemons, oranges, and pine apples are growing within a few rods of where I am writing; but as yet almost none are raised in the colony. There is fine cotton also in the field near by; and from this staple the settlers have always high hopes.

These brethren and sisters, says Mr. Marsh, have been toiling for thirteen long years, sowing the good seed; and none but a missionary knows how it cheers their hearts to see even a few gathered into the fold of Christ. Those few are as lights in this land of darkness; and others, it is hoped, are now deciding to live according to the gospel. Some have taken up their heaviest cross, having renounced polygamy, disposed of their extra wives, and joined the people of God. There are two or three very valuable helpers among the converts. I cannot describe my emotions on the second Sabbath after our arrival in this land, as I heard an intelligent young native stand up and preach the gospel of Christ. He took the English Testament in his hand and fluently translated it to the people, and then preached to them of the judgment, and warned them to flee from the wrath to come.

*Nestorians.*—A letter has been received from Mr. Perkins, from which it appears that the Patriarch has distinctly avowed his hostility to the mission. His language is often violent, and his treatment of those who are friendly to our brethren is often abusive. Thus far, however, his efforts to obstruct the progress of evangelical truth have been mostly

fruitless; and there does not seem to be much reason to apprehend any serious embarrassment from this quarter. The missionaries have gained a strong hold upon the Nestorian community; while the power of the Patriarch has been materially lessened of late. His oldest and most influential brother still adheres to the mission, defending its course, and advocating its doctrines. Our trust, however, should be in God alone. He has hitherto watched over his cause among this interesting people, in a very remarkable manner. Let us continue to look to him for his favor.—[Mis. Herald.

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NOTICES OF NEW BOOKS.

*Published by Robert Carter, 58 Canal st., New York.*

1. FAMILIAR LETTERS, by the Rev. Robert Murray McCheyne, edited by his Father.

These letters, with the exception of the last in the volume, were all written during the absence of the writer from home, as one of the deputation sent by the Church of Scotland on a missionary inquiry to the Jews in 1839. They contain much interesting, though incidental, information as it respects the object of the deputation and the various countries through which they travelled. Those who have read the life of McCheyne will gladly hail a volume like the present, which reveals to them the man and the christian in his familiar private correspondence with endeared relatives and friends. The real charm of the letters (as well as the memoir of McCheyne) is the deep spirituality of the hidden Christian life, which they unfold, in the godly simplicity and fervour which characterizes them throughout.

2. MEMOIR OF THE REV. HENRY DUNCAN, D. D., Minister of Ruthwell, founder of Savings Banks, author of "Sacred Philosophy of the Seasons," &c. By his son, the Rev. George John C. Duncan.

Dr. Duncan was an eminent man, and he has found in his son an able and most judicious Biographer. He was a faithful minister of the gospel, and in the proper sense of the term a philanthropist, because his benevolence was directed by enlarged Christian knowledge and principle. The life of Dr. Duncan was one of great variety. Unlike many ministers of the gospel, and especially pastors of country congregations, he had a very extensive acquaintance with the world; but, to his honor, his correspondence with and knowledge of the world was subordinated to his usefulness as a man of benevolence and a minister of the gospel. A very common objection to religious biography is that it presents too favourable views of its subjects—that it presents such characters as Christians ought to be, rather than what they are. But the most fastidious on this point will find nothing in the life of Dr. Duncan with which to find fault on this score. The faults of his early life are stated with ingenuous frankness and his errors corrected in the spirit of just discrimination. We hope the work will obtain in this country what it so justly merits, a large circulation.

N. B.—To our readers in Western New York it may be useful to say that the above works, as well as others published by Mr. Carter, will be found at the store of Mr Darrow, corner of Main and St. Paul sts., Rochester.

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ACCEPTABLE PRAYER.

Prayer to God is an exercise so consonant to both reason and scripture that we cannot but feel surprise that the obligation to it has ever been questioned. It is strange enough that man, a creature of utter destitution and dependance should be unwilling to recognize his obligation to so obvious a duty as to avail himself of the benefit of so high a privilege. It is not at the mere option of men whether they pray to God or not; it is a matter of imperative and incontestable obligation. "Men *ought* always to pray and not to faint," "draw nigh to God and He will draw nigh to you." "The Lord is with you while ye be with Him, and if ye seek Him He will be found of you: but if ye forsake Him he will forsake you."—The duty is not only enjoined but the manner in which it is performed acceptably to God and advantageously to ourselves is clearly pointed out.

Prayer, in order that it may be acceptable with God, must be characterised by the deepest earnestness of purpose and desire. Earnestness in prayer is opposed to coldness, unconcern, lukewarmness and formality. There is such a thing as approaching God in a cold and lifeless frame and without the slightest experience of the spirit and power of the duty. It is a very possible case, and we might not be much astray to say by no means an unfrequent one, that men perform with a considerable degree of punctuality the different kinds of prayer, ejaculatory, secret and public, and at the same time have never felt one soul-thirsting and heart-impelling desire after God. Such devotions are nothing else than a heartless and lifeless form

and in the purer eyes of God are an abomination. The exhibition that is made of prayer in the scriptures as a crying unto God, lifting up the soul to Him, pouring out the heart before Him, calling upon Him and many similar expressions indicates in the most impressive manner the necessity of deep and soul-felt earnestness in the duty. The Psalmist in the beginning of the 63 Psalm and elsewhere, exemplifies a holy and heart-felt earnestness in prayer. "O, God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." And again "My soul followeth hard after thee." It is impossible that God could be well pleased with any other state of mind in the worshipper than that which is indicated by the deepest earnestness. If a favor were asked of an earthly Prince in a cold and indifferent manner it is most unlikely that the request would be regarded, and how much less may it be expected with God, in whose eyes every form of insincerity and hypocrisy is abhorrent. The apostle James describes this feature in prayer when he speaks of the "effectual, fervent prayer of the righteous man;" the effectual prayer, the prayer excited and wrought in the soul by the Holy Spirit—the fervent prayer, the prayer characterized by a holy and unceasing earnestness in seeking after the blessings which we desire. If we would pray acceptably to God, it is necessary that we should pray with importunity. There must be unflinching perseverance in the duty; patient continuance in this form of well-doing. Our Saviour has powerfully urged the necessity of importunate prayer in the parable of the widow and unjust Judge—Luke, 18. If one who boasted in his injustice could be induced through the mere force of importunity to interpose on behalf of the injured and oppressed, how much more will God, who is a most righteous Judge, hear the cry of the elect when they cry to him day and night, "verily I say unto you He will avenge them speedily." there are many injunctions in the scriptures that urge upon our attention the necessity of importunity in prayer, we are exhorted to be "instant in prayer," "to pray without ceasing," and to pray always with all prayer and supplication to God. The true import of these directions cannot be well misunderstood. Uninterrupted prayer is impossible, both the body and the spirit would fail unless our seasons of devotion were relieved by some intervals of repose and change

of employment. Beside all this, the business allotted to men in the world comprehends a variety of duties which demand his attention and necessarily occupy a considerable portion of his time. One duty must not be permitted to shuffle another out of its place, there is a time for every thing and every thing is beautiful in its season. The exhortations to constant prayer mean simply that we are to pray frequently and regularly, to pray on all stated occasions, to comply with every call to the duty from Providence and our own feelings, to lift up the desires of our hearts to God, when we walk by the way as well as when we sit in the house, in company as well as in solitude, when engaged in our ordinary avocations as well as during the hours that are sacred to religion. Like Jacob, we must wrestle with a holy importunity in prayer, refusing to let God go till we have obtained the blessing.

God is not wearied but greatly delighted with the urgency of his peoples requests. An earthly friend may become impatient and dissatisfied with our importunity, but it is far otherwise with God. How remarkable is the language of Christ himself on this point. Addressing the spouse he says, "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it." Never intermit the voice of your supplications till I am constrained as it were to hear and answer your prayer.

The prayer that is offered up in faith and that alone is acceptable to God. Without faith it is impossible to please God, and he that cometh unto Him must believe that he is, and that he is the rewarder of them who diligently seek Him."—Heb. xi, 6. We are exhorted to draw near to God "in the full assurance of faith,"—10, 22. The necessity of faith's exercise in prayer is illustrated in the account that is given of the offerings presented by Cain and Abel. The offering of Cain was rejected while that of Abel was accepted. The reason of this difference is found partly in the nature of the offering: one being a bloody sacrifice, and referring to Christ the great sacrifice: the other unbloody and having no such typical allusions, but principally in the existence of faith in the one case and the entire absence of it in the other. "By faith Abel appeared unto God a more excellent sacrifice than Cain." There must be a full and most ample persuasion upon the part of the worshipper of the ability and willingness of God to supply all our need. Whenever be-

lief suggests the inability of God to provide, when the deceitful heart insinuates as in times of old "Can God prepare a table in the wilderness;" faith must fill us with a persuasion of the boundless power and goodness that are in Christ, and of the readiness of God to satisfy our need according to his riches in glory by Jesus Christ. In prayer faith behooves to be exercised upon the promises in direct and personal appropriation of the good that they contain. When we ask for the communication of any blessing it is requisite that our faith should be specially exercised in reference to the promise that gives assurance of the particular blessing for which we pray. If we desire, for instance, the pardon of sin, faith must receive, appropriate and rest upon this or a similar promise, "I will be merciful to your unrighteousness and remember your sins and iniquities no more." If we ask for deliverance from the buffetings of the adversary our faith should embrace and rest upon this promise. "The God of peace will tread *satan* under your feet, and do it shortly." If we importune for support under our manifold afflictions together with their sanctified use be persuaded of and embrace these promises: "Fear not for I am with thee; be not dismayed for I am thy Lord." "I will never leave thee: I will never forsake thee," "All things shall work together for good to them that love God, to them who are the called according to His purpose." It is not the mere good that the promise contains but the faithfulness of God certifying its bestowment, about which faith is concerned. As a general remark the faithfulness of God is that attribute to which saving faith in all its actings, constantly, most directly and immediately refers. Stretch forth then the arms of your faith, lay hold upon the faithfulness that girdles the loins of *Jehovah* and maintain that hold, and depend upon it He will come into your soul and leave a blessing behind Him.

In our prayers to God constant regard must be had to the Lord Jesus Christ. It is in the name of Christ that we pray acceptably to God. The necessity of this is frequently and plainly indicated in the rule that has been given for our direction in this duty, "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."—John 14. 13, 14. "Hitherto ye have asked nothing in my name: ask and ye shall receive that



your joy may be full.”—Ch. 16. 24. We are not to understand by praying in the name of Christ, a bare mention of His blessed name, for this will avail nothing. We read of some who will say, “Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works:” but notwithstanding all this shall suffer rejection at the hands of Christ. No man can call Jesus Lord but by the Holy Ghost. When we ask of God mercy on Christ’s account—for the sake of his obedience, death and intercession. When we draw all our encouragement in this duty from Christ; coming boldly to the throne of grace seeing that we have a great High Priest who has passed into the heavens. When we approach to God through Christ whose mediation is the only way of access, our prayers may be regarded as offered up in Christ’s name. Let us come to God then through Christ, and earnestly, importunately and believingly pour out our hearts before Him and He will hear, answer and accept us.

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#### HINTS FOR FAIR-WEATHER CHRISTIANS.

MR. EDITOR:—The article with the above caption, from which we extracted the following, is taken from the Protestant Quarterly Review, for July. The whole article is in our humble opinion so excellent, we could scarcely deny ourselves the pleasure of transcribing it entire for the pages of the R. P. At all events, being firmly persuaded that the judicious and well pointed “hints” contained in the extract are much needed by professing Christians, both in city and country; and of all denominations—Reformed Presbyterians not excepted. In order to arrest a very sinfully prevailing practice of regulating attendance and public ordinances according to the state of the weather, both in summer and winter, we respectfully solicit for the extract, a place in your excellent Magazine for the benefit of Christian readers. The article from which we have extracted is an exposition of the seventh and eighth verses of the 147th Psalm. The writer, who is the evangelical and eloquent editor of the P. Q. R., Rev. J. F. Berg, D. D.

in his remarks first gives a lucid, literal and figurative exposition, vividly illustrating his text by a reference to oriental countries, climates and customs, and appropriate passages of scriptures. He then adapts the text to a most excellent spiritual application; and finally, concluded the article with a practical application to the case of "fair-weather Christians," as follows:

"Christian brethren, shall we not bless God for the early and the latter rain? Oh! when the Sabbath dawns—God's holy day of sacred rest, if the heaven is covered with clouds, should we not hasten to his house and sing unto the Lord with thanksgiving—yea, sing praise unto our God with the harp, who prepareth rain for the earth? If the wind shakes the casement, and the driving rain beats against your window—think of the perishing traveller in the sandy wilderness, and come to the sanctuary, that you may praise him who maketh rivers in the deserts. When the interests of your country, or the welfare of the city, or, the triumph of" a "party require the sacrifice," men "can stand for live-long hours in the drenching rain, and endure the peltings of wind and storm, rather than forgo the right or neglect the" supposed "duty of casting a vote into the ballot box, and the voice of the public journals and the whole community is—'who cares for rain?' Is it less a duty, is it a meaner privilege to record your vows of praise in the courts of the Lord's house? If the interests of your business and proper respect to the comfort of your wives and children require the inconvenience, you will breast the storm to provide food and raiment for yourselves and them, and you do well. But is the soul worth less than the body? Will you pamper the one and starve the other? You go to the market on a rainy day, and never boast of the performance; will you forsake the sanctuary—because you think for advent re the clouds look little to squally, on the Sabbath day? The Sabbath rain is not a whit more injurious to health than the showers that sprinkle you through the week; God can take care of you health on the Sabbath day, as well as he does on Monday or on Saturday. God commands his ministers, and you require your ministers to bring *beaten oil* into the sanctuary, but is it not a hard case, if he is required to bare it on the Lord's day that its light may shine on empty pews and seats deserted? Is not your duty to *hear*, equal to his duty to *preach*? And if, when the sky is overcast, or the clouds are dropping a

sprinkling shower, he were uniformly take his seat by the fire-side and leave the pulpit vacant, would you not soon send him on a pilgrimage? Now let none suppose, that He whom we serve exacts any hard duty, or that He makes our privilege a penance. He knows our infirmities, and like as a father pitieth his children, so the Lord pitieth them that fear him. The infirm, the feeble, the sickly and the aged are in duty obliged to consult the condition and demands of their health, for God says—'I will have mercy and not sacrifice,'—and there are times when we feel as though we ought almost to chide them, for not staying at home and cultivating their health with the assiduity manifested by *some of more robust constitutions*.

Oh! for the spirit of David, that should make every Christian say 'A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.' Then in summer, God's house should be a tabernacle for a shadow in the day time, from the heat; and in winter, a place of refuge and a covert from storm and from rain. I beseech you, brethren, when the Lord's day is ushered in with wind and storm, think of that great and terrible day of the Lord when the powers of heaven and earth shall be shaken, and it shall be very tempestuous round about him—and then come with the people of his choice, and pray that in that dreadful day, you may be spared as a father spareth his own son that serveth him. And as you sit in comfort and security, and the voice of his terrible ones is a storm against the wall; pray for the mariner on the sea, pray for the perishing sinner, who is struggling in the wave of death, and he who stills the tempest will hear. And when you rise on the morning of the Lord's day, and see the rain coming down from heaven and snow, remember that in every drop of that rain—in every flake of the driving snow, the eye of faith can read the power of *Him* who says, that as it waters the earth and maketh it bring forth and bud, so shall His word be that goeth forth out of his mouth, and come and pray that the word may prosper and accomplish what he pleases. Then God will take away the reproach of his people: the heavens shall no more be brass above you, nor the earth be iron beneath your feet, but he will make bright clouds, and open the windows of heaven, and on yourselves, your families, and your brethren, his blessings shall drop as the dew, and with joy in the Holy Ghost, our sinners lost but found

—our sons dead, but now alive, you will shout with David, ‘Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God: who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow on the mountains.’”

J. M.

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MINISTERIAL SUPPORT.

We believe it to be a duty of the state, or civil community, to provide the pecuniary means of supporting religion within its territorial limits. And this too in the fullest acceptation of the term. Not only to provide the means of general education by the endowment of schools and colleges, but also the means of supporting the gospel ministry. We are not ignorant that the popular opinion on this subject is hostile to the proposition we have expressed. But we do not admit popular opinion as a safe criterion by which may be determined a question of this kind. The prevailing sentiment of even a large portion of professing Christians may probably be formed more from prejudice, than from mature reflection on the subject, or the dictates of scripture. We say probably, because we are quite aware the subject is prejudged on the score of its being supposed necessarily to imply an improper connection between church and State. The hue and cry of church and State passes through the crowd, and is accepted as argument enough on most occasions for rejecting with disdain the proposition of a nation’s furnishing the pecuniary means of religious instruction to the people. We hold this however to be very unfair; so unfair, indeed, that many who take advantage of the prejudice which it creates, would not we presume, venture to endorse the soundness of its *logic!*

National support of religion has often, we admit, been given where an improper connection existed between the church and State,—where the privileges of the church and the honor of her Head have been sacrificed to the criminal cupidity of the State.—where the dependence of the former is the condition of receiving the support provided by the latter. But *mere* association does not constitute *neces-*

sary connection. Two things may often be found together, where the relations of causation or necessary sequence does not exist. That there is no necessary connection, no relation of cause and effect between national support of religion and Erastianism, or any other improper connection of Church and State, we maintain. We would admire the boldness, more than the wisdom of the controversialist who would affirm such a connexion, That such affirmation would be untrue is determined by the fact, that true religion has been supported by a national provision. During the Old Testament dispensation such provision was made by Divine appointment; national means were furnished for the religious instruction of the people. The abrogation of that dispensation could not alter the principle on which the appointment was made. The principle includes in it a national obligation, moral in its very nature. The obligation is to support true religion; but a change in its outward administration does not affect an abrogation of the duty to support it in the new form of administration which it has assumed in the New Testament dispensation. It does not savour much of the wisdom that cometh down from above to object to a national provision for supporting true religion, on the score of unfitness when it is admitted that such a mode of providing for its support was actually appointed by God. This fact furnishes an argument for the view which we now lay before our readers of this subject, which has never been fairly met. It forms an objection to the theory and practice of mere voluntarism altogether insuperable.

National support of true religion occupies an important place in the prospective history which prophecy gives of New Testament times. This 2d fact shows not only that it was once the will of God that true religion should be supported by means of a national provision, but also that this mode of providing for its support shall be continued. The history of the past tells us of the appointment, prophecy foretells of its continuence during the last and purest period of the church on earth. In relation to this period the promise is "Kings shall be thy nursing fathers, and their queens thy nursing mothers."—Is. 49, 23. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shall also suck the milk of the Gentiles, and thou shalt suck the breast of Kings.—For, the nation

and kingdom that will not serve thee shall perish; yea those nations shall be utterly destroyed.—Is. 60, 12. Respecting Christ prophecy says, “the Kings of Tarshish and of the isles shall bring presents: the Kings of Sheba and Seba shall offer gifts.”—Ps. 72, 10. These gifts and presents said to be given to Christ, can be given only through the medium of supporting the Church; and it is explicitly said to be given by Kings and communities, not by individuals.

The tendency of the present age is to resist the claims of religion upon national provision, to leave the religious instruction of the people to be provided for, on the principle of mere voluntarism. This tendency if not corrected must prove detrimental to the best interests of civil society, as well as fatal to the spiritual welfare of its members individually. Decay and ruin awaits any community on which true religion has not a strong hold. A nation's strength is in the power of its religious principle. “Ye are the salt of the earth,” as well as “the light of the world,” said the Saviour to his disciples. It is a grievous and miscalculation to suppose that an adequate amount of religious instruction of the right kind will be obtained and preserved by a community in the absence of a national provision for this purpose. The demand for religious instruction cannot safely be put into the same class with the demand for articles of manufacture and commerce. In the latter, the demand creates a supply, and that too, to the full extent of the demand; in the former it does it very imperfectly, and among the masses of mankind, scarcely at all. Man's sinfulness does not materially interfere with a full sense of his bodily wants, but in many instances increases it to an enormous degree. On the other hand it blinds him in respect to his spiritual wants; Man, however sinful, feels the gnawings of hunger, the pain of thirst, and the biting cold of a winter's day: the reason is, sin has not destroyed the animal life in man, but it has destroyed the spiritual life, and of course, the sense of want. He says, “I am rich and increased with goods and have need of nothing; and knowest not that” he is “wretched and miserable, and poor, and blind, and naked.” This being a true description of the natural state of man, it is madness to expect that those who are so described would spontaneously seek after religious instruction.

If a nation declines to make provision for the support of the gospel, Christians individually are bound to support the deficiency as far as practicable; they must provide for

voluntary contriution for the support of gospel ordinances. And that, not because this is the best way of making the provision, but because it is the only way left open to them. In this case it is not a matter of choice, but necessity. The ordinances of religion are to be maintained, and its ministers provided for. This is the will of Christ. "Do ye not know that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel." I Cor. 9, 13, 14. This scripture establishes the obligation to support the gospel ministry. But if the nation does not make the provision, every Christian must give his aid to do it, and that to the very extent of his ability. It is not creditable to the professors of religion that the support of the gospel should be in their estimation, only a secondary consideration. This could not be, if religion itself were a primary object of concern. Is there not something wrong in a man's religious state when he has the means of obtaining the necessaries and many of the comforts of life, and at the same time neglects to support the gospel or does it only inadequately? Is it not passing strange that a professor of religion who recognises the obligation of providing things honest in the sight of all men, as it regards other things, should seem to have little or no sense of the obligation to support the gospel? We warn such that it is not the ministers of religion that will ultimately suffer by perseverance in this course; it is themselves and their offspring that will finally be the losers. An ill supported, must in the absence of miracles become an ineffective ministry! We admit there may be occasional exceptions, but these do not impare the force of our principle. If a minister of the gospel is compelled to employ a large portion of his time in providing the means of his own support then it follows that his ministry will not be attended to, as it ought, and as the spiritual wants of a congregation demand. Every studious minister knows by experience that though he devote the whole of his time to his pastoral work he has not too much,—that he has no time to spare for employment in teaching, farming or otherwise. If the smallness or poverty of a congregation make the employment of a portion of their pastor's time in a secular calling necessary, it is an evil which they must bear, because it is unavoidable in the case; but it is nevertheless the cause of spiritual loss. Or though the minister does not employ any portion of his time in a secular calling, if the means furnished for his support is inadequate, his mind must often be too harrassed to apply it

with the greatest advantage to study and reflection. A man worn out with anxiety, with the distracting apprehension that he may not be able to liquidate his pecuniary obligations, and provide things honest in the sight of all men, brings to his work a state of mind ill-fitted for successful study. The effect of such a state of things must follow him even to the pulpit, because his mental enegies are cramped and crushed by worldly care. Whether a minister gives part of his time to secular business or not, if he has not a sufficiency of support to preserve him from the distracting cares of the world, the people of his charge must in all ordinary cases suffer by it. In such a state of things there are but few men indeed who can maintain a very spiritual frame of mind or reflect very deeply on the doctrines and duties of religion. This may not be observed by a people who are themselves wanting in spirituality, and who may therefore prefer the showy, to the instructive, in the ministrations of the gospel. But the loss is not the less real. Unbeaten oil will not "cause the lamp to burn" in the sanctuary.

We are persuaded that the provision made for the support of the ministry among us is too small, and the mode of raising it liable to objections. Large congregations may be able to furnish sufficient means if they are disposed, but similar congregations are often unable though disposed to do it. A common fund we believe to be the most effective mode of adequately sustaining the ministry in the absence of a national provision. The church is one, and her pastors are equal. The Presbyterian principles of representation and ministerial equality taken in connection with the unity of the Church seems to suggest a common fund as the most agreeable to the genius of our church government. There may be practical difficulties connected with such a mode of sustaining the ministry, but these may be overcome by Christian candor and self-denial. This mode has been tried on a large scale by the Free Church of Scotland; and the result has demonstrated its practibility and remarkable efficiency. We are glad to find that our sister Synods in Scotland and Ireland have turned their attention to this subject in good earnest. We hope much good from the attempt; we have no fears in regard to success, if it is vigorously prosecuted. The attempt is one, however, in which the people have a far deeper interest than their pastors, but it cannot be carried into effect without their zealous co-operation.



## SCOTTISH SYNOD.

*Glasgow, 1st May, 1848.*

**MET**, according to appointment, the Synod of the Reformed Presbyterian Church of Scotland, and after a sermon by the Moderator, the Rev. John M'Dermid, from Rev. vi. 15,—“And the seventh angel sounded,” &c., was constituted by prayer.

It is reported by the Clerk of the Presbytery of Glasgow, that Mr. Wm. Binnie was licensed to preach the Gospel on the 1st of September last. It is reported by the Clerk of the Presbytery of Edinburgh, that, according to the instructions of the Synod, the pastoral relations betwixt the Rev. Joseph Wilson and the congregation of Dundee, was dissolved in July last. The Rev. William H. Goold is unanimously elected Moderator, and takes the chair accordingly.

It is moved, and unanimously agreed to, that the thanks of Synod be given to the late Moderator, for his excellent sermon, and that he be requested to send his manuscript to the press.

Synod appoint Mr. Maclachlan, Mr. Graham, and Dr. William Symington, to conduct devotional exercises, commencing on each day, immediately after the constitution of the Court.

It is agreed that, in consideration of the signs of the times, and other circumstances, the Court devote the time from 12 till 2 o'clock, to-morrow, to devotional exercises—to be conducted by Dr. A. Symington, Mr. Rogerson, and Mr. Maclachlan.

It is overtured by four members of Court, that Synod take into consideration the present crisis, and pass Resolutions, or take what measures may seem expedient to the Court, to direct the members of the Church, and to testify for the honor of the Divine government. Resolutions on the subject of the overture are read by Dr. A. Symington, which the Synod remit to the Committee on the Signs of the Times, who are instructed to report to-morrow evening.

The Committee on the Records of the Church, report verbally the progress they had made since last meeting of Synod. They state in substance, that the transcription of the minutes of Synod has been continued; that the transcription of the old minutes of the Presbytery has not been begun; that the result of an effort to supply the blanks, which occur in them, be fully ascertained; that additional minutes of the Societies have been recovered; that several volumes have been forwarded to the Committee to aid them in the attempt to pro-

cure a complete set of all the authorized publications of the Church, but that some of these manuscripts have come so recently under the view of the Committee, that no opportunity has been afforded of examining them, so that a full catalogue of them may be drawn up.

A petition from some members of the congregation of Darvel, on the subject of petitioning the House of Commons, is received and read. The Commissioners, Mr. James Mair, and Mr. Wilson Paterson, are heard. After reasoning, it is unanimously agreed to, that in the estimation of this Court, the mere fact of petitioning the House of Commons does not compromise the principles of this Church, on the subject of the British Government; that the Presbytery of Kilmarnock be instructed to consider whether the state of matters in the congregation of Darvel require any step being taken by them, and act accordingly; also that, if it be necessary, the Professor and Dr. Bates be appointed to hold a personal conference with the petitioners, with the view of bringing them to act in harmony with the deliverance of Synod.

The report of the Jewish Mission is read by Dr. William Symington. Agreed, that the interesting Report now read be adopted; that the Synod record their sense of obligation to the committee for their careful superintendence of this work; that the Committee, viz., the Rev. Dr. A. Symington, Dr. W. Symington (Convener), Thomas Neilson, Andrew Gilmour, John Macdermid, and Mr. Keith, ruling elder, be now re-appointed, with instructions to have their Report printed and circulated throughout the Church; and that they encourage our esteemed Missionary to perseverance in his arduous and important labor, which the Synod commit anew to the favor and blessing of the God of Jacob.

The Treasurer of the Committee on Ministerial Support, read their Report. Agreed unanimously, that the Report now read be adopted and printed for circulation in the Church; that the thanks of the Synod be given to the Committee for their diligence in this important matter; and that they be requested to continue their labors. The following are the members of Committee:—Messrs. R. G. Finlay, Thomas Binnie, James Reid, John Keith, William M'Leod, Alex. Walker, Rev. Thomas Neilson, Dr. A. Symington, Dr. William Symington, Dr. Macindoe, and Dr. Bates; Mr. Neilson, Convener. It is also moved and agreed, that a Committee be appointed, consisting of Dr. Bates, Mr. Neilson, Mr. R. G. Finlay, Dr. William Symington, and Dr. Graham, to consider the best method of conducting our Home Missions, and to report at next meeting of Synod—Dr. Bates, Convener.

The Convener of the Committee on the Liquidation of Debt gives in their Report, which the Synod adopts. It is agreed that the thanks of Synod be given to the Committee for their diligence in the matter, and also that the Committee, consisting of the Rev. Thomas Neilson (Convener), Andrew Gilmour, and John Graham, and Messrs. Thomas Binnie, R. G. Finlay, and John Keith, be re-appointed.

Synod enter upon the consideration of applications from congregations for pecuniary aid, and supply of sermon.

A petition from the congregation of Dundee having been read and considered, it is moved and agreed, that the Synod sympathise with the brethren at Dundee, in the embarrassing circumstances connected with their property, in which they are still placed; approve of their steadfastness in adhering to their principals; but do not deem it expedient to promise a sum of money to enable them to bring out a call for a young man, until it be seen whether the existing difficulties can be surmounted; and meantime recommend the Presbytery to continue towards them fostering care, it being understood that the Presbytery have full power to grant a moderation in a Call, as soon as the circumstances of the congregation may seem to warrant such a step.

It is agreed that the Committee on the Records of the Church be authorized to call in all the Minutes of Presbytery, prior to the constitution of Synod, which may be in the hands of individuals.

The Professor reports, that he has prepared an address on Sabbath Schools, and that it has been published in the Scottish Presbyterian Magazine. Synod receive the Report.

The Convener of the Committee on Intemperance, read the following Report:—"Your Committee are thoroughly agreed.

"1. That drunkardness is a sin of heinous magnitude, and the fruitful parent of other sins.

"2. That it prevails, even among professing Christians, to an alarming extent, and in a manner on account of which we ought to be deeply humbled, and by which we are solemnly called to constant watchfulness against the deceitful workings of this evil, by which so many are lead away and ruined.

"3. That it is particularly humbling, that notwithstanding the signal advantages of our own beloved land, in the enjoyment of gospel light, and the existence of a large amount of vital godliness, yet, nevertheless, this highly favored land is lamentably distinguished by the prevalence of this great evil above other nations possessing no such advantages.

“4. That while there is a diversity of views in regard to some of the usages of society, there can be no doubt that this sad distinction of our land must be traced, at least in a very large degree, to the existence and general prevalence of ensnaring customs, by which many are insensibly led from one step to another until they are involved in all the degradation and misery of confirmed drundardness.

“5. That, therefore, Ministers of the Church are solemnly called to give earnest warning on this subject, and to employ all their influence, both by instruction and example to discountenance such customs, and to induce all to whom their influence may extend, to keep at a distance from every appearance of this sin, and from all the ‘means, occasions,’ and temptations which lead to it ; and that a time should be fixed by the Synod for calling deep and solemn attention to this matter, all earnestly seeking the Lord to guide ministers and people in the path of duty, and to bless their endeavors for the arresting of this fearful evil.

“6. That the Synod earnestly recommend Presbyteries and Sessions, as the providence of God may afford opportunity, to employ all their influence, by legitimate means, to diminish the number of public houses, and to prevent the sale of strong drink on the Lord’s day, inasmuch as great facilities are afforded for indulging in this vice by the multitude of public houses, and by the vending of strong drink on the holy Sabbath.”

Synod adopt the Report ; and appoint all the Ministers of this Church to preach on the subject of Intemperance, on the last Sabbath of December next ; keeping in view the propositions of the Report.

The Convener of the Committee appointed to prepare a Tract on the Principles of the Church, reports, that a Tract has been written, which is considered as rather too long, and that endeavors should be made to have it condensed. Synod re-appoint the Committee, viz., Dr. Macindoe (Convener), Dr. William Symington, Mr. Young, and Dr. Orr, ruling elder ; and, at their request, add to it Dr. A. Symington, Mr. Mac-lachlan, Mr. Ferguson, and Mr. Graham, with instructions to have the Tract fully prepared as soon as possible.

The Committee on Cheap Publications report, that subscriptions for above 2,200 copies of the publication proposed to be published, have been received ; and, inasmuch as several congregations, including some of the largest in the Church, have not yet reported, there is reason to believe that more than 3,000 copies will be required. Dr. A. Symington states, that he has turned his attention to the subject of the proj.

ed publication; and that he has not, for various reasons, made much progress in it; but will endeavor to have the volume ready for the press at soon as possible.

Presbyteries report, that Presbyterial visitations have been made in the greater number of congregations in their respective bounds. The Presbytery of Kilmarnock reports that all the congregations in their bounds have been visited. A written general report by the Presbytery is read. The Court instruct the Clerk to print the Report adopted by Synod last year, along with the extracts of the Minutes of the present meeting.

A Member of Committee read a draught of Regulations, which are approved of.

“1. That a deputation, consisting of, at least, two ministers, shall meet with the minister and elders, of each congregation, and enter into a full and friendly conversation on the state of the congregation, and on the best means of promoting its prosperity.

“2. That they shall also meet with the managers and deacons, and frankly confer with them on the duties of their office, giving them such counsels, and propounding such plans, in connection with their peculiar sphere of usefulness, as may tend to advance the interests of the congregation.

“3. That they shall likewise meet with the congregation, and engage with them in devotional exercises, and address them on such subjects as are calculated to produce a just sense of their christian privileges and obligations, and to promote their spiritual and eternal interests.

“4. That in order to facilitate the friendly conversation recommended above, and to lay the foundation for a report to the Presbytery, information be asked from the Session on the following subjects: 1. The number of members in the congregation. 2. The ordinary attendance on public worship. 3. The number of elders. 4. Whether the elders have districts assigned them. 5. How often the meetings of Sessions are held, and if the minutes are regularly kept. 6. How often the congregation receives visitation from the ministers and elders. 7. Whether Diets of examination are regularly held, and how they are attended. 8. How many prayer meetings there are in the congregation, and how they are attended. 9. Whether there are Sabbath schools, or Sabbath or week day classes for young people. 10. Whether there is a library connected with the congregation. 11. What are the most prevailing sins in the district, and in regard to which the discipline of the church needs most frequently to be exercised. 12. Whether any means are employed, besides the usual services of the Lord's day, and those already specified, for the benefit of the congregation, or of the surrounding district; and what these are. 13. Whether the publications connected with the church are generally read, and what means are used to promote their circulation.

“And that information be asked from the managers and deacons on such subjects as the following: 1. What the pecuniary liabilities of the congregation are. 2. Whether they are able to meet them all. 3. What the annual pecuniary income of the congregation is. 4. What means are resorted to for securing the requisite funds—whether seat rents, or public collections, or subscriptions, or all these together. 5. What the congregation collects in behalf of missions, and how this fund is raised. 6. Whether any provision be made for the poor of the congregation. 7. Whether they, the managers and deacons, hold regular meetings, and keep a regular minute of their proceedings.

7. That in order to accomplish the visitation with the greatest possible convenience and efficiency, a letter be addressed to the minister and Session, and

one to the managers, at least ten days previous to the visit of the deputation, requesting them to be prepared respectively with information on the foregoing topics.

"6. That the reports of the deputations be given in to the Presbytery at its meeting in April; and that the Presbytery shall, in connection with said reports, consider the state of religion in the congregations under their charge, and the best means for its revival and advancement; and that they shall prepare a report on the whole matter, to be submitted yearly to the Synod.

"7. That at the meeting with the various congregations, a collection shall be made for the purpose of defraying the expenses of the deputations, the amount of which shall, in each case, be forwarded to the Presbytery treasurer."

The Committee on the Eldership and Deaconship report that the Committee had been convened to meet on the week immediately before the meeting of Synod; but that, on account of the affliction of two of the members, the meeting had not been held. Dr. Bates, on application, is relieved of the duties of this Committee. Synod re-appoint the Committee, Mr. Ferguson (Convener), and Mr. Macleod and Mr. Graham. The Committee are instructed to have their Report in readiness against next meeting of Synod.

The Convener of the Committee on Foreign Correspondence reports, that he has prepared a letter to be transmitted in answer to the communication of the Reformed Presbyterian Synod in America; received last year, which is read.

Synod approve of the letter, and order it to be transmitted at the earliest opportunity; and re-appoint the Committee, Mr. Neilson and Mr. M<sup>r</sup>Leod, with instructions to receive all communications from other Churches to this Court, and prepare answers. to be submitted to Synod at next meeting.

On application, Synod place at the disposal of the Presbytery of Paisley, £25; of the Presbytery of Edinburgh, £30; and of the Presbytery of Dumfries, £10; for Home Missionary purposes.

Dr. A. Symington reads Resolutions of the Signs of the Times, which Synod approve, adopt, and order to be read by Ministers from the pulpit.

I. The Synod, impressed with the aspects of Providence at home and abroad, at the present time, have brought to their remembrance the words of the Saviour: "Ye can discern the face of the sky, and of the earth, but how is it that ye cannot discern this time?" and, reflecting on the criminality and danger incurred by not regarding the works of the Lord and the operations of his hands, they feel themselves called upon to give expression to their views, in the following Resolutions on the signs of the times;—

II. The Synod feel it their duty to awake, and direct the attention of the flocks under their care to the present "judgment of God in the earth." The paralyzed state of our manufacturers and commerce—the distress that have come over our merchants, capitalists, and men of wealth—the increasing poverty and destitution, as well as moral degradation, of a large part of our

population—the extensive prevalence of disease and mortality—and the greatly unsettled state of the public mind, indicate strongly the Divine displeasure. While the Synod observe, and acknowledge with humble and admiring gratitude, the repentings of Divine mercy, they have not forgotten the recent judicial infliction on a part of the fruits of the earth and the consequent dearth by which multitudes were subjected to great suffering; and this, too, at the very time when a legislative measure was successfully carried which was confidently expected to improve trade and ameliorate the condition of the operative classes; and they are led to fear that there has been no general acknowledgement or dutiful improvement of the Divine correction. Though, in the recent protracted war with France, in the goodness of God, the scenes of conflict and blood were at a distance, thousands of our population were cut off; though at a subsequent period, pestilence, in the form of Asiatic Cholera, carried off in its appalling ravages great multitudes of our people; and though, latterly, the fruits of the earth were mysteriously and extensively smitten, there is reason to apprehend that the charge applies to us: “She obeyed not the voice, she received not correction.” And now that the continent of Europe has been convulsed with deep and wide spread revolution, the issues of which it is impossible to tell, there is rarely to be observed any acknowledgement of sin, or recognition of the hand of the Almighty, or reverential fear of his righteous judgment.

III. The Synod, humbling themselves before the Judge of all the earth, are not ignorant or insensible of the sins which have provoked, and which justify the manifestation of the Divine displeasure. They mourn to find so few tokens of national humiliation and repentance. Infidelity is becoming open and unashamed; the profaneness of the holy Sabbath is more public and systematic; intemperance prevails and lamentably increases in certain classes of society; the ordinances of religion are neglected by great multitudes; and ungodliness and immorality, and recklessness of character are everywhere manifest. Nor can the churches and the professors of religion be exculpated from having a great part in the trespasses which cause our land to tremble under the rebuke of the Lord.

IV. The Synod, adhering to their testimony against the subversion of the covenanted Protestantism of these lands, and against the sin of the nation in sanctioning an impious supremacy over the church of Christ, and endowing Popish seminaries, and establishing Popery, and supporting its ministers in different parts of their dominions, observe with grief the increasing countenance given to antichrist in the favor of public opinion, and in the recent movements towards establishing a diplomatic correspondence with the court of Rome, under the fallacious pretext of a distinction between the temporal and spiritual power of the Roman pontiff; and they cannot but regard the nation, in these and other things, as becoming more deeply partakers of the sins of the Romish Babylon, and exposing themselves to receive of her plagues. Believing that the Romish apostacy is the Babylon of the Apocalypse, and that this great Babylon is coming up in remembrance before God, and is the great controversy of the Lord with the European nations, and taking a view of the present commotions abroad, in the light of Scripture, principle, prophecy, and analogy, they are constrained to regard recent events as indicating the approach of a grand crisis and consummation which shall prove a searching trial to the church of God, a judgment to the nations of the earth, and ultimately a deliverance to the church and to the world; and that the church is loudly called to maintain her specially distinctive ground, to preserve a decided faithful separation, to emit a faithful testimony, and to address herself to the duty of particular preparation to meet her God in the way both of judgment and of mercy.

V. The Synod, looking at the recent great commotions in the light of political changes, and rejoicing to anticipate that providence may be thus opening a way for the spread of the gospel, the conversion of sinners to Christ, and the social happiness of the world, view the avowed sentiments of the leading actors in these revolutionary movements as unsound and fallacious to a large extent, and such as cannot issue in any satisfactory result. They regard the sentiments of many, and of not a few professing Christians, that go to discon-

nect from the concerns of a civil government everything of a religious nature, and that would separate everything of this character from education, as derogatory to the authority of God and of Christ, at variance with Divine Revelation, inconsistent with just views of human nature and of society, and inimical to the true interests of man individually and socially. Under these convictions they feel themselves called upon to renew their decided testimony to the obligation, in all places where Divine Revelation is enjoyed, to acknowledge and obey the Word of God in the creation and administration of civil society. They are persuaded that the gospel of the Redeemer, which reveals and establishes the moral law, is necessary to the peace and welfare of civil society; and while contending for the independence of the church of Christ in her spiritual character under Christ her head, they must also assert the obligation lying on the nations to acknowledge God, and the God-man at his right hand, whom he has appointed Head over all things to the church which is His body. They must proclaim Jesus King in Zion, and Prince of the kings of the earth. They view national subjection to God and to Jesus Christ, to be distinctly taught in the holy Scriptures, and imperiously called for in the present clamant necessities of civil society, to declare, and to adjust in a true light and with due authority, the rights of God, of man individually, and of society; and to introduce that righteousness and peace which shall distinguish the nations when they shall become the kingdoms of our Lord and his Anointed. They regard this truth as indicating the only sure rallying point for a disordered world, and that duty to God, to Christ, to man, and to society, requires a decisive testimony on this subject at the present time. And they warn their people of the danger of connecting themselves with political movements which are hostile, or, in profession, even only indifferent to Divine Revelation and to that religion which provides for uniting the whole human family around one glorious centre, by teaching man to love God supremely, and to love his neighbor as himself.

VI. The Synod observe with concern, the increased open and covert zeal and activity with which attempts are being made to propagate popery in different parts of the world; and, besides testifying against its blasphemies, and idolatries, and antichristian character, so ruinous to the souls of men, and exposing communities to temporal judgments, they cannot, in connection with the present civil commotions, omit to lift their testimony against its prejudicial bearings on the liberty, peace and prosperity of society. They behold, with some apprehension, the insidious tactics and accommodating policy of the adherents of Popery in attaching themselves to popular movements, to gain the public favor, to lead men silly captives to the superstitions of Popery: and all this in direct opposition to its avowed principles and spirit, its history proving it to be a system of unrelenting persecution and despotism.

VII. Under these impressions, the Synod call upon their ministers to take early opportunity of imparting seasonable instruction and warning to their people on the duties and dangers of the present eventful time; and they also recommend to the members of the church, individually, domestically, and in their private fellowships, consideration, humiliation, and prayer, that they may be directed in duty, supported in trial, hid in the day of the Lord's anger, and that the Lord may hasten in his own time the deliverance of Zion, and the renovation of the world, when order, and peace and freedom shall be established, in subjection to the will and law of Him in whom men shall be blessed, and whom all nations shall call 'Blessed.'

Mr. Bates read the Report of the Synod's Committee on Foreign Missions. The Rev. James M'Lachlan prosecutes his work at Perth and Carlton, in Canada West, as usual, making occasional tours to destitute localities. The Rev. John M'Lachlan has been laboring with much acceptance at Toronto, as well as at Guelph. The people in Toronto and its vicinity are anxious to secure a constant supply of ordinances, could another missionary be found to occupy the sta-



tions to the westward. The Societies at Oneida, Hamilton, Ayr, Galt, and Guelph, would still be inadequately supplied, although another missionary were sent to that district. The brethren, Duncan and Inglis, have been residing at Wellington, New Zealand, since May, 1847. The difficulties attending their Mission on the Manawatu appeared to them insuperable. The Synod were of opinion that the missionaries should be encouraged to look out for some other sphere of labor, either in New Zealand or in Polynesia. It was unanimously agreed that the Report be received, and the Committee re-appointed. The mind of the brethren in Synod was expressed on a few specific points, and the whole case assigned to the direction of the Committee, while the subject was again commended to the earnest prayers of the whole church, that the exalted Messiah may give light and direction both to our missionaries and to the Committee.

A "Minute of the joint Committee of the Original Secession and Reformed Presbyterian Synod," and a series of "Propositions" which have, for some time, been under the consideration of the Committee, having been laid before the Synod, and members having expressed the pleasure they have derived from intercourse with their Secession brethren, the Court are much gratified in learning that a friendly and fraternal spirit has pervaded the meetings that have been held, and that some progress has been made towards an agreement on those points upon which the two churches have hitherto appeared to differ. Encouraged by these auspicious circumstances, and hoping that the brotherly conferences which may yet be held, "may tend ultimately to a mutual agreement," this Synod re-appoint their Committee, viz., the Rev. John M'Kinlay, Dr. A. Symington, Dr. William Symington, Dr. Bates, Rev. James Ferguson, John Graham, William H. Goold, William Anderson, Thomas Neilson, and A. Gilmour; and Mr. Fairley, Mr. Proudfoot, Mr. Neilson, and Mr. M'Fadzean, elders:—Dr. A. Symington, Convener.

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THE SABBATH.

The Sabbath is God's gracious present to a working world, and for wearied minds and bodies it is the grand restorative. The Creator has given us a natural restorative — sleep; and a moral restorative — Sabbath.

keeping : and it is ruin to dispense with either. Under the pressure of high excitement individuals have passed weeks together with little sleep, or none ; but when the process is long continued, the over-driven powers rebel, and fever, delirium, and death come on. Nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us almost whether we will or not ; but addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return and court its renovation. And if, going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of business or the man of letters—finds his ideas coming turbid and slow ; the equipoise of his faculties is upset ; he grows moody, fitful, and capricious ; and with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker—the artisan, the engineer—milling on from day to day and week to week, the bright intuition of his eye gets blunted, and, forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic and tuneful touch, mould dead matter, or wield mechanic power ; but mingling his life's blood in his daily drudgery, his locks are prematurely grey, his genial humor sours, and slaving it until he has become a morose or reckless man, for any extra effort or any blink of balmy feeling he must stand indebted to opium or alcohol. To an industrious population so essential is the periodic rest, that when the attempt was made in France to abolish the weekly Sabbath, it was found necessary to issue a decree suspending labor one day in every ten. Master manufacturers have stated that they could perceive an evident deterioration in the quality of the goods produced, as the week drew near to a close, just because the tact, alertness, and energy of the workers began to experience inevitable exhaustion. When the steamer on the Thames blew up, a few months ago, the firemen and stokers laid the blame on their broken Sabbath : it stupified, and embittered them—made them blunder at their work, and heedless what havoc these blunders might create. And we have been informed that when the engines of an extensive steam packet company, in the south of England, were getting constantly damaged, the mischief was instantly repaired by giving the men, what the bounty of their creator had given them long before, the rest of each seventh day. And what is so

essential to industrial efficiency is no less indispensable to the laborer's health and longevity. It has often been quoted, but as we have encountered nothing which in extensive observation and philosophical acumen excels it, we must quote Dr. Farre's evidence again:—

“Although the night apparently equalizes the circulation well, yet it does not sufficiently restore its ballance for the attainment of a *long* life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor whith which he performs his functions on the other six days, that this rest is necessary to his wellbeing.\* Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of *continued* diurnal exertion, and excitement in his animal system, is not so immediately apparent as it is in the brute: but in the long run he breaks down more suddenly: it abridges the length of his life and that vigor of his old age, which (as to mere animal power) ought to be the object of his preservation. \* \* \* \* This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigor to the mind, and through the mind, to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest.”

Could we catch the eye of the industrious reader this is the primary view which we would seek to impress upon him: That the Sabbath is God's special present to the workingman, and that one chief object is to prolong his life and preserve efficient his working tone.\* In the vital system it acts like a compensation-pond: it replenishes the spirits, the elasticity, and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding. And in the economy of existence it answers the same purpose as, in the economy of income, is answered by a

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\* “Not many years ago a contractor went on to the west with his hired men and teams, to make a turnpike road. At first he paid no regard to the Sabbath; but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. So true is it that the Sabbath day laborer, like the glutton and the drunkard, undermines his health, and prematurely hastens the infirmities of age, and his exit from the world.—Dr. Humphrey of America, quoted in the Evangelical Mag., March, 1848.

Savings' Bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always piling up his stored pound from time to time, when he grows old and frail gets not only the same pounds back again, but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The Savings' Bank of human existence is the weekly Sabbath day.

Another purpose for which the Father of Earth's Families has presented the workman with this day, is to enhance his domestic comfort and make him happy in his home. If it were not for this beneficent arrangement, many a toiling man would scarcely ever know the gentle glories and sweet endearments of his own fire-side. Idle people are sometimes surfeited with the society of one another, and wealthy people, however busy, can buy an occasional holiday. But though the workingman gets from his employer only one or two days of pastime in all the year, his God has given him two and fifty Sabbaths; and it is these Sabbaths which impart the sanctity and sweetness of the poor man's home. If he has finished his marketing and cleared off his secular engagements on Saturday night, it is marvellous what a look of leisure and bright welcome ushers in the morrow, and what a spirit of serene expectancy breathes through the tidy and well-trimmed chamber. The peace of God lights up the pious laborer's dwelling, and reserved from a toil-worn week the radiance of true love pours forth in these gleams of Sabbath sunshine.

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But beyond all these, God's gift of the Sabbath should be precious to the working world as its main opportunity for moral and spiritual improvement, and as its best preparative for a happy immortality. Whilst eternity is hastening apace, the exigencies of each successive moment are bannishing the thought of it, and many are surprised into the great hereafter before they have distinctly perceived that themselves are on the road to it. The Sabbath brings a weekly pause, and in its own mild but earnest accents, says to each, Whither art thou going? whilst its benignant hours invite the pilgrim of earth to that better country of which it is at once the angel and the specimen. The Sabbath brings leisure; it gives a day for thinking; and it brings seclusion. From the every-day vortex—from the crowd so rapid and noisy, and profane, it snatches the whirling waif—it pulls him aside into its little sanctuary, and leaves him alone with God. On the table of the busy man, whether rich or poor, it spreads the open Bible, and wakes again the Oracle which has spoken the saving word to thousands. To the intent and adoring eye it unveils that wondrous Cross where redemption was achieved, and God was reconciled; and by the vista of one ra-

diant Tomb it guides the musing spirit far beyond the land of graves: whilst perfumed gales and Eolian pulses from its open window bespeak the nearer Heaven, and stir the soul with immortality. To the man who has got the Sabbath sentiment—to the man who has received from above the spiritual instinct, what a baptism of strength and joy does the Lord's day bring! From prayerful slumber he wakes amid its gentle light, and finds it spreading round him like a balm. There are hope and comfort in its greeting, and from prayerful retirement he joins his family circle with peace in his conscience and freshness in all his feelings. The books which he reads, and the truths which he hears, expand his intellect and fill it with thoughts noble, pure and heavenly. The public worship gives rise, and by giving outlet, gives increase to hallowed emotions and Christian affections. \* \* \*

And, if in a willing mood, from the Word written and expounded, he carries home enlightenment, invigoration, impulse; and with big emotions and blessed hopes, the Sabbath sends him forth on a busy week and a restless world, a tranquil presence and an elevating power.

We do not forget that Sabbath-keeping is the command of God: but we are very anxious to see it more prominent in Sabbatarian arguments, and more engraven on public sentiment, that Sabbath privileges are the gift of God. To our apprehension this would not only be the popular view of the question, but is the actual view in which Scripture presents it. The Bible teaches us that the Sabbath is not an impost but an immunity, not so much a precept as a present. God "gave" the Sabbath. He "made it for man." And while it has all the solemnity of an injunction, and all the sanction of penalties, its best observer is he who through the superadded precept and penalty, recognizes and hails the original privilege. "If thou call the Sabbath a delight, the holy of the Lord, honourable;" amidst its more august and authoritative circumstantial, discerning its amiable purpose and delectable uses. The Lord of the Sabbath has given this institution an attractive rather than a coercive character; and it is to be regretted that controversial exigencies should so often have made a gracious aspect seem severe.

North British Review.

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LAST DAYS OF REV. JOHN CARSLAW.

[The following article we take from the Scottish Presbyterian Magazine. In the absence of a memoir, it gives an interesting account of the last days of an excellent man, and a faithful minister

of the gospel. We only regret its brevity. This passing notice crowds upon our memory early associations of the most interesting and affectionate character—associations that may not be effaced while memory endures.—*Editor of the R. P.*]

It was our expectation that we should be able in the present number to furnish our readers with a brief sketch of the life and character of our departed brother, the late minister of the Reformed Presbyterian Church in Airdrie. For the present, however, we must content ourselves with the recital of a few particulars respecting the concluding scene of his life. As respects the time of his death, and the complaint by which it pleased the Lord to remove him, his decease adds fresh confirmation to the divine warning—“at such an hour as ye think not, the Son of man cometh.” Yet to the faithful steward, the coming of the Master is not unwelcome, nor can it ever be unseasonable. Whether he shall come in the first or second watch, “blessed is that servant whom his Lord, when he cometh, shall find watching.” Blessed are the dead who die in the Lord: Yea, saith the Spirit, they may rest from their labors, and their works do follow them.

For several months prior to his decease, his state of health had been more satisfactory than at any period during the two years which preceded that time. When he was in the South of England, or on the Continent, where he had twice been for the benefit of his health, he felt as if his disease was wholly removed. But in a short time after returning home, and especially when he resumed his pastoral duties, all the usual symptoms of the disease under which he labored—a chronic affection of the bronchial tubes—began again to develop themselves. His ministerial work had thus suffered many interruptions for a period of more than two years. But from the time that he resumed preaching, in the early part of last season, after his residence in Rothesay, his strength and his voice seemed to be greatly improved. If at any time he had ventured to make an unusual exertion in walking or otherwise, the sudden prostration of his strength, and the extreme difficulty of respiration which immediately followed, reminded him that a malady was lurking within by which his seemingly robust frame might soon be overthrown. As he was little more than turned of the great meridian of life, had long enjoyed remarkably fine health, and seemed blessed with a very vigorous constitution, his people and his friends naturally cherished the hope that he might yet, for many years, be enabled to prosecute his useful and honorable labors. But at the very time when the mitigation of one disease seemed to sanction the hope that he might be spared to his family and his flock, it pleased the Most High to remove him suddenly by another malady, of which there was no apprehension.

On Sabbath, the 14th of March, he preached as usual to his own congregation. He had just entered on an exposition of the Epistle General of Jude. The subject of exercise on that day could

scarcely have been more appropriate to the prevailing character of his preaching, or to the circumstance in which he was then placed. It included the third verse of the Epistle, in which the apostle speaks of his earnest solicitude to write unto the church "concerning the common salvation," and also to exhort its members "to contend earnestly for the faith once delivered unto the saints." A more complete epitome of the doctrines which he had inculcated during the entire course of his public ministry, could not easily be found. That was his last public discourse—virtually, his dying testimony. Ere he had concluded it, the disease was upon him which terminated his life. The symptoms of his trouble, in the early stage of it, led himself and others to apprehend that it might issue suddenly in some internal inflammation. At a more advanced period of it, when the severity of his sufferings had ceased, he was impressed with the belief that the last stage of inflammation was arrived, and intimated the expectation that he should have an easy dissolution. There was, however, a stage of his malady still to come, which neither himself nor those around him apprehended, ere the final struggle could be completed, and that was a stage of high fever, accompanied with delirium, for the greater part of two days. But the good man will guide his affairs with discretion. He had not deferred until the last hour to set his house in order, either as regarded his relations to earth, or his prospects for eternity.

The impression that he would not recover had taken a firm hold of his mind at an early stage of his disease. On Wednesday, the 10th of the month, however, he was so much better as to be able to accompany Mrs. Carlaw to Causewayend, where the family had been residing for some months. This remission of his complaint proved only temporary, and the removal of it, very soon after his arrival at the present home of the family, confirmed his previous impression that the time of his departure was at hand. From the time that his health began to be impaired some years before, it had been a principle with him to employ with conscientious and scrupulous care the most probable means of counteracting disease, and of recovering health. Nor did the apprehension that his latter end was approaching make him in the least negligent at this time, as to the use of such means as the best skill could suggest. He expressed his thankfulness to God for the assiduous attention of an experienced and skilful medical adviser, and, with one exception, observed his instructions to the last. It was not his province to fix the time of his departure. His duty to his family, to his flock, and to the great Bestower of life, required that no probable means of prolonging life should be neglected.

On one point, however, he deemed it his duty to deviate from the instructions of his physician. The apprehension of fever seemed to justify the injunction that every thing tending to disturb or excite him should be sedulously guarded against. On the Tuesday preceding his death, he represented to his afflicted partner and to the other beloved friends who waited on him, that his opportunities of speaking to them, and especially to his children, might very soon be at an end; that his strength or his reason might fail, and that he could no longer delay to offer a few words of parental counsel and exhortation. His children were therefore assembled, and with all the tenderness of a most affectionate father, and all the solemnity which the near prospect of eternity could inspire, he addressed to them his dying counsels and exhortations. He then prayed for them very earnestly, one by one, mentioning their names, and with his hand on their heads he renewed the dedication of them to God, and commended them to his covenant love and mercy. He then kissed them severally, and bid them farewell. It was his desire, at the same time, to have taken leave of his affectionate partner. She, however, remembering the doctor's injunction, and dreading the effect which a scene so powerfully exciting was calculated to produce, besought him to postpone his proposal for a time, and seek a little repose.

His heart was too full, however, to admit of his being at rest. He had something of affectionate counsel or exhortation to say to all who approached to him. One of the elders of the congregation who was present, and who had witnessed as long as his overpowering emotions would permit, the affecting scene which had taken place, was then more particularly addressed. "Tell my people," said the dying pastor, "that I die in the steadfast belief of the doctrines I have

preached to them, and that I now find the doctrine precious to my own soul. Convey to them my affectionate farewell ; finally, brethren, farewell ; be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you." These are only a specimen of what he uttered and of the messages he desired to be delivered to his elders and to his people. He then proceeded to take his farewell of all terrestrial things, appropriating and carefully selecting a part of the language of the martyr Renwick, for whose character, as well as his principles, he had a very strong regard, and added many other things suited to express his own sentiments and emotions "Farewell sun and moon ; farewell blessed Bible and refreshing ordinances of grace ; farewell fellowship with saints on earth ; welcome the New Jerusalem—the general assembly and church of the first-born—the innumerable company of angels ; welcome heavenly joys—the glorious presence of the exalted Mediator, and of the God and Father of our Lord Jesus Christ ; welcome glory everlasting."

As the evening advanced, he prevailed on Mrs. Carshaw to retire for a short time to seek rest, but he very soon expressed the desire that she should be called again. On her return, he stated his apprehension that his mind was giving way—that he found unusual difficulty in recollecting and retaining before his mind portions of scripture on which he wished to meditate. He requested, therefore, that she would sit by him and read certain passages which he would select. As she proceeded he frequently made reflections, and brief but appropriate explanatory remarks, showing that, as yet, his memory only was shaken, that his understanding and judgment continued unimpaired. On the following day these lights of the soul began to be obscured, and the peace and joy that had been vouchsafed to him, almost during the whole time of his preceding illness, appeared to be withdrawn. Yet even on that day he read some letters and subscribed certain papers with the greatest calmness and deliberation. From the close of that day the progress and power of his malady became more terrible, so as to preclude the calm exercise of reason. On the morning of Friday, the 19<sup>th</sup> of March, he entered into the joy of the Lord.

Among the minor consolations granted to his friends—for we refrain at this time from entering on those of a higher order—it was extremely gratifying to think that he had so clear a perception of his approaching end almost from the commencement of his trouble ; that before the dark cloud came on which enveloped his mind for a part of two days, he had considered and arranged every thing which seemed to require attention ; had freely conferred with his beloved partner in regard to her wishes and plans in the view of his departure ; had expressed his own desires on some important matters respecting his children, and had even given directions about his funeral and the place of interment where he wished his ashes to rest. To the mind capable of reflection, this attention to subordinate matters will not appear unimportant, but especially when it is viewed in connection with the uniform firmness and holy cheerfulness with which he contemplated the near approach of his latter end.

In concluding our present brief notice, in the hope of being able to furnish a somewhat fuller sketch on a subsequent occasion, we may be permitted to ask, what sincere Christian does not feel cheered and strengthened by contemplating the calm, graceful, and happy departure of our friend who has been called hence. Mark the perfect man and behold the upright, for the end of that man is peace ! Let me die the death of the righteous, and let my last end be like his ! What can wealth or education do, what can philosophy or superior strength of intellect do, to divest death of its terrors, or to shed this serene and heavenly peace on the path to the tomb ? It is when the eye of faith discerns the Captain of salvation leading the way, that the dark valley is deprived of its gloom. As it was with the leader, so is it in their measure with his faithful followers. For the joy set before him he endured the cross, despising the shame. Each of them also, when faith is in exercise, can adopt the delightful assurance of the apostle, for we know that when the house of our earthly tabernacle is dissolved, we have a building of God, an house not made with hands eternal in the heavens.



CAN THE DYING DECLARATIONS OF AN INFIDEL BE RECEIVED  
IN EVIDENCE?

The Philadelphia North American furnishes the following sketch of the argument of David Paul Brown upon this question, in a recent capital trial in that city:—

“This is a great question for *this* world and the *next*. Since the time of Pontius Pilate, few questions of greater importance have presented themselves to a judicial tribunal. Its consequences should be well considered in its decision.

An infidel—one who denies the existence of a God, and a future state of rewards and punishments—*cannot be sworn*. That is established doctrine. An oath in such circumstances would be a solemn *mockery!* An oath, or appeal to God, is the only tie that a human tribunal can have upon the truth of a witness. ‘Truth, the *whole* truth, and nothing but the truth—so help me God,’ is the obligation assumed by the witness. But it has no power—no binding influence, where the existence of a God and future rewards and punishments are denied.

If then, this man, if living, could not be sworn, can his dying declarations be evidence? They are even more objectionable and more dangerous than his testimony. They are *ex-parte*, they are surrounded by none of the safe-guards of cross-examinations—they are to be received by us by transmission through others,—and, superadded to all these objections, the deceased was an avowed and unqualified infidel. Why is an oath binding? From its *appeal* to God. Why are dying declarations admissible? From an *approach* to God and his judgment—from the almost immediate approach to that ‘high and mighty One, that inhabits eternity,’ and of whom the sacred Bible is the earthly emblem. It is therefore obviously necessary to competency, that God and judgment should be present in the mind of the dying man.

Suppose the dying declaration of a defendant, would it be received to affect the reversal of an attainder? No. Why not? Because not competent to be sworn. Suppose the deceased were infamous from crime, or pecuniarily interested. His declaration could not be heard. For legal purposes, *infidelity* is the same. An infidel is not competent as president of the United States—as a judge, as counsel, as a juryman, as a tipstaff, as any officer of the General or State Government that requires an oath—for the *life* of an oath is *fear* of hell and *reverence* for heaven.

This doctrine is said, by the opposite counsel, to be a novelty—and it is further said that its novelty is an argument against it. The novelty of the doctrine consists in the anomalous character of the crime to which it relates, and which seems to flourish most in the present century. But we are told that the effect of the doctrine will be bigotry and delusion. What bigotry is that, which stands by the Holy Bible? Who is deluded that relies upon the justice of the Omnipotent? Let me tell you, that the effect of the *opposite* doctrine will be impiety—corruption—and perdition.

A man who *lives as a beast and dies as a beast*, must, according to his own standard, be considered a *beast*, and for judicial purposes he should enjoy no greater privileges. The rights of the defendant and the sacred character of justice demand it—the lofty and immutable principles of our Religion forbid that it should be otherwise.

The decision of this day will startle thousands from their impious and perilous slumbers.

Do I ask you to work iniquity to any man? I ask you only to do justice to the Great Source of *all* justice. I beg you not to permit an opportunity for so much good to pass unimproved. The fate of the defendant would be nothing—but these principles are vital to us all.

Remember, I allow for all differences in creeds or modes of worship, but I make no allowance for the man who boldly confronts his God and plants his cloven foot upon the Book of Eternal Life.

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#### PRESBYTERY OF ROCHESTER.

This judicature met in the village of York, on the 3d Oct., according to adjournment.

Mr. Milroy, student of theology, delivered a discourse on the subject assigned at last meeting, 1 Peter, iii, 18: first clause of the verse. The discourse which was an excellent specimen of improvement, was most cordially approved and sustained. And Rom., viii. 1-4, assigned to him as a subject of lecture to be delivered at next meeting. The clerk of Presbytery who had been instructed at former meeting to make complaint against a member of the church in another presbytery, because he neglected after repeated promises to fulfil certain specified pecuniary obligations, reported that he had not made said complaint. He was again instructed to make the complaint forthwith.

The following appointments of supply were made, namely:—Dr. Roberts four Sabbaths in Syracuse, before next meeting, the particular days at his own discretion. Mr. Middleton to supply in Buffalo the last two Sabbaths in April, 1849. Messrs. Bowden and Scott, each two Sabbaths, at discretion, in Buffalo, before next meeting. And Mr. Acheson in Buffalo from the 3d Sabbath in October, till the 2d Sabbath in November (inclusive.) The committee of supplies to act during the adjournment of prebytery is re-appointed in view of further means of supply being placed at their disposal before next meeting of presbytery.

The moderator stated that Mr. Joseph McCracken wished to put himself under the care of this Court as a student of theology.

Messrs. Scott and Bowden, and Mr. Hugh McGowan ruling Elder, are appointed a Committee of Examination, and to assign subjects of preparation for presbytery.

The last Thursday in November next is appointed to be observed as a day of Thanksgiving, and the first Thursday of February, 1849, as a day of fasting and confession of sin, by the congregations and people under their care.

Presbytery adjourned to meet in Rochester on the first Wednesday of May, 1849, 10, A. M.

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NEW YORK PRESBYTERY.

This Presbytery met in New York on the third of October according to adjournment, and was opened with a sermon by the Moderator, Rev. S. O. Wylie, from Jer. xiii, 20, "Where is the flock that was given the ; thy beautiful flock." The session was unusually short, occupying but one day. The meeting was characterized by peace and harmony throughout. No case of discipline, and but little of public concern claimed the attention of the court.

A call from the 3d congregation, New York, on the Rev. Joshua Kennedy, was received, sustained as a regular gospel call and presented. Mr. Kennedy declined its acceptance.

A petition was received from Rev. M. Roney, requesting that the pastoral relations between him and the Newburgh congregation to be dissolved on the ground of his inability, through long continued bodily indisposition, to perform the ministerial and pastoral duties of the relation. Also a paper from the congregation, containing a request of their pastor to unite with him in making application to Presbytery, and expressive of their consent under the painful dispensation of Divine Providence which called for it. After deliberation and a feeling expression, by several members of the court, in reference to the afflictive dispensation that induced the application, the request was granted, and the relation dissolved in the regular way

Messrs. William Thompson and James R. Thompson were, upon examination, received as students of Theology, under care of Presbytery.

The following appointments of supplies were made to vacant congregations :—

1. Topsham,—R. Z. Willson, fourth Sabbath in April, and first and second in May.

2. Argyle,—J. M. Beattie, 3d Sabbath Oct. R. Z. Willson, 3d Sab. May. J. W. Shaw, one Sab.
3. Newburgh,—J. M. Beattie, 2d Sab. Oct. J. W. Shaw, 1st and 4th Jan. C. B. McKee, 2d and 3d Jan.
4. Albany,—J. W. Shaw, one Sab.
5. White Lake,—J. Douglas 1st, 2d and 3d Sabs. Jan.
6. Third Congregation, New York,—J. Chrystie, 3d Sab. Nov. S. O. Wylie, 3d and 4th Dec., 4th February and 1th March. C. B. McKee, 5th Dec. and 1st Jan. J. M. Beattie, one Sab. on his way to Synod.

Leave was granted to the Newburgh Congregation, and to the 3d Congregation, New York, for the dispensation of the sacrament of the Lord's Supper, when they might be able severally to procure ministerial aid. To each of these Congregations the moderation of a call was granted: Rev. J. W. Shaw to moderate in the former; Rev. J. Chrystie in the latter when requested.

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#### THE PROGRESS OF ERROR.

That a truth should be agreeable to reason, is one thing, and that it should be agreeable to the reason of every shallow thinker, is another. True theology is conformable to reason enlarged and enlightened by revelation; but rational theology, as it is called, conforms itself to the reasonings and the mistakes of each individual, and changing its shape continually, like a cloud blown by the wind. Rational theology at its birth is Arminianism; in its growth it passes through the different shades of Arianism; and its short-lived maturity is Socinianism. While Socinianism itself is handing over its pupils, with more rapidity than it receives them to the inner school of infidelity; and infidelity without any stable tenets of its own, is accelerating the progress of the initiated, through its slight variety of changes, towards total scepticism or Atheism; and the want of all principal or belief is predisposing the mind to the reception of any tenets that may present themselves, however absurd, in order to fill up the rayless and hopeless vacancy of unbelief.

DOUGLAS, (of Cavers.)

#### DAILY SCRIPTURE READING.

We must here take leave of good old Joshua, with whom we have companied for many days. May I meet him in heaven! The people of that generation were faithful to the Lord, and might have transmitted their own loyalty to their children, had they been more observant of Joshua's purpose, that not only he, but he and his house should serve the Lord. The decay of family religion is the sure precursor of national degeneracy. [Dr. Chalmers.]

# THE REFORMED PRESBYTERIAN.

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## THE PERIOD AND PLACE OF BIRTH A TALENT.

“ And he called his ten servants and delivered them ten pounds and said unto them occupy till I come.”—Luke xix, 13.

Parable is a species of figurative writing much used by the eastern nations, the design of which is to exhibit truth in a striking and vivid point of view ; by its means truth is embodied in example, and thus acquires a more tangible form than it could obtain from mere preceptive instruction. And although the characters introduced in parable are fictitious, the circumstances in which they are represented as placed, the actions which they are said to perform, and the words which are put into their mouths are all taken from real life : from the relations, occurrences and ordinary occupations of men. The parables used in scripture preserve the strictest adherence to truth and propriety, and have thus gained general interest and attention. The parable of the poor man and his ewe lamb, which the prophet Nathan addressed to the King of Israel, affords a striking example of the astonishing force of this kind of writing, and that it is admirably fitted for admonitory instruction : and reproof may be successfully administered by it, in instances where the direct charge of guilt might be sinfully resisted. Truth, too, may find its way into the understanding and the heart when otherwise it might have been refused admission. Thus recommended, parable became a favorite method of instruction among the people of the East ; and the Saviour who thoroughly knew human nature, and what were the best means of gaining admission to the heart of man, frequently employed it while he personally ministered on earth—“all these things

spake Jesus unto the multitude in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." Math. 13, 34.

The custom which forms the basis of the present parable was familiar to the Jews. In the dependencies of the Roman government, a prince, though called to the throne by the voice of the people or by hereditary succession, did not think himself safely established in power till he was confirmed in his sovereignty by the Senate or Emperor of Rome. In these cases it was not uncommon for the aspirant to princely power to take a journey to Rome that he might support his claim by all the weight and influence of a personal application. There had been examples of this kind among the Jews themselves. About thirty years before this parable was spoken, when Archelaus succeeded his father, Herod the Great, he went to the Court of Rome and obtained its sanction to the regality of Judea.

To this custom the Saviour evidently alludes in the parable spoken in our text. "A certain nobleman went into a far country to receive a kingdom to himself and to return." It is evident that the Saviour meant to denote himself by the designation "a certain nobleman," nor is it less evident that the "ten servants" denote mankind as responsible subjects in the government of Jehovah. There is an obvious impropriety in restricting it to the disciples as has sometimes been done in the interpretation of the parable; the immediate context refutes such a narrow and restricted application. It is mankind generally that is denoted by the "ten servants," to whom are given "ten pounds," which represents the various enjoyments and gifts which they have received whether of providence or of especial grace.

The Saviour speaks of going into a far country to receive a kingdom and to return; that is generally understood of his ascension to Heaven after his resurrection from the dead, when he took his place at the right hand of the Majesty on High, as the exalted head of the Church: "King of Kings and Lord of Lords." Probably there may be an allusion to this as the idea is in itself strictly correct and agreeable to the analogy of faith. It may be noticed, however, that this is not at all necessary to the interpretation of the parable: very frequently circumstances find a

place in this kind of writing that are not designed to have any counterpart in the interpretation; they are appended merely for the sake of making the parable more regular and complete. This remark may be illustrated by that part of the parable which represents each of the servants as receiving an equal sum of money from their Lord; it cannot be understood by any Scripture mode of explanation that all men have equal enjoyments and gifts; for some have privileges far more distinguished than others.

But without seeking an explanation in the minute and subordinate parts of the parable, it is sufficient to attend to its general design which is obviously to inculcate the important truth that whatever privileges and benefits are bestowed on men are to be improved: and that they shall be called to render an account for the use which they make of them.

First, the stewardship. "He called his ten servants and delivered unto them ten pounds." Jesus Christ the Mediator between God and man, possesses an authority over all men; they are under his control, as he is the Son of man; they stand, therefore, related to him in the character of subjects or servants; they are not all, indeed, disciples of Christ, as having believed in Him; but they are all under his authority whether they belong to the Kingdom of Grace or not; "and Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." Math. 28; 18. "For he hath put all things under his feet," although all men are not subjects in the Kingdom of Grace; yet all are subject to the mediatorial government of Jesus Christ. It is in this latter sense that he speaks of them in the text as his subjects or servants. In consequence of the universal dominion given to the Mediator, He arranges every thing regarding the Sons of men: the circumstances in which they are placed, and the privileges conferred on them, are the dispensation of His providential rule.

To these subjects of His universal kingdom He gives a responsible charge: "He called his ten servants and delivered unto them ten pounds." It has been already observed that we are not to suppose that all the servants had equal charges committed to them; but that all had a trust given unto them, which they were to employ according to the expressed will of the giver. The Jews applied the same pound to very different denominations of money.

The gold pound was equal to seventy-five pounds sterling, and the silver one to seven pounds ten shillings sterling. But the pound in common use at the time of the Saviour's ministry, was equal only to three pounds two shillings and sixpence sterling. It is not of the least importance in the interpretation of the parable what sum is implied in the denomination pound. The delivering of the pounds to his servants intimates to us that Jesus Christ bestows upon the sons of man certain gifts in stewardship. These gifts are the common bounties of Providence and the external means of salvation.

The rational and moral nature of man make him a proper subject of moral government and leave him without excuse if the opportunities with which he is provided are not suitably improved. "God hath not left himself without a witness in sending rain upon the earth and fruitful seasons," as also the discovery of his will in the revelation of Divine Truth.

The rational nature of man enables him to understand and value the benefits conferred, and direct him to their proper use: and if these are abused it is the province of conscience to disapprove and condemn. It is not asserted that men by the light of nature and the monitions of conscience, do make that use of the opportunities which they have, that they ought to make: all that is meant is that the principles of reason and conscience constitute man a proper subject of law and moral obligation. And had these capacities not been perverted and abused they were completely adequate to have directed him to the performance of all required duty. It is true these powers are now prostituted and can no longer fully perform their legitimate functions; passion and lust engross the offices of reason and conscience. But this, so far from loosening man from his obligation increases his criminality and exposes him to the just retribution of having abused powers that were originally sufficient to have enabled him to perform every duty. But in the present degraded state of man, corrupted as his reason and conscience are, it will not be said that they are allowed to occupy that place which they might, for in numberless instances the light of the one and the warnings of the other are wantonly despised.

Man, is then, a proper subject of moral government, and responsible for the numerous benefits which he enjoys, whether the means of grace or the common bounty of



Providence. "He called his ten servants and delivered them ten pounds, and said unto them, occupy till I come."

I. The period and place of birth. "O Lord," says the psalmist, "my times are wholly in thy hand." The particular point of time and the part of the world where an individual shall have his lot determined, is the appointment of Jesus Christ, to whom is committed universal and sovereign power as the mediator of the new covenant. The moral consequences arising from the circumstances connected with the birth of any one are positively incalculable by finite wisdom.

In the earlier ages of the world Divine truth was very limited as to its discovery; and scanty as it was it was known to but few indeed. In after ages the truth which had been received was obscured or entirely lost; the revelation which God had made of himself to mankind was neglected and despised. "Professing themselves to be wise, men became fools, and changed the glory of the incorruptible God unto an image made like to corruptible man, to birds and four-footed beasts and creeping things. They changed the truth of God into a lie, and served the creature more than the Creator." Rom. 1—22. The history of the world affords some most humiliating examples of the obscuration of truth; and of its place being occupied by the grossest darkness. Such was strikingly the case immediately before the flood. The knowledge of Divine things had vanished from the view of men and but little of truth remained in the world. The same may be said of the period which immediately succeeded the flood: "Darkness covered the earth and gross darkness the people."

And when the clear light of the Gospel had for a while illuminated the world with its ineffable lustre, in a short time it became obscured and concealed during the ignorance of the dark ages: for a while truth and religion seemed to have left the earth in despair of finding a suitable habitation, and to have returned to heaven whence they came. For centuries, dreary and joyless was the prospect of men, till the "Sun of righteousness burst forth in the morning of the reformation as the clear shining of the sun after rain." "To give light to them that sit in darkness, and in the shadow of death to guide our feet in the way of peace." Luke 1—29. The slightest attention to the history of these different periods will be suffi-

cient to show the advantage or disadvantage of being born in one or the other of them ; one man may have his lot assigned him at a time when " darkness covers the earth and gross darkness the people ;" another may have his determined at a time when the day-spring from on high hath visited us, a light to lighten the Gentiles.

Those who lived in the dark ages that preceded either the calling of Abraham or the reformation from Popery, had to guide their way through a dark and impenetrable gloom which was only " darkness visible : " that was indeed a joyless night when the sun was eclipsed in the heavens, the moon had lost her brightness, and scarce a star was seen to guide the hapless mariner in his voyage through life.

Vastly different indeed is the case with those who live in our own favored times, when the light of heaven beams in all its effulgence. Some periods in the past history of the world also affords similar illustration of the decided prevalence of truth und righteousness. It is the lot of those who live in such distinguished eras to have the promise of the Lord addressed to them, " unto you that fear my name shall the Sun of righteousness arise with healing under his wings." Mal. 4—2. " Arise, shine ; for thy light is come ; and the glory of the Lord is arisen upon thee." Is. 60—I.

Such considerations as these amply illustrate the advantage which may accrue from a man's lot being fixed in a particular period of time.

And equally important in its moral consequences with the time, is the place of birth. All places of the habitable world have not been visited with the light of Divine truth, nor even with the benefits of civilization : much of the world is yet under the influence of idolatry and superstition ; and still more under the superadded power of untamed savageism, where not even the ordinary advantages of civilized life are known or experienced. The moral effects which flow from being born in such miserable regions are to the unhappy inhabitants precisely the same as if neither religion nor civilization had an existence ; for where they are unknown it is the same as if they were not.

As far as the greater part of China are concerned, for example, it is much the same as if Christianity had never been revealed ; the inhabitants are beyond the pale of its

benign and gracious reign. Born in a country where superstition and idolatry exercise, without control, their malignant dominion; they are without truth and without God in the world. The force of this statement will be more clearly perceived when applied to those who are not only strangers to the gospel, but also destitute of civilization. The refinements of cultivated society has never, for example, reached the half brute savages of Kamtchatka or New Zealand, who prowl in the forest or roam in the desert like beasts of prey!

The most cursory view of these things show the mighty influence which the period and place of birth unavoidably have on the moral and religious disposition of man.

In a preceding part of the discussion we have said that these circumstances are all ordered by Jesus Christ in virtue of the universal mediatorial power that has been bestowed upon him by his heavenly Father: our "times are wholly in his hand." He portions out to every one of the Sons of Men the precise period of time in which he is to have his existence, and the particular place in which he may live. The facilities which these outward circumstances may afford in obtaining a knowledge of that truth, or the opportunities which they may give of discharging the obligations of duty, is thus the gift of Jesus Christ. From the rapid sketch which has been given, it will be observed that these circumstances vary exceedingly; that in some cases there is a decided advantage over others; but in the most unfavorable there is a broad line of demarcation which for ever separates man from the inferior creation. In his rudest and most uncultivated state man acknowledges the belief of a Supreme Being, and the importance of honoring Him. That there is a God nature cries aloud. In the darkest period and places of the world, however small the portions of light may be, still there is something which ought to be improved, and in view of which the Lord Jesus is saying, "occupy till I come." And if, in very unfavorable circumstances, the light of nature teaches that there is a God, and that He should be served, it will be admitted that those who live in times and places where God has discovered himself, not only in the work of creation, but also in the revelation of his word, have committed to them an especial trust.

The lot which is assigned to every man of the time and place of his existence is a talent which the Saviour Jesus

Christ puts into his hand,—“occupy till I come.” The propriety of this remark receives additional illustration when applied to the case of those who are so favorably circumstanced as to possess the blessings of the Gospel. The moral advantages arising from such arrangements of Providence, are capable of being improved. The intellectual and moral powers of man are to be called into operation in taking advantage of external circumstances; they form part of the great series of means which the wisdom of heaven has determined to the salvation of those who believe: they are connecting links in the chain of Providence which is to be accomplished in the salvation of believers; or be evidence against those who reject the Gospel. In respect to our everlasting destiny, they bear the relation of means to the end. Socrates, a heathen philosopher, thanked the gods that he had been born a Greek and not a barbarian; if the advantages flowing from a state of civilization thus excited the attention of a heathen, surely the superior and superadded advantages of being born in a christian land, where the light of Divine truth beams its generous rays to warm and enlighten a world lying in sin and wickedness, should call forth the gratitude of those who enjoy it. Such is the feeling which the Psalmist expresses when he speaks of the goodness of God in thus fixing his lot—“The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines have fallen to me in pleasant places; yea, I have a goodly heritage.” Ps. 16—5-6.

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DEFENCE OF CIVIL ESTABLISHMENTS OF RELIGION.

BY THE REV. WILLIAM MACKRAY.

I.—HISTORICAL NOTICES.

Among the Reformers from Popery—those master-spirits of the sixteenth century—the doctrine, that it is the duty of Christian rulers to protect the Church and her Institutions, and to provide for their maintenance throughout their dominions—was any thing but a matter of doubtful dispute. They demanded, and, with admirable resolution, persevered in endeavoring to accomplish the overthrow of the *whole* system, root and branch, of Papal idolatry and super-

stitution, that had been for ages the curse and scourge of the nations of Europe;—but they demanded, at the same time, that the emancipated nations should do homage to Christ, by assuming and maintaining a pure and public profession of his name; and that the kings of the earth, who had long given their power to the beast, should now transfer it to the service of HIM who “is the Prince of the kings of the earth.” It has been said, indeed, that this doctrine was one of the abominations of Antichrist, which they brought with them from the darkness in which they had been involved. But the assertion is altogether gratuitous. The truth is, my brethren, the minds of these men were any thing but predisposed to retain in their profession the peculiarities of Popery. They had felt its yoke to be so galling, and the utter ungodliness of the whole system was, in the light of God’s word, so plainly revealed before their view, that they were under strong inducement, in the circumstances in which they were placed, to reject every thing that had been at all connected with it. It was because they saw the principle in question to be so important for the welfare of the Church, and so clearly deducible from that divine record which they had been honored to bring forth from Antichristian darkness to the view of mankind, that they retained it in their creed. And, if it should be asserted, that it was a subject about which they were only half informed (indeed, it has been recently affirmed by some of those who claim on this point to be the *illuminati* of the age, that their knowledge on such subjects as this was scarcely that of very babes), I reply, that, although there were only *one* book to which we could appeal in testimony of the profound acquaintance of the Reformers with scriptural truth, “*The Institutes of the Christian Religion*,” by John Calvin, would furnish an overwhelming refutation of such a charge. Out of the darkness of Popery, it is true, he with his fellows had been but recently brought; yet is there in that work such a luminous masterly view of the whole range of bible truth, and of the subject of government, both in relation to politics and religion, that the most enlightened of succeeding ages might be challenged in vain to produce its match. Nay, it is a fact not sufficiently attended to by writers on this subject, but one that does eminent honor to the character of the Reformers, and particularly of Luther, that he was at first, and for a considerable time, opposed to the doctrine of the duty of civil rulers

about religious matters,—in so much, that he doubted whether, even in *defence* of religion, force ought to be repelled by force. He had seen the Church under Popery so completely secularized, and the powers of the governments of the earth so utterly perverted and debased by the oppression of the genuine followers of Christ, that his impatient mind started at once to the entirely opposite and equally unscriptural extreme. But it was the happiness and the glory of this Reformer to be distinguished by a most unquenchable desire to know the mind of God in his blessed word, and by a most devoted and unconquerable attachment to its dictates when understood; and, under the influence of this temper, in connection with the most serious and persevering study of the divine record, he was brought in due time to perceive his error, and publicly to acknowledge that his former sentiments on the subject in question were not those of the Bible.

I will have occasion afterwards to advert more particularly to the manifest interposition of God in leading the governments of this and other nations to espouse the cause of the Reformed Churches. I merely remark, in the meantime, that it is impossible, in my mind, for a reflecting and unprejudiced Christian to read the history of the progress of the Reformation on the continent of Europe and in our British isles, without perceiving that the doctrine of the Reformers, respecting the advantages of a National Establishment of Religion, had its orthodoxy manifested experimentally before the whole world,—in so much, that it is true beyond all question, that, but for the interposition of the civil state on behalf the Reformation, the current of intellectual, moral, and spiritual improvement would have been rolled backwards, and Papal Rome would have triumphed in every other land as she did in the case of ill-fated Spain.

The doctrines respecting the total disunion of civil and religious matters, by which many are led away in present times, were unheard of in the world till broached by the Anabaptists of Germany, a few years posterior to the Reformation; and, although I would not wish to brand any system of principles with infamy merely because of the men by whom they were advocated or the circumstances that gave them birth, I cannot help saying, that the origin of these doctrines would lead me to entertain respecting them a very great degree of suspicion, if not of absolute

disgust. The sentiments of these German sectaries were of the wildest description. They undertook to carry the Reformation unspeakably farther than had been done by the Reformers. They pretended to found a *new Church* entirely purified from the alloy of this world—altogether spiritual and divine. On behalf of this Church, they professed to be armed against all opposition by celestial visions and the power of working miracles. Among the doctrines which they advocated were polygamy—perfect equality—the abolition of all distinctions arising from birth, rank, and wealth—and the utter uselessness among Christians of all magistracy, laws, and government. They proceeded at length to propagate their doctrines throughout Germany by the sword, and their fanatical sect was not crushed till the blood of more than a hundred thousand of the German people had been shed. This, my friends, is the origin of the doctrines respecting the spirituality of the kingdom of Christ, and the entire disunion of the Church and State, which we hear so much extolled in present times. And I cannot help saying, that, for my own part, I would be filled with inexpressible wonder if I could believe that the bringing forth before the world of a great scriptural principle, affecting the whole character and prosperity of the Church of Christ, had been reserved by Divine Providence for a party of fanatics the most wild, enthusiastic, and ferocious that the world ever saw.

I surely do not need in this place to say, that, in making this statement to you respecting the German Anabaptists, I am as far as I possibly could be from identifying them with the Baptists of England and our own country in the present day. The latter do certainly hold the doctrine of the former respecting the duty of civil rulers about the Church and religion; and, in so far, I regard their doctrine to be unscriptural and dangerous, and, if brought into national operation, replete with consequences of the most ruinous kind, to the interests of religion. But I feel pleasure in thinking, that, in reference to the leading doctrines of Scripture, the members of the Baptist denomination are purely evangelical; and I rejoice to bear my testimony to the zeal and worth of Baptist exertion in propagating the gospel of Christ in foreign lands. On the plains of Hindostan and in the numerous isles of Western India—debased as they

sionaries have planted the standard of the Cross, and under the blessings of heaven, have been instrumental in many a dark and dreary spot in causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose."

I could not venture, in the short compass within which my remarks must be confined, to pursue the history of the new opinions in the different states of the Christian world. I must, however, make this general observation, that they have proved, in every succeeding age, the darling topics with the members of sects, ambitious but unable to acquire power. The Arminians in Holland, for example, in the end of the sixteenth century, carried the doctrine of the duty of the civil magistrate in reference to religious matters to a far higher pitch than had been allowed by the Reformed Churches. But when, in the early part of the next century, they found the Dutch authorities unfavorable to their views, with singular flexibility they adopted the opposite opinions, and set themselves to propagare sentiments entirely the reverse of those they had formerly entertained.

I must state, moreover—and the statement is one that seems to me to be of much importance in reference to the bearing and influence of these doctrines—that it is to them, and to the sectaries entertaining them, that our sister kingdoms, England and Ireland, are indebted in a very great degree for the ignorance, immorality, and manifold divisions and antipathies, that at this day exist among their people. It was in July, 1643, that, under the invitation of the most patriotic Parliament ever Britain saw, the Assembly of Divines met at Westminster, with the high and holy purpose of settling a plan of "doctrine, worship, discipline, and government," that might be thenceforth a bond of religious connection and uniformity between the Churches in the three kingdoms. The views which animated both the political and ecclesiastical framers of this plan were of the purest, and noblest, and most benevolent description. They did *not* propose to arrange a system of ecclesiastical profession and jurisdiction, which they might force, under pains and penalties, on the reception of the British people. Their earnest desire was, if possible, to remedy the distracted state of matters which at that time prevailed in both our sister kingdoms. They sought to correct the abuses which, in both countries, had been long the matter of serious grievance and the ground of earnest complaint. They saw and admired the simple and scriptural constitution of the Protestant Church in Scotland. They were aware of its blissful influence and operation in the



land. And, that unborn posterity might reap the fruit of a pure and happy administration of religion, they desired to extend the blessings of that system to the Churches in the united empire. The Westminster Confession of Faith—including what is called “the Confession,” a larger and shorter Catechism, form of Presbyterial Church Government, with a directory of public worship,—was the result of their deliberations—a book worthy, in every point of view, of the learning, ability, faithfulness, and godliness of the Divines who composed it, and entitled to be regarded as the happiest exhibition of divine truth ever produced by uninspired men.

A more blissful event for these united lands could not have taken place. It was a reformation most earnestly required by the state of our two sister Churches, and loudly demanded by the great body of genuine Protestants in the three kingdoms. And it bade fair to be productive of the happiest results. But it was rendered abortive—and that, too, through the influence of the very principles concerning a National Church which we are contemplating. The Parliament, greatly changed from what it had been at the commencement of the affair, delayed from time to time the settlement of religion, and in various ways interfered in the exercise of ecclesiastical discipline. Unnumbered sectaries in the meantime appeared, and, in their writings and discourses, loudly denounced the National Establishment. A reaction of opinion was produced in the public mind in favor of the abolished system: nor did the sectarian leaders desist from their unhalloved opposition to their country’s welfare till they had brought the unfortunate monarch to death, suppressed the Parliament, dismissed the Assembly of Divines, and landed the country in a scene of anarchy which paved the way for the restoration of Charles II. and all the unhalloved and tyrannical measures that characterised his infamous reign.

I know not, my brethren, what *you* may think of this achievement of the new doctrines; but, for my own part, I know no language sufficiently strong to express my reprobation of them and of their influence in this particular instance. In all the history of the Church, I do not find the record of a nobler, holier, more benevolent coalition. Its object was to reform religion and promote the unity of the Church over three kingdoms, and, ultimately, to secure union, fellowship, and co-operation with all the Protestant Churches throughout the world. And I think there is no serious and candid person who will not feel convinced, in the very moment of con-

templating the subject, that it would have proved a most signal blessing to both our sister kingdoms, if it had been permitted to exercise among them its legitimate and unhampered influence. In how immensely different and happier circumstances would England have been at this day, if, instead of being subjected to an oppressive and unscriptural hierarchy and a burdensome and unprofitable mass of human rites and ceremonies, and, in many instances, an indolent, ignorant and erroneous clergy,—a mild and scriptural system like that of the Scottish Church had been enjoyed by her—extending to the people of her numerous parishes the means of scriptural instruction, and the invaluable blessing of an evangelical ministry! It is not saying too much to affirm that, in such a case, she would not have been the land of ignorance, immorality, and religious disunion which we behold her to be. And, as to Ireland, the benefit would, beyond question, have been immense. A magnificent and most oppressive establishment would not from age to age have exasperated the minds of her people—one leading cause of all the heart-burnings and contentions by which she has been distracted would have been removed—the people of the two denominations would not have regarded each other with the deeply rooted antipathy which we see prevailing at this day—prejudices would have been softened down—and, under the influence of communicated knowledge, Popery, the curse of Ireland, would, in all probability, before this time, have lost its hold on a great proportion of the people, and been manifesting symptoms of approaching extinction. Alas! this is a state of matters respecting which we can only say—*It might have been*; but the very likelihood that, in the supposed case, it *would* have been, should lead the people of this favored land to beware how they remove the venerable “landmarks” of their own ecclesiastical constitution, and should make them frown with indignation on those sentiments and principles by which they would be overthrown.

From the day—most dismal for England—when, under the profligate government of Charles II. upwards of two thousand pious and faithful ministers were ejected from their charges for con-conformity, sentiments opposed to religious establishments began extensively to prevail. And it is wonderful that this should have been the case. An entire separation from a National Church, and the adoption of other and totally opposite principles, constitute an extreme into which the victims of her mal-administration are peculiarly prone to be driven. It was this that, in the latter part of the seventeenth century, thronged the ranks of the Dissenters in our

sister land. Her people, wearied and bleeding under the oppressions of an infatuated government, whom not even the warning voice of adversity could inspire with wisdom, abandoned the Church—adopted the idea that injustice and persecution are inseparable from ecclesiastical establishments—and avowed their determination, on that ground, to endeavor their total abolition. I cannot help expressing my conviction, that it was to the honor of our Scottish Covenanters that they acted in a different way. *They* lived, as did their English Non-conformist brethren, in days of persecution. A yoke of spiritual bondage was attempted to be imposed on them by the very government whose unhallowed measures were laying waste the pleasant places of our sister land. Obligated to leave their homes, and lurk in the mountains and desert places of their country, their days and nights were embittered, during the eight-and-twenty melancholy years, by the oppressions of their foes and the desolations of “the beautiful house where their fathers worshipped.” But, amidst all their persecutions, they were kept from the extreme into which their brethren had gone. They were persecuted by the State; but they did not therefore adopt the notion that the State has nothing to do with religion. They were persecuted by a church established by law; but they did not, therefore, adopt the opinion, that establishments must necessarily persecute, and that, of course, all establishments are unjust. They exercised a spirit of sound discrimination. They distinguished a good and scriptural institution from its perversion and abuse. And to the sound judgment and the steadfast attachment to principle which they were enabled to display is it owing, under the blessing of God, that the people of Scotland were not extensively broken off from the Church established in the land.

One of the most singular, and, to my mind, melancholy circumstances connected with the history of the new doctrine is, the extensive reception and countenance they have obtained among the members of the United Secession Church. With these doctrines the greater part of the ministers in that body are thoroughly leavened. They are not disguising them—are avowing them—glory in them—seeking to bring them into practical operation. I regard this change of principle on their part as matter of deep regret, on various grounds. It is, in the first place, a complete abandonment, as far as they are concerned, of the original principles of the Secession. Our seceding forefathers entertained no hostility to the Church established in the land. They professed to be, and in point of fact were, her firmest friends. Their honest attachment to her constitutional principles was the ground on

which the dominant party expelled them from her communion. And the "Testimony" they were enabled to emit on behalf of her doctrine, worship, discipline, and government, exhibits one of the noblest appearances on behalf of her genuine principles that has ever been made. On the part of the United Secession Church, however, this testimony, as to its leading design, is destroyed. They are *Dissenters* from the Church, and not, as their fathers were, *Seceders* from the prevailing party in the Church. They now rank in Scotland with Independents, Baptists, Methodists, and other sectaries of the same cast. Instead of wishing, as did their fathers, the Church's reformation and stability, they seek her overthrow. The removal on her part of patronage, and the various evils that have sprung from that bitter root, would operate with no meliorating effect on them. They have reared an insuperable barrier in the way of that blissful re-union which their fathers contemplated. Although the faithful party in the Church were to succeed in achieving to-morrow the reformation which the first Seceders demanded and desired, they could not return, and could not be received to her communion: on the contrary, their principles and their conduct go to perpetuate ecclesiastical dissent, disunion, and all their attendant evils, among the Scottish people.

I do not at present stay to expose the contrariety of the principles they have adopted with the divine standard of truth; neither do I remark, at present, on the disastrous influence which their Anti-Secession doctrines would, if brought into practical operation, exert on the interests of the Church and religion in the country. These topics will present themselves for our consideration in a subsequent part of the plan which I propose to pursue. At present I shall only advert, in concluding these historical notices, to the grievous and unmerited stigma which, in point of ignorance and folly, by the adoption and utterance of the new opinions, they cast on our Reforming and Covenanting forefathers of other days.

I despise the idea of receiving any doctrine merely because our fathers believed it; but I would require very strong evidence indeed to convince me, that the whole number of those judicious, and learned, and holy men, who lived during the space of a hundred and fifty years from the time of the Reformation, had all agreed in believing, teaching, publishing, and embodying in the confessions of their respective Churches, a doctrine utterly and obviously opposite to the Word of God, and subversive of the whole character, and prosperity of the Church. I would require stronger evidence by far than I will ever obtain, to convince me that there is any ec-

eclesiastical body in our country—how much soever it may arrogate to itself the merit of new discoveries in religious truth—whose judgment will bear even for a moment to be compared with that of the venerable Assembly of Westminster. The truth is, we live in an age distinguished for its boasting respecting its own illumination. The profound humility that graced the master minds of former days has departed with them; and now it is no unusual thing for the youth whose studies in theology have scarcely passed beyond the surface of its doctrines, to declare most promptly that, even on such subjects as the one before us, he has more knowledge than all his fathers, or the most learned divines of former days. For my own part, such veneration do I feel for the immense theological erudition displayed in the writings of many of those men who adorned the sixteenth and seventeenth centuries, that, although I would not adopt any of their sentiments simply because they were *theirs*, I am compelled to regard them as worthy of the profoundest deference and the most serious consideration.

But it is especially the stigma cast in these new doctrines, and in the writings of those who avow them, on the character and contentings of the Scottish Covenanters that I consider ground of deep and lasting regret. It does not fill us with surprise to find the reckless infidel, or the high-toned advocate of erastian jurisdiction, uttering respecting them the language of contempt and scorn. Persons of such a character, and such sentiments, can have no kindred feelings with them. But, to find religious men—to find Presbyterians—most of all, to find ministers of the *Secession*,—uttering respecting them not only the language of condemnation but of ridicule, affirming that they cast away their lives for a thing of nought, and died as fools die—*this* is a circumstance which, if the people in the *Secession* were not utterly changed from the spirit of their fathers, would awaken them to high and hallowed indignation.—Those holy and intrepid men “devoted themselves” for Scotland’s covenanted cause. For that cause they submitted to unparalleled severities. Home, and friends, and fortune, and life itself, they deemed not dear to them, if they might but transmit that cause to be the glory of their Church and land in succeeding generations: or, if they should prove unsuccessful in this desire of their hearts, they resolved “to stand in the gap, and leave their bodies there, that the generation to come, who should hear that the spouse of Christ once dwelt in Scotland with all her beautiful ornaments, might at least behold her memorial in the torn veil, and trace her footsteps in the land in a track of blood.”

Aye, and the *poet* has caught the ardor of their noble minds, and has embalmed in his immortal verse their character and their deeds. And the very *novelist*, unable to repress his admiration at their unbending devotedness to the cause of God and truth, has lingered with delight on the record of their generous contendings. But *ministers of the Secession*—professing to be descended from these heroic men, and bound by every solemn consideration to vindicate their cause—they stand forward as their accusers—with heartless cruelty speak of them in the language of scorn—and affirm, that they suffered as the necessary consequences of their rebellion! And a body of men, calling themselves Seceders, and professing to advocate the cause of Erskine, and Fisher, and their faithful brethren, who constituted the Secession, and who esteemed themselves honored to bear public testimony to “Scotland’s Covenanted Reformation,” not only tolerate these sentiments, but even award to them the meed of their applause. I profess, my brethren, I would feel myself degraded if, discoursing on such a subject as the present, I did not express my astonishment at a scene like this; and, as a Scottish Presbyterian and Seceder, I would regard it foul scorn, if, adverting to the character and contendings of our Scottish Covenanters I did not declare my admiration both of the men and of their cause. O! it is uncomely, and ungenerous—should I not say, base—for the very men whose forefathers espoused the testimony of our martyred Covenanters, and who profess to be still maintaining the principles of their forefathers, to come forth against those persecuted and martyred men with their ridicule and scorn! It would be candid in them at once to renounce all connection with the primitive Seceders; for, in uttering such sentiments as those just adverted to, they make it evident that they have no kindred sentiments with them as to the important bearings and design of their testimony. For my own part, I believe that the cause of the Covenanters was the cause of God—countenanced by him from the time of the first Reformation—honored as the means of preserving Scottish piety and Scottish principle in those perilous days—and blessed, under divine providence, for transmitting to us all that we esteem dear in our religious and political condition. *Their* sighs fanned, *their* blood watered the “plant of renown” in our beloved land; and we, their unworthy descendants, are eating its pleasant fruit. I do trust that He, whose cause in days of deep degeneracy they nobly espoused, and for the maintenance of whose truths they contended even unto blood, will bring round the time when their injured and dishonored names shall be vindicated from the re-

proaches which (tell it not in Gath!) *Seceders* have joined with infidel and worldly men to cast upon them.

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THE PRESENT CRISIS.

Under the above title, in our August number, we made some remarks in relation to the convulsed state of civil society in Europe. The events which have since transpired have only strengthened the views which we then laid before our readers. The scenes enacted in the streets of Paris last February, were only the beginning of evils which no man knows, when, or how, shall be terminated. The present is an eventful period; it teems with stirring, awfully stirring transactions. But what shape these may, by and by, assume, we cannot foresee; no one can tell. On these points men are strongly tempted to speculate, but the wiser course we presume, while we watch the movements that shake the nations of the old world, is to await with patience the results as yet to be determined in the providence of God. In the contemplation of the present crisis we endeavor to place ourselves as much as possible in the attitude, not of a worldly politician, but in that of a Christian,—to view it in the light of bible principle and prophecy.

While we were writing our former article on this subject, Paris was convulsed with a new, and terrific revolutionary struggle. The streets of the capital of France ran red with blood. Unsatisfied with the attainment of rational freedom, guaranteed by a written and republican constitution of government, "the red-republican" party, without the excuse of the revolutionists of February, re-enacted on the 23d of June, with tenfold horrors, the bloody tragedy of the barricades! After a determined struggle of three days the ultra-republicans were foiled, and the progress of anarchy stopped, but stopped only at the fearful expense of ten thousand killed on the spot and seventy-five thousand wounded!

The Parisian destructives though foiled, are neither annihilated nor made order-loving subjects of the republic. They stand prepared to embrace the first favorable opportunity once more, to deluge the capital of France with the blood of its citizens; the slightest spark may kindle the combustible materials of which it consists, though when, or how, we cannot foresee! In the meantime let us turn to another ques-

tion, for the scene is changed and another set of actors appear on the stage. The Emperor of Austria has abandoned in haste the capital of his dominions,—Vienna, the home of the despot, is now in the hands of ruthless insurrectionists, supported by a mutinous soldiery. The 6th of October heralds this new revolution. The revolutionists have wrenched the strongholds of the city from the feeble grasp of the legitimists; the minister of war has been shot down like a dog in the street, and his dead body hung up as a target to be shot at, the object of vulgar scorn and contempt.—Blood flows in Vienna. Whether the revolutionists may be able to overturn the government of Austria and proceed to establish a more liberal political and social condition, or whether the emperor may be able to gather around him a force sufficient to quash the revolt of the capital, the future must determine. Such is the unsettled state of affairs within the limits of the old Latin empire, that political prediction would be very unsafe. In regard to calculations of the future there will always be more or less hesitancy in prudent and reflecting minds; but in the present state of Europe all is doubtful and uncertain. The old landmarks are fast breaking up, and where the new ones may be set down no one can foresee; of this, the most prominent actors in these scenes, cannot themselves form a distinct thought. Popular fury is venting itself upon the oppressors of the earth; but when vengeance has played her part, shall the popular will subside into well-defined and rational liberty, or be broken up into fragments of anarchy? Shall the longings and aspirations for freedom which have been pent up in the bosoms of millions, for ages, or only whispered by allusions, when they have crushed their tyrants and oppressors, put themselves forth to the admiration of the world in the form of calm, but resolute independence, or shall they betray the rights of man and belie the cause of freedom by throwing the nations into the vortex of anarchy and licentiousness? These questions involve something more than the mere gratification of even a laudable curiosity. They are intensely momentous, because, they involve the happiness of the world: peace with its concomitant blessings, hang in the one scale, wretchedness and ruin hang in the other; which shall predominate, time must tell. The friends of right and truth will not despair, though in the meantime they are not without cause of discouragement. Whichever preponderates in the balance, whether right, or wrong, may kick the beam, for the present, better times are in store for society. This prospect, whether near or farther off, is full of comfort to the Christian; it is a future of bright and sunny hopes. The kingdoms of



this world are become the kingdoms of our Lord and of his Christ. "In his days shall the righteous flourish : and abundance of peace so long as the moon endureth." When the authority of the Messiah shall be acknowledged and submitted to, then, and not till then, "will the Lord God cause righteousness and praise to spring forth before all the nations."

The future we are assured shall be happier and more glorious than we can imagine, but the present is gloomy and bodes ill to society. In view of times of trial Christians should stand prepared : they have their part, and it is an important one, to perform in the shaking of the nations. Before the end is accomplished there will be terrible scenes of slaughter and "garments rolled in blood." There are "the harvest" and the vintage when the Messiah shall tread anti-christian and infidel nations in his anger, and trample them in his fury. There is "the great day of God Almighty" when he shall crush them at "Armageddon." But as Christians we must not forget that those scenes of havoc referred to, are properly the expression of God's displeasure against the nations and the means of their final destruction, and not the means by which truth and righteousness are to be built up in the world. The enemies of God may be made the means of destroying one another ; but it is the pious and the godly to whom we must look as the instruments of effecting the latter. Battles and bloodshed, with the calamities and catastrophes of war, are the ministers of God's vengeance, upon impenitent and guilty nations, but they are not the ministers of enlightening the ignorant and sanctifying the unholy : these are effected only by the means of Divine truth, urged on the world by human instrumentality, and made effectual by the agency of the Holy Spirit. If by the calamities of war, "the kingdoms of this world" are destroyed, it is only through the means of the gospel that the nations shall become "the kingdoms of our Lord and of his Christ." There is the proper business of the Church, the work of Christians, to give themselves heart and hand to the evangelization of the earth.

From the present crisis we anticipate no good result, moral or religious ; we look not for even permanent political advantage. The nations are not prepared to employ the power, which revolution has thrown into their hands, for improving and ameliorating the political state of society. While we admit the abstract principle that every people have a right to govern themselves, it may not be forgotten that the *right* does not confer the capacity of government. In a revolutionary crisis a people come into the possession of the form-

er without the latter. A people may have the power without either the knowledge or the virtue necessary to its salutary exercise. Now, this we think is the present condition of the nations. The remark is especially true when applied to the nations of the Western Latin empire,—“the ten horns” of the beast. There are, beyond the precincts of these, but few pious and thoughtful minds that count much on their capacity for self-government. The brute force that may raise a barricade, hurl a despot from his throne, or make Paris and Vienna fields of blood, is something far different from the capacity of self-government. An ignorant and immoral people, whose minds have not been enlightened by religious truth, and trained to self-control, are unsafe depositaries of political power: they have neither the knowledge nor the will necessary to its right exercise; they know not what may best promote the individual and social welfare of the community, and when brought before them they are disinclined to it. This is precisely the condition of the nations at the present time; we repeat it, they are morally incapable of self-government. To expect that the elements evolved by the revolutionary processes of the crisis, will immediately settle down into a well-conditioned order of things, is to expect moral impossibilities,—is to look for, what, the nature of the case forbids! “Do men gather grapes of thorns, or figs of thistles?”

To make the people happy, the Latin “earth” must not only be swept of its beastly oppression, and the claimants of “Divine right” to rule; the teachings also of “the false prophet” must be abandoned,—his lessons of falsehood, must be unlearned, by learning gospel truth. The bible has been well-nigh banished from those countries, by the craftiness of Popery; it must be restored, brought back and diffused among the people;—christianity has been buried under a mass of unmeaning services, and idolatrous rites—it must be dug up, and held forth to the admiration of men, in its scriptural character and simplicity, as the power of God unto salvation;—the mind of man itself has been imprisoned by Popish tyranny, and forbidden to think on the subject of religion, it must be emancipated and made free by the truth of God, ere they be capable of self-government,—ere the possession of political power be a blessing to themselves or a boon to society.

Education in Austria is thoroughly anti-christian; in France and the Italian States it is a leaven of anti-christianism and infidelity blended together. Till some change in education, moral training and religious character be effected, these, and the other nations of continental Europe, can reap

no benefit from mere political changes and civil convulsions. Nay, in the absence of the former, the latter may only sink them the deeper in wretchedness and ruin! There is nothing in the present crisis to awaken the sympathies and encourage the hopes of the patriot or the christian. The preceding remarks are applicable as well to the Popish portion of Ireland as to the nations of the Continent. The repeal of the Union, no, not even sovereignty obtained, could cure Ireland's ills or redress her wrongs. Her greatest curse is Popish ignorance and superstition, her greatest wrong is Romish oppression. Cure this ill, redress this wrong by general education, and the diffusion of bible truth, and you confer a blessing on that unhappy distracted country; but any thing short of such reforms must prove a falsehood and a fraud!

The present crisis may be viewed in a light that is not less interesting than it is painful. We have arrived at the conclusion that no immediate good is likely to result from it; but it is not without interest to the student of prophecy. The Roman earth is shaken to its very centre by internal convulsions—the intelligent christian is called upon to inquire what relation these have to the judgments symbolized by the apocalyptic vials. We here take for granted that the destruction of anti-christian, civil and ecclesiastical, is the design of the vials. We have considerable confidence in the accuracy of the application when we express our belief that the revolutions in France and Austria are part of the judgments symbolized by the fifth vial. “The fifth angel poured out his vial upon the seat (the throne) of the beast.” This appropriately describes the above countries; they are, and have been, the very pillars of “the beast,” under his seventh head. In other words they are the most prominent and powerful of all the horns of the beast: hence they are said to be his throne. They are the main supports of anti-christianism both civil and ecclesiastical, and as such they are subjected to the judgments of the fifth vial. If this application is correct we will thereby be furnished with another reason in addition to those given above, why we may not expect any good to result from the present crisis. It is a period of wrath; one of a series of judgments intended to eventuate in the final destruction of “the beast” and “the false prophet.”

## PROPOSED MONUMENT TO THE MARTYRS AT WIGTOWN.

We are heartily glad to observe that the inhabitants of Wigtownshire are about at last to pay a fitting tribute of respect to the memory of those illustrious martyrs whose ashes repose in the church-yard of Wigtown. For upwards of 160 years these hallowed relics have been treated with a neglect which, while it reflected little credit on the sensibility of the natives of the district, was not unfrequently pronounced, by intelligent strangers, injurious to the character of Presbyterian Scotland at large.

Dear to the recollection of every Scotsman must be the memory of the parties whose sufferings it is designed to commemorate by an appropriate monument. Their praise is, truly, far

“Above all Greek, above all Roman fame.”

Their times had been distinguished by the hot fires of persecution in many shapes. Other quarters of Scotland had been marked by the bloody deaths of Guthrie, M’Kail, Cameron, Cargill, and a host of others, who form the Scottish “army of martyrs.” But many of these died in open and armed resistance to the law of the oppressor; as their opponents would have termed it, they perished with the red brand of *rebellion* on their foreheads. However reluctantly at first, they had been forced to draw the sword; and when they drew it they cast away the scabbard. They meted to others the same doom which they well knew was prepared for themselves; they had cast their lives upon the die, and when they lost the game of life they stood ready to pay the forfeit. The mind of the reader, in perusing the story of their fate, is filled with feelings nearly akin to those with which he reads the death scenes of the Great Marquis and of his enemy Argyle. Each had struck a good blow, though unsuccessfully, for his party and his cause; and whether they perished on the scaffold or on the field of battle, matters little to the reader. Hugh M’Kail’s memorable address from the ladder in the Grassmarket, and Richard’s Cameron’s conduct at Airsmoss, inspire the reflecting reader with feelings nearly similar.

But it was reserved for the persecutors of the south of Scotland to display their cruelty, even to death, and that in its most agonizing form, towards innocent *women*, whose only offence was their *piety*. The Session Records of Penninghame, part of which we annex, contain also statements of the tortures to which poor females were subjected,

from *burning matches* thrust between their fingers, by the troopers, &c., &c., at which humanity shudders. In the burgh of Wigtown, and after the farce of a trial, they completed their cruelty, by putting two innocent females, Margaret M'Laughlane and Margaret Wilson—fitting types of aged and youthful piety—to death, in the manner mentioned in the Record:—

“In February, 1685, Thomas Wilson, of sixteen years of age, Margaret Wilson, of eighteen years, Agnes Wilson, of thirteen years, children to the said Gilbert (in Glenvernoch),—the said Thomas keeping the mountains, his two sisters, Margaret and Agnes, went secretly to Wigtown, to see some friends, were there discovered, taken prisoners, and instantly thrust into the thieves' hole, as the greatest malefactors; whence they were sometyes brought up to the tolbooth, after a considerable tyme's imprisonment, where several others were prisoners for the like cause, particularly ane Margaret M'Lachland, of Kirkiner paroch, a woman of sixty-three years of age.

“After their imprisonment for some considerable tyme, Mr. David Graham, Sheriff, the Laird of Lagg, Major Winram, Captain Strachan, called an assize, indicted these three women—viz., Margaret M'Lachland, Margaret Wilson, Agnes Wilson—to be guilty of the Rebellion at Bothwell Bridge, Airdsmossé, twenty field conventicles, and twenty house conventicles; yet it was weel known that none of these women ever were within twenty miles of Bothwell or Airdsmosse; and Agnes Wilson being eight years of age the tyme of Airdsmosse, could not be deep in the rebellion then, nor her sister of thirteen years of age, and twelve years at Bothwell Bridge its tyme. The assize did sit, and brought them in guilty, and the judges sentenced them to be tyed to palisades, fixed in the sand, within the flood-mark of the sea, and there to stand till the flood overflowed them and drowned them.

“They received their sentence without the least discouragement, with a composed, smiling countenance, judging it their honour to suffer for Christ's truth, that He is alone King and Head of His Church. Gilbert Wilson, foresaid, got his youngest daughter, Agnes Wilson, out of prison, upon his bond of one hundred pound sterling, to produce her when when called for, after the sentence of death passed against her; but was obliged to go to Edinburgh for this before it could be obtained. The time they were in prison no means were unessayed with Margaret Wilson, to persuade her to take the oath of abjuration, and hear the curats, with threatenings and flatteries, but without any success.

“Upon the eleventh day of May, 1685, these two women, Margaret M'Lachland and Margaret Wilson, were brought forth to execution. They did put the old woman first into the water; and when the water was overflowing her they asked Margaret Wilson what she thought of her in that case? She answered, ‘What do I see but Christ wrestling there? think ye that we are the sufferers! No: it is Christ in us; for he sends none a warfare on their own charges.’ Margaret Wilson sung Psalm 25 from the 7th verse, read the eighth chapter of the Epistle to the Romans, and did pray; and then the waters covered her. But before her breath was quite gone away, they pulled her up, and held her till she could speak, and then asked her if she would pray for the King? She answered, that ‘she wished the salvation of all men, but the damnation of none.’ Some of her relations being on the place, cried out, ‘She is willing to conform,’ being desirous to save her life at any rate; upon which Major Winram offered the oath of abjuration to her, either to swear it or to return to the water. She refused it, saying, ‘I will not. I am one of Christ’s children. Let me go.’ And they returned her into the water, where she finished her warfare, being a virgin martyr of eighteen years of age, suffering death for her refusing to swear the oath of abjuration and hear the curats.

“The said Gilbert Wilson was fined for the opinions of his children, harrassed with frequent quarterings of souldiers upon him, sometyms ane hundred men at ance, who lived at discretion on his goods, and that for several years together; and his frequent attendance on the courts at Wigtown, almost every week, at thirteen miles distance, for three years’ tyme; riding to Edinburgh on these accounts; so that his losses could not be reckoned, and estimate to be (without doubt) not within five thousand merks; yet for no principle or action of his own; and died in great poverty lately. A few years hence his wife, a very aged woman lived upon the charity of friends. His son, Thomas, lived to bear arms under King William, in Flanders, and the Castle of Edinburgh; but had nothing by his parents to enter the ground which they possessed, where he lives to certifie the truth of these things, with many others who know them too well.”

We believe that the pages of martyrology may be ransacked from the earliest to the latest times, without finding an instance of more unostentatious self-devotion than that exhibited by these two poor women. No one can help regretting that so little has been handed down to us of the history of Margaret Wilson. How unshrinkingly does she

brave her doom! which to one so young, surrounded by the scenes and friends of her youth, must have been doubly awful. Before her was the scene of her approaching sufferings—the river of her youth, beneath whose waters her aged fellow-martyr had already sunk; around her were the “everlasting hills,” on which her eyes had rested with affection and reverence from childhood; doubtless, beside her were many dear friends, imploring her, by the utterance of a few short words, to be restored to the embraces of her loved and loving relatives. Who can help admiring the spirit that sustained her at this trying moment, or fail to recognize the working of the Almighty and His sustaining hand in the conduct of this feeble disciple? How touching the Psalm selected by the poor girl, soon to be a glorified saint:—

“Let not the errors of my youth  
Nor sins remembered be;  
In mercy, for thy goodness sake,  
O Lord, remember me.”

And equally appropriate was the portion of Scripture, in uttering which she closed her brief career on earth: “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.”

The narrative of the sufferings of Johnstone, Milroy, and Walker, the other Wigtown martyrs, is thus briefly given in the Session Record:—

“In the year 1685, William Johnstone, gardener to the Laird of Fintalloch; John Milroy, chapman, living at Fintalloch; George Walker, servant in Kirkaulay, were searched for, because of their nonconformitie,—were under hiding. Major Winram sent his men from Wigtown to search for them; they were all three apprehended, and brought prisoners to Wigtown; were examined by Major Winram, and they, not answering his demands, and refusing to comply wt. Prelacle, were all three executed, upon the gibbet at Wigtown, the very next day after they were apprehended, without any assize or colour of law. Also, the said William Johnstone had before that taken the test: but he having taken remorse of conscience, on that account became seriously thoughtful of spiritual things, and deserted the curats, qch. before that tyme was farr enough from his thoughts, being abundantly conformist, and was prosecuted for his change to ye. death.”

We repeat our delight at learning that the people of Wigtownshire are about to display, in a lasting shape, their admi-

ration of the conduct of these honored confessors, whose ashes it is the privilege of their principal church-yard to contain. We trust that no scanty subscriptions will flow into the "martyr's fund;" and we are well assured that, when the laudable object in view becomes known to natives in the district, whose residence has long been far distant from the blue hills of Galloway, neither long protracted absence, nor distance, nor new associations and connections, will prevent their contributing to a memorial dear to their common faith, as it is creditable to their fatherland.—[*Scottish Paper.*]

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MISSION OF THE REFORMED PRESBYTERIAN SYNOD OF  
SCOTLAND TO THE JEWS.

[*Extracts from Dr. Cunningham's Journal.*]

LONDON, March 8, 1847.

It has pleased the Lord to afford during the last month somewhat increased facilities in conducting the work of the mission. The truth has more fully, and rather more widely, on the whole, been addressed, and perhaps less reluctantly attended to, than it was in any like period with me before. In one case there seemed to be a seeking after it in some sense. May the Lord give to such as learn concerning the truth to seek himself. I see no fruit yet. There is still need for faith, and perseverance, and prayer;—prayer on the part of him who labors, and also on that of our friends and brethren to whom the object of his work is a matter of deep interest.

FEBRUARY 1ST. This evening I had three conversations. The first was with Mr. —, of —. After he had talked a little about Scotland, I presented him with the copy of the New Testament, which I had offered. This he willingly received, and promised to read at his leisure. I told him to read both it and the Old Testament. I said, both are the word of God; and therein is revealed the only way of salvation. It is true that Jesus Christ is God, and those who do not receive him as the only Saviour will perish. He replied, "How can it be proved that he is God?" I answered, "His blameless character, his predictions, the fulfilment of ancient prophecy in him, and his preaching, and miracles, all declared it. He quelled the stormy winds and the raging of the sea,



he healed the sick, he raised the dead, he cast out devils, he rose from the dead. The works which he did were such as no mere man could do. The New Testament is true. The Jews themselves did not deny the miracles that Christ performed, although they accounted for them upon insufficient grounds. Do not believe all that is said in the Toledoth Jesu. There are statements contained in it for which there is no evidence whatever. But the record of the New Testament is genuine and authentic. The Old Testament tells us that Christ was to suffer and to enter into glory." Then I spoke of the 22d Psalm, and dwelt a little on the expression, "They pierced my hands and feet." I told him also to read Psalm xvi. and xl., for a further view of Christ's humiliation: and directed him to Psalm ii. xlv. lxvii. and cx. which describe his glory. But here a period was put to our remarks.

Afterwards I came to the shop door of Mr. —. His young men said pleasantly, "You bring the cold weather with you." I replied, "We have a name in logic for the kind of expression you have used, it is called, *non causa, pro causa*." After we had spoken some time, he declared, "You cannot get me ever to believe that Christ is a God, when he was a man." I corrected his phraseology, "a God," and added, "He is man and also God. You have received your ideas of Jesus Christ from a wrong source. There is no evidence for what the Jews said against him. But the history of the New Testament is truth." He replied, "You will never get me to believe it." Then Mr. — came forward. He said, "How can you receive the Pentateuch, when you have more than one God?" I replied, "We believe in but one God. In the Shorter Catechism, which contains a summary of our faith, there is put the question, Are there more Gods than one? And the answer is, There is but one only, the living and true God. Now this is explicit; and the very phraseology of the question is guarded. Had there been adopted the form—How many Gods are there? a doubt might have been sheltered under it as to the unity of God. But to avoid this, the form of the question in use was chosen. I hold the unity of God as firmly as any Jew." He answered, "I would like to teach my children"—who were standing around us—"what is true." I said, "The New Testament, as well as the Old, contains the truth." He rejoined, "How many classes of Christians are there?" Said I, "It is of no consequence to our argument how many sects there are. But there is one true religion, which has been the same from the beginning to the present time. Only those are Christians indeed who receive the truth, and act according to it." He

objected, "Is it not said that Messiah would take away sin? and yet how much sin there is in the world!" I said, "He atoned for sin, and he delivers his people from the dominion of it by his Almighty power." He went on, "Why do you bow when the name of Christ is mentioned, but omit this when God Almighty is named?" I replied, "I do not keep the observance that you mention. Nor do I think that any distinction in our exercises should be made between the homage done to the Father, and that offered to the Son." Then he put the question, "Who can understand the scriptures?" I replied, "It is said in them, 'Thy judgments are a great deep.'" He had a newspaper in his hands. Said he, "If this were in Hebrew, it would take a paper six times its size to hold the translation of it into English." His final remark was, "It is impossible to get at the truth of things from the Old Testament. Our learned men find many things in it which they cannot account for. Their statements are all so confused that one cannot tell what to make of them." I replied, "Your Rabbis deny that Jesus is the Messiah. It is not therefore wonderful that they find the scriptures dark. Were they to admit that precious truth, much of the obscurity that rests upon the word, would pass away. Without the adoption of that principle, the scriptures cannot be made plain." The conversation closed with some remarks in answer to an objection for which the unworthy conduct of many who profess Christianity is chargeable, but which is without weight when brought to bear against the fact of true religion.

17th. This evening I gave a lesson as usual to the son of Mr. ——. While this was being given, and I was in the act of writing down a question on a slate, the youth slipped into the back parlor and brought out a New Testament which he began to read to himself. About a minute afterwards, a little girl, the daughter of Mr. —, followed him, and requested him to have the book. He gave it her. And when she had retired within, he said to me, that she was reading it to the young people in the parlor. I found afterwards that the number of the youths within, amounted to seven. They were all Jewish. Afterwards, the naming of the last letter but one of the Hebrew alphabet suggested the remark, that the reason why the same word in Hebrew that means a tooth, means also, ivory, is, that ivory is the elephant's tooth. I requested then the youth, to read the 45th Psalm, which he did, and gave the translation with remarkable correctness on the whole. I accompanied the reading of the Psalm with various observations. Afterwards he read, and I explained, the most of the

14th chapter of the book of Job; and as we were going on with it, two young Jewesses who had been within, very quietly drew near, and attended to the translation and remarks. Afterwards, the youth read in one or two places of the Proverbs. I could not tell with what joy I came home this night. May the Lord take of these children, and make them noble in the earth.

REPORT OF THE TRUSTEES OF THE BOARD OF DOMESTIC  
MISSIONS.

SAMUEL HENRY, Treasurer, in account with the Board, Dr.	
June 3, 1847.—In Treasury per report to Synod, . . . . .	\$89,41
“ From Rev. A. Stevenson, interest on bond till May 1st, 1847 . . . . .	18,75
Oct. 27, Interest on money deposited . . . . .	2,41
“ From Union, Pine Creek, &c. . . . .	5,26
“ Brookland, North Washington, &c. . . . .	17,00
Dec. 7, Female Missionary Society of Millar’s Run 1848. Congregation . . . . .	6,00
March 2, Rev. R. Wallace’s Congregation, by Thomas McConnel . . . . .	8,81½
May. 3, Female Missionary Society of Millar’s Run Congregation . . . . .	8,00
“ 9, Rev. J. Galbraith’s Congregation . . . . .	2,50
“ 22, 2d Reformed Presbyterian Congregation of Philadelphia . . . . .	35,00
June 7, From Rev. A. Stevenson, interest on bond . . . . .	25,00
Aug. 30, Interest on money deposited . . . . .	5,00
Sept. 2, “ “ “ . . . . .	1,30
Oct. 4, From North Washington . . . . .	17,00
“ “ Brookland . . . . .	6,00
	\$247,44
	Cr.
August 30, 1848.—Remitted to Rev. Wm. Sloane for the Presbytery of Illinois . . . . .	\$150,00
Sept. 29, Remitted to John Gray, (Covington,) for the Presbytery of the Lakes . . . . .	75,00
Balance . . . . .	22,44
	\$247,46
S. HENRY, Treasurer.	

**THE REIGN OF CHRIST, THE WANT OF THE AGE, AND THE HOPE OF THE NATIONS—A DISCOURSE DELIVERED AT THE OPENING OF THE REFORMED PRESBYTERIAN SYNOD, GLASGOW, MAY, 1848, BY THE MODERATOR, REV. JOHN McDERMID.**

A copy of the above discourse we have received. through the kindness of the publisher Mr. Keith. The text from which the discourse was preached, is Rev. 11—15. The sermon is a very good discussion of a very appropriate text—appropriate we mean as well to the general state of political society in Europe as to the special object of a Synodical discourse. The acknowledgement of the Messiah on the part of civil society, submission to his authority, and obedience to his laws, is indeed “the want,” the great want of “the age.” We have no hope for “the nations” till the prophecy in the text be fulfilled.—“The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.” But we will let Mr. McDermid speak for himself. “We have referred to old and more modern methods of governments. But is there no scheme now latent and concealed, by and by to be developed, that will yield a harvest of happiness to the nations? In particular, is there no hope of good, and wise, and equitable government, if the people universally had power in their own hands? We confess we see none. The people (it is depressing to make such a statement) in the present state of society, had they power, would pursue as lawless and unprincipled a course as the most despotic tyrant that ever wielded an iron sceptre. In regard to the good government of this world—to the government which the present state of society requires—we confess for ourselves, that, when we look to the right and to the left, to the north and south, to the east and west, we see not a ray of hope till our eye catches a glimpse of the night and the morning star; and we intend to keep this cheering object in our eye, till its luster is lost in the effulgence of the arisen Sun of Righteousness.”

Before concluding this notice we express our dissent from the view adopted in the discourse regarding the duration of the seventh trumpet. The writer remarks, “that all time subsequent to the period of its first sounding appears to be included under this trumpet.” To this we cannot assent as an exposition of prophecy. Our reasons are, first, the seventh is strictly a woe trumpet. As a symbol it regards this, and this alone. It is true, most happy results follow, “the kingdoms of this world become the Kingdoms of our Lord and of his Christ.” The intention of the judgments of this trumpet is to remove obstacles that stand in the way of truth and righteousness, but the advancement of these is connected only as a result and not as embraced in it. After the period of this trumpet is spent, there will be interposed the reign of righteousness, before the end of the world comes; for it would be strange indeed if the millennium were included under a woe trumpet! In the second place the proper design of this trumpet is to symbolize the destruction of immoral and tyrannic civil power—the fourth beast in Daniel’s vision—the apocalyptic “beast with seven heads.” When this destruction is effected the trumpet terminates. And this will be before the commencement of the millennium—It will terminate co-temporaneously with the seventh vial. The woe, and the judgment of both fall on the same objects. The woe of the seventh trumpet falls upon the nations of the Roman “earth,” as a beastly system of civil misrule and oppression,—“the beast with seven heads.” The vials are poured out upon the Roman “earth” as a complicated system of anti-christianism, as well civil as ecclesiastical. As the vials and seventh trumpet embrace the same object of punishment though in different aspects, and as the design of the punishment is final destruction, the seventh trumpet and seventh vial must be co-temporaneous, and must both of them terminate with the destruction of the Roman “earth.”

Our difference of view with the writer on this point does not in the least effect the value of the discourse. We have made the above remarks, because the exposition referred to, gives us an opportunity of expressing our own views on the subject, which is one of great importance, and not because the main design of the discourse is affected by a remark which is merely incidental. Come, happy time, when the Kingdoms of this world shall become the Kingdoms of our Lord and his Christ.

#### FOREIGN MISSIONS.

The following monies have been received since last report of the Board:

York Congregation,.....	\$10,00
Female Missionary Society of Ryegate and Barnet, Rev. J. Beattie,.....	10,18
Rev. B. Wallace for Wm. Reynolds,.....	10,00
A member of Rochester Congregation, per Rev. D. Scott,.....	5,00
Sewing Society, do. do. per Rev. D. Scott,.....	5,00
Craftsbury Congregation, Rev. R. Z. Wilson,.....	3,50
Henry S. Darer, of Craftsbury Congregation, per do.,.....	1,00
Samuel Strong, per R. Z. Wilson,.....	1,00
Miller’s Run Congregation,.....	13,00
Brushcreek Congregation, Rev. R. Hutchison,.....	10,00

HUGH GLASSFORD, Treasurer.

CINCINNATI, Oct. 2d, 1848.

REV. D. SCOTT—Respected Sir: Be pleased to state in the next number of the Reformed Presbyterian that all monies forwarded for the Theological Seminary here, be directed to J. R. WILLSON, D. D., the Professor, as I am not certain that I shall be in Cincinnati during this winter.

Yours, respectfully,  
ROBERT FINNEY,  
Treasurer for the Theological Seminary.

THE

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TIME, AND THE RELATIONS OF LIFE, TALENTS.

"Occupy till I come."

[Continued from p. 296.]

II. TIME. The number of days measured out to each of the sons of men is a talent entrusted to their care. "Occupy till I come." Every man has his portion of time in this world allotted to him: "O Lord my times are in thy hand." Man has duties to perform which require time and opportunity; these duties differ in different relations, some requiring more, others less, yet all demanding a certain allotment of time. Now, in the providence of God, this is given.

The services of the prime of manhood are different from those of hoary age, and both are far different from such as belong to the infantile and juvenile periods, still the one as well as the other demand time and opportunity. In the short space of infancy and with the imbecility of childhood, the services and vitally important duties of advanced life could not be performed. Jesus Christ, the mediatorial ruler of the universe, has therefore allotted to every one a portion of time commensurate with the duties which he is called to perform. When our time is lengthened out from childhood to youth, from youth to manhood, and from manhood to old age, this is

to be remembered as the gift of God, a talent which we are practically to employ and bring to an advantageous market. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor desire, nor knowledge, nor wisdom, in the grave whither thou goest"—Ecc. 9-10. In this portion of Scripture we have a striking illustration of the truth of the proposition which I am now establishing; that time is a talent. In this Scripture the Spirit of God calls upon the sons of men to an active and most diligent use of the fleeting moments of life from the deeply impressive consideration that the period is fast approaching, when to them time shall be no longer, when death shall have transmitted them to the future world, and have sealed them up to an unalterable state. "And if the tree fall toward the south or toward the north; in the place where the tree falleth there it shall be." Ecc. 11: 3. The awfully important value of time seldom meets with that serious attention to which it is justly entitled and which it would unquestionably receive were it more felt and known: neither does the high responsibility to which the value of time gives rise, excite within us generally the salutary fear of mispending time, which ought to regulate us every day of our lives. While the evil and danger of abusing time in sinful gratifications and pursuits, is perceived and frankly acknowledged, there is often no consideration of the evil and danger of its mis-application, by indolence or in trifling occupations. The cause of this is, that time is not practically considered as a talent, which we are to put to use, and for which we must give an account: the fault, if there is any admitted, is classed among the negatives; it is supposed to be rather an absence of virtue than an actual commission of sin. There is, however, a positive sinfulness in the mere waste of time apart from every other consideration. It is not the hours only which have been spent in criminal indulgence, which shall assume the dreaded character of witnesses against us; but those also which have been squandered away in criminal slothfulness, shall place themselves in formidable array against us, either in the accusations of conscience in the exercise of godly repentance, or in witnessing to our final condemnation.

Oh that men would deeply ponder these things, so that while time flies with the rapidity of the post, they may apply themselves to wisdom. "Why stand ye here idle all the day." Math. 20: 6. Why loiter away the time in idleness which ought to be employed in doing the numberless duties of life; in acts of piety and devotion, or in deeds of benevolence. It will be no excuse when the final account is to be rendered,

that time has not been abused to criminal purposes; the waste of time is itself criminal, and will call down the expression of God's displeasure. "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."—Math. 20 : 30.

### III. *The various relations of Life.*

It has been seen in the preceding observations that the circumstances of our external lot and condition, and the time actually allowed in the providence of God, are talents which he has bestowed upon us, saying, "occupy till I come." The different relations of life, also, in which he may place us, are of the same nature; they include in them a trust committed to our charge and which may be employed to the greatest advantage. In this department the related states of domestic life first deserve our attention, because these are the basis upon which are founded the more widely extended relations of civil society. The first relation that ever existed between the members of our family is that of husband and wife. This relation is an ordinance of God, designed for promoting his glory, by enlarging the happiness of his creatures. It creates duties and privileges which are to be mutually performed by the respective parties. The obligations thus created is a talent of very considerable magnitude which may be practically used in doing much good in society. The relation presents duties, the faithful discharge of which becomes a mighty instrument of good. In constituting this relation we are commanded to do it in the name of the Lord. The same principle is ordered to be brought into operation in doing its duties. Whatsoever ye do, do all in the name of the Lord. "Wives submit yourselves unto your own husbands, as unto the Lord. Husbands love your wives even as Christ also loved the Church, and gave himself for it."—Ephes. 5 : 22–25. The duties of the marriage relation occupy a prominent place and are inferior only to the love of God. A relation which is thus so eminent, must necessarily afford the opportunity of extensive usefulness. The value of this observation is, in many cases, entirely overlooked. The duties required, are domestic and unobtrusive; how these can affect very materially the general interests of society, by increasing or lessening the quantity of virtue, is not altogether obvious to the superficial observer; and at least in the conduct of thousands it is absolutely without any practical influence. By such the obligations of the marriage covenant are either violated or but miserably performed. And so, the streams which should have plentifully supplied the fountain of social virtue, being

dried, the fountain itself becomes diminished. The husband who, in observance to the authority of God, loves and cherishes his wife; and the wife who, upon the same principle, loves and reverences her husband, are, so far as they do so, glorifying God in this relation of life. But so far as opposite principles and conduct prevail, an opportunity of doing good is lost; and confined as we are in our knowledge of consequences, it is impossible for us to calculate its awful magnitude as an instrument of evil.

The relation of parent and child, also affords to the related parties the means and opportunities of usefulness: and is thus a talent put into their hands.

The obvious duties which fall upon parents from this relation, are the support and education of their children. The helplessness of infancy and childhood require all the tender assiduity of paternal care and providence, to watch over their weakness and provide for their wants. It is thus that the Almighty has provided for the continued preservation and comfort of our species. The parent is commanded to provide for his own, and especially those of his own house; and to bring up his children in the nurture and admonition of the Lord. It cannot be questioned that the doing of these things in the spirit of the commandment, is not only an obvious duty, but also that it gives to a parent the means of immense usefulness. The children who, like olive plants, surround the table and impart joy and satisfaction to their parents in participating of its comforts; or who delight them with the innocent gaieties of childhood, or the playful exercises in which they engage, have a nobler prospect and a higher destiny before them in the providence of God, than the excitement of these feelings, pleasing and valuable as they are; they are destined to supply the place of their parents, when time shall have driven them from the theatre of life; upon them falls the lot of being the future stewards of the Almighty in the world; and before them is set an endless eternity.

When these things are correctly viewed in the light of reason and scripture, the infant which had formerly given pleasure, only by the manifestations of innocent amusement, will exhibit the most enduring and splendid attractions of an intellectual and immortal being, whose agency in the providence of God, whether it shall be beneficial or hurtful, depends instrumentally on the education which it may receive.

In conducting the various parts of such an education as may fit children for the proper business of life; for serving God with their bodies and spirits which are his; the parent,



actuated by a deep sense of the responsibility of his relation, will find opened up to his view an extensive, nay, almost boundless field of utility.

“ Delightful task to rear the tender mind, and  
“ Teach the young idea how to shoot.”

This is a parent's care : it is his to enlarge and improve the intellectual capacity of his offspring, by judicious culture and government. Nor is the education of children to be limited to the cultivation of their mere mental powers; their moral and religious susceptibilities are entitled to even a more earnest and prolonged attention. The paramount duty of the parental state is to communicate correct religious instruction; the great business of a parent, as such, is to sow in the tender minds of his children the seeds of piety; to watch over its growth with anxious solicitude: and earnestly and frequently to implore the blessing of Heaven on his weak instrumentality, that the Spirit of God would give that sanctification and spiritual wisdom, without which no man can see the Lord or be wise unto salvation.

The filial relation, also, gives rise to a reciprocal duty on the part of the child; the obligation of grateful submission and obedience. “ Children obey your parents in the Lord; for this is right. Honor thy father and mother; that it may be well with thee, and thou mayest live long on the earth.” The obligation to filial respect is a talent which the Almighty puts into the hands of children, to be employed in his service. “ Children obey your parents in the Lord.”

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DEFENCE OF CIVIL ESTABLISHMENTS OF RELIGION.

BY THE REV. WILLIAM MACKRAY.

II.—ARGUMENT FROM EFFICIENCY.

[*Continued from Page 307.*]

I CANNOT conceive any doctrine more sound and reasonable than this—that, in a Christian land, provision ought authoritatively to be made, on the part of its government, for the diffusion of Christian knowledge and the maintenance of Christian institutions. In illustrating this sentiment I shall, first of all, advert to those objects of government which are of a *secular* nature, and have respect to human society in this world; and I affirm, in reference even to these, that the pro-

motion of true religion, and, in order thereto, the giving legal support to the institutions of Christianity, constitute an object over which rulers, in their official character, ought to exercise a special care.

It is surely, for instance, of immense importance, at the commencement of a state, or when a state is happily rescued from barbarism—as was the case with our own country at the period of the Reformation—that its people become civilized; that, instead of the feelings and habits of savage and barbarous men, those of civilized and polished life should be spread over and bless the land. In connection with this, it is obviously of great moment that the population of a country be deeply imbued with the principles of sound morality. This constitutes the glory of a nation. In the absence of this, it matters not how much influence, and commerce, and wealth, and power, a nation may possess. Immoral, unholy, dissipated, it must at length sink into ruin, just as the Persian monarchy, destroyed in this very way, sunk before the invading power of Greece,—just as Greece herself, corrupted by intercourse with conquered nations, fell before the power of Rome. Peace, too—the preservation of domestic tranquility, and of concord with foreign lands—is an object which no prudent government ought to overlook. In short, it will be the care of wise and prudent rulers to promote, as much as possible, among the inhabitants of their state, intelligence, order, regard for the laws, patriotism, and all those social virtues on which the happiness of the community so greatly depends.

How shall these important objects be most effectually promoted? What is it that constitutes the only legitimate source of civilization, morality, peace, good order, among mankind? I reply, Religion—the religion of Jesus Christ. It is readily granted that her chief, her noblest bearing, is on the salvation of the soul—the immortal welfare of fallen man. At the same time, it is the glory of Christianity to carry forth in her train among the nations those *earthly* blessings that are essential to the felicity of individuals and communities in the present state. She is the parent of *civilization*. In vain will literature and arts be employed as the instruments of a nation's refinement, if the religion of the bible be not brought to their aid. It is impossible, in all the history of the world, to point us to a people enjoying the blessings of civilized life in estrangement from the gospel. Even Greece and Rome, the most polished nations of antiquity, were not civilized. The cruelties that characterized their gladiatorial exhibitions, and the pollutions that were associated with the worship of their thirty thousand gods, are melancholy proofs, that with all their

boasted illumination and improvement, they were nevertheless in a really barbarous state. It is Christianity, and Christianity alone, that enlightens, purifies, elevates the human mind, and inspires with those views, feelings, and tempers, by which human society is meliorated, ennobled, blessed. I need not, surely, stay to prove to you, my brethren, that the religion of Christ is likewise the only source of true *morality*. I speak to *Christian* men, with whom this doctrine is no matter of doubtful dispute. "In vain had philanthropists labored and sages taught, and the splendors of human wisdom for four thousand years illuminated the world. Christianity, at her first entrance among the nations, beheld gross and universal depravity spread over the manners of mankind. Wheresoever her influence extended she accomplished a blissful and glorious change—the boast and joy of her apologists and the confusion of her enemies." "Give me," exclaimed the Christian Cicero (Lactantius,) pleading the cause of our divine religion, "give me a man passionate, slanderous, ungovernable; by the power of the word of God I will render him placid as a lamb. Give me a man greedy and avaricious; I will give him back to you liberal, lavishing his gold with unsparing hand. Give me a man who shrinks from pain and death; and presently he shall condemn the gibbet, the stake, and the wild beast. Give me one who is libidinous and a debauchee; and you shall see him sober and temperate.—Give me one cruel and blood-thirsty; and his fury shall be converted into clemency itself. Give me, in short, one addicted to folly, injustice, and crime; and he shall become prudent, and harmless, and just." This, my brethren, is to trace morality to its proper source; and it will just be in proportion as our holy religion is made to extend its influence in a nation, that its people will rise in the scale of moral worth, and display the lineaments of that righteousness which is the highest glory of any land. Equally important is it to remember that Christianity is the most effectual means of promoting *peace*—internal peace in communities, and general harmony among the nations of the earth. "Whence," asks the Apostle, "come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" These lusts—these unholy passions—it is the object of Christianity to eradicate and destroy; and the universal prevalence of Christianity will bring along with it the prevalence of universal peace. This is the import of that beautiful prediction (Isaiah ii. 3, 4.) in which the future triumphs and glory of the Church are announced:—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he,

shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." In short, of so much importance is religion to all that constitutes the glory and felicity of a state, that the following sentiment of the eminent Robert Hall is not more beautiful in point of language than it is just in point of fact:—"Religion—founded on the Sacred Oracles—is the pillar of society, the safeguard of nations, the parent of social order; which alone has power to curb the fury of the passions, and secure to every one his rights;—to the laborer the rewards of his industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honors, and to princes the stability of their thrones."

Now, my friends, are these things so? Are the blessings to which we have been adverting of such immense importance to the welfare of a State? And is Christianity the most effectual—or, I should rather say, the *only* efficient instrument in producing and maintainin<sup>g</sup> them? Then I appeal to you most confidently, whether Christian rulers are not bound—in regard to the prosperity and happiness of their States—to promote, to the utmost of their ability, the diffusion of Christianity throughout their dominions, that their people may be brought as much as possible under the influence of its blissful spirit?

But on this part of my subject I am prepared to occupy other and much higher ground. Religion is of supreme importance to man on *its own* account. Guilty, perishing, immortal, religion to him is every thing. It involves, not merely his comfort during the few days of a life that is soon to fade away, but his happiness during a succession of ages that will never end. Now I am not going to affirm, that the direct object of the institution of secular government is to legislate and exercise care about religion, and the spiritual and eternal interests of mankind. It is, I am well aware, the external order, prosperity, and happiness of men in their social condition, about which civil magistracy is primarily and directly to be concerned. But who knows not that there are many objects, important to the welfare of nations, and on behalf of which, according to their circumstances, it is the duty of rulers to interpose legislative enactments, which, nevertheless, are not included among the direct and immediate purposes of human government? Of this nature are national institutions for instructing youth, for extending knowledge in the more unenlightened parts of a land—in short, for the gen-

eral promotion of science and art. Unquestionably details such as these are not contemplated in the direct bearing of civil magistracy; yet I am not aware of any person of sound sense by whom the appropriation of a part of a nation's resources to purposes like these has ever been denounced. On the contrary, the direction of national energies to the diffusion of knowledge among the people has been pled for by the most profound and eloquent writers our country has ever produced; and the neglect of it on the part of rulers has been regarded by them as ground of deep lamentation. Now, the bearing of these remarks on our present subject is obvious. It is *not*—as we have already acknowledged—among the direct and primary objects of civil government to care about religion, the salvation of the souls of men. But, if the civil authority can do any thing to *further* these supremely important objects—if the rulers of Christian lands can be instrumental in prospering and extending the interests of religion among their people—whereby they shall not merely be made better members of an earthly state, but also rendered denizens of that kingdom which is eternal in the heavens—how shall they be vindicated from the charge of criminal and cruel indifference, if these momentous objects shall, on their part, be totally neglected? I cannot enough admire the sentiment of an eminent German theologian (Pictet) on this subject:—“Sovereigns,” says he, “ought to concern themselves about religious affairs, both as Christians and as Sovereigns. As Christians, they should consecrate all their care and abilities to the advancement of the glory of God, and of their own salvation, and that of their neighbors. As *Sovereigns*, they are bound by their office to procure for their people all the good things, and all the happiness which they can—and, consequently, heavenly good things. It is the greatest of all absurdities, to affirm that kings and governments ought to endeavor to make their subjects rich and prosperous in reference to the good things of this world, and at the same time neglect that which will serve to make them blessed through all eternity—that they should endeavor to promote the prosperity of human arts and sciences in their dominions, but exercise no care to promote in them the interests of true religion.”

I will be mistaken entirely as to my object in making these remarks, if I shall be supposed by any of my hearers to insinuate, that the Christian magistrate is warranted to assume a lordly supremacy in or over the Church—to dictate to her Courts—or to compel men by violent measures to embrace a peculiar form of religion. I utterly disavow these sentiments.

They were not the sentiments of our Reformers;—they were not the sentiments of our Seceding forefathers;—they are condemned in that “Confession of Faith” which is common to us with our “Mother Church.” I mean simply, in the preceding remarks, to state my conviction, that, without infringing in the remotest degree on the rights and privileges of the Church, or of his subjects, the Christian magistrate may provide the means of religious instruction for his people—may secure the dispensation and the maintenance of divine institutions in his realm—may endow theological seminaries—in short, may bring within reach of all his subjects the means of religious knowledge, of salvation and everlasting life.

Now, my friends, I have no hesitation in expressing it as my decided opinion, that religion—unspeakably important as we perceive it to be to man, considered both in his individual and social condition, in reference both to this world and the next—can be efficiently promoted only through the instrumentality of a national establishment;—in other words, that the benevolent exertions of private Christians would by no means, independently of national support, maintain in an adequate manner the institution of Christianity. I wish it to be observed, that I do not speak at present of what God *can* do, in extraordinary seasons and circumstances, on behalf of his Church. I know that he *can* preserve her existence, and cause her to increase and flourish, not only without the countenance of the civil powers, but even in the midst of most cruel and bloody persecutien. At the same time this is not—this has never been—his ordinary mode of procedure; nor would any person of sound judgment ever be led to imagine, that, because he has sometimes acted in this way, it is therefore desirable that the Church should constantly be in a persecuted state. I refer, in my present remarks, to the actual and ordinary state of matters in the Church and in human society; and I am obliged to confess, that, for my own part, I cannot see the very shadow of ground for believing that, independently of national support, the institutions of Christianity could even in our own *religious* land, be any thing like efficiently maintained. I believe—and shall hereafter state the grounds of my belief—that the God of Zion has intended and ordained the recognition of his authority, and the giving countenance and support to his Church—on the part of the nations of the earth—to be one prominent way in which HE shall be honored, and the cause of his Church promoted in the world. And I regard the whole circumstances of the case as corresponding with this divine arrangement—in so much that I would consider the withdrawalment, even in such a land

as ours, of the national countenance and support from the institutions of Christianity, as the abandonment of the most efficient human agency that could be employed on its behalf, as well as the relinquishment of a scriptural ordinance for its maintenance and diffusion.

In considering this part of our subject, I wish you, first of all, to ponder seriously the force of the bearing of *this* remark—that the pecuniary expense of any thing like an adequate maintenance of the institutions of Christianity, even in our own land, would be such as private benevolence, at least in our present condition, would not, and could not defray. It is easy, my brethren, on such a subject as this, to declaim about the propriety, and beauty, and efficiency of private and voluntary contribution; but, go beyond the surface of the matter—come in contact with the circumstances of necessary expenditure in such a case—and, I am bold to say, there will be conveyed to your minds—as there has been conveyed to mine—an irresistible conviction of the hopelessness of the scheme. I will suppose the new doctrines introduced into operation amongst us—the Established Church, as a necessary consequence, overthrown—all connection between the Church and the State abolished—every farthing which the Government has been hitherto accustomed yearly to devote to the promotion of religion in the land withdrawn—and the burden of supporting the whole institutions of Christianity devolved on the people of the land; and *this* is the very scheme of which many of the ministers, and, through their instrumentality, many of our people, are at this day deeply enamored, and to the prosecution of which, at all hazards, they are most thoroughly devoted. I ask the advocate of this scheme to look at the paltry sums that are announced from year to year as the income of our Bible and Missionary Societies—and they are *voluntary* societies, and they have in view the holy and sublime objects of extending the triumphs of King Jesus among distant, and dark, and heathen lands. I ask him to look at the poor and pitiful condition of many ministers of the Secession and Independent Churches throughout the land—and *they* are *voluntary* societies. I ask him to look at the little—very little—that these voluntary societies have done, and, in fact, on *their* principles, *can* do, for the more unenlightened and mountainous districts of our land—but for which the Established Church and the Government, through its agency, have done so much, in the way of establishing schools, and building churches, and supplying ministers and missionaries. I ask him to think of the cold indifference with which, when the dwelling-places of our people are visited on

behalf of religious institutions, the visitors are often received: and of the unseemly reluctance with which, on their behalf, a very paltry sum is frequently bestowed. In short, I ask him, along with these considerations, to think of the melancholy fact—bearing most powerfully on our present subject—that, even in this favored land, amidst all the privileges in has long possessed, there are still multitudes who have never known the power of the gospel, and who are, of course, prepared to frown away from them every application for its support; nay, multitudes, who not only will make no sacrifice to procure the means of salvation for themselves or others, but, sunk in carnal and sinful pursuits, will not even *come* to these means, when carried to their very door, unexpensive, by legal provision. I ask the advocate of this new scheme to think of such facts as these—of which many more might have been adduced—and then say, whether if his scheme were to be brought into operation, he could really indulge any rational hope that the interests and the institutions of religion would be maintained in a proper manner, or to any adequate extent. For my own part, I regard such a hope as altogether visionary. There *may* be—there *are*—days, and ages too, approaching to the Church, in which, on the ground of religion having taken firm and extensive hold of the minds of men among the nations of the earth, there may be sent forth from private benevolence an energy so powerful as to prove adequate, exclusive of legislative aid, for the diffusion of Christian knowledge, and the maintainance of Christian institutions: although, I have no doubt, that, even in those expected days of millennial purity and glory, a friendly and salutary connection will still be maintained between the Church and the kingdoms of the earth, for the honour of Christ, as the mediatorial governor among the nations, and for the promotion of his cause. In present times, however, and in the existing circumstances of even our own land, I would do violence to my honest opinion, if I did not express my decided conviction, that the scheme we are presently considering is one of the most preposterous and chimerical that could possibly be proposed.

And, my brethren, we are not left on this subject to reasoning of a merely inferential nature. There is *one* country in which the new scheme has been tried—and not only so, but tried in contrast with the opposite plan. That country you are aware, is America—the region which we now hear so often and ignorantly eulogised, as the land where freedom is triumphing and religion flourishing, and almost every man happy to to his heart's content. The comparative merits of the two



systems have been tried *there*; and the result has been such as to do more than warrant the sentiments I have been expressing; it has been such as ought utterly and for ever to silence the foes of an Establishment; it has been such as, I do hope, will lead the American people themselves to see the duty of renouncing their present infidel atheistical constitution and of adopting another, that will look with a friendly and supporting aspect on the interests of religion and the Church of God. The population of the American states is computed to be at this day twelve millions of human beings.\* In almost all the states, the government has made no provision for the religious instruction of the people. The consequence is, that, after the operation of the "Voluntary" system for the space of half a century, there are *eight millions* of the people who are wholly uninstructed in the religion of Jesus Christ. I ask you, my brethren, if it is not utterly appalling to think of the government of a land—claiming to be a *Christian* land—having the means of diffusing religious knowledge to its remotest bounds, nevertheless neglecting to do so; permitting one generation of its subjects after another to live and die in ignorance and heathenism. In how immensely different circumstances might these masses of degraded and perishing immortals have been, if the government, actuated by Christian benevolence, had appropriated a portion of its revenues to provide, throughout the vast tract of its territory, pious and evangelical preachers of the gospel, and instructors of the youth in the knowledge of God's blessed word! Suppose that, in all the states, there had been adopted the system on this point, which, for many years, has obtained in the state of Connecticut; that is to say, that they had made provision from the public revenue for the support of religion, the consequence would have been, that throughout the American territory, the general population would have been in the same advantageous circumstances, in point of religious instruction, with the people of that state. But how lamentably are matters the reverse of this! It was recorded by Dr. Dwight *thirty* years ago, that in the territory of Connecticut, every twelve hundred inhabitants enjoyed the privilege of a stated gospel ministry. Nor, so far as I am aware, has the supply of the means of religious instruction in that province, fallen behind the increase of its population. But look abroad over the other states. In some of them, you find only sixty ministers to a population of a million of souls. In others, the supply of religious instruction is still more deficient. Nay, there are *whole districts* of country, containing from twenty to fifty thousand inhabitants, *entirely destitute* of the knowledge of Christianity. This, may

\* Now perhaps twenty millions.

brethren, is the state of matters in America at this day; and I appeal to you, if it does not furnish a striking proof of the grievous insufficiency of the voluntary system. *Thirty years ago*, the people of *one* state, where the principle which we advocate was acted on, were amply provided with the means of Christian knowledge. Whereas, in the other states, where the opposite principle has been adopted—where the government has made *no* provision for the support of religion—two-thirds of the population, eight out of twelve millions of souls, are *entirely destitute* of religious instruction—*are* living and dying in total ignorance of the gospel of salvation! This, I say again, is the melancholy condition of the American states at this day. The principle of non-interference on the part of the state, in any matters connected with religion, has been in operation among them for half a century; and the result of its operation is, that two-thirds of the American continent are in a state of heathenism! *This*, my friends, is the land to which our Scottish people are desired to look as the scene where the “Voluntary” scheme is displaying its marvellous efficiency, and where we behold a model which we ought to imitate!

Let me request you, in concluding this part of my subject, to glance for a moment, at one or two facts in the history of our Scottish Establishment, exhibiting somewhat of a contrast to the details I have just given. I cannot describe to you minutely the state of Scotland at the distance of *fifty* years from the establishment of the Reformation; but I can tell you, on the authority of the first historian of our age, that soon after that blissful event, congregations in many parts of the kingdom were provided with a fixed dispensation of gospel ordinances, and the Church organized under the government of Kirk Sessions, Presbyteries, Synods, and a General Assembly, and efficient means adopted for extending the blessings of religious instruction throughout the land. I can tell you, moreover, on the same indisputable authority, that—while the Presbyterian Establishment exerted its influence in extending the means of religious instruction, by providing parochial schools, encouraging other seminaries of education, planting vacant parishes, and securing to them an efficient dispensation of gospel ordinances, it was eminently effective in promoting the interests of vital godliness. In the year 1596 (only thirty-six years from the period in question), the seemly and truly Christian spectacle was exhibited of “all the members of the General Assembly confessing with tears the sins with which they were chargeable in their respective stations, and, with uplifted hands, renewing their covenant with God,

as preparatory to their engaging in a more extensive removal of corruptions in the internal state of the Church, and particularly of their own body; and this solemn exercise was afterwards repeated in synods, presbyteries, and parishes, through the land, with evident marks of divine countenance in the revival of religion among ministers and people." And I conclude this part of my subject by stating to you, in the words of a minister of the Church who lived in those times, who suffered under the persecution, and survived the revolution, a few facts, bearing on the internal history of the Church during the succeeding century:—"In the interval betwixt the two kings," says Kirkton, referring to the two years subsequent to 1649 when Patronage was abolished, "religion advanced the greatest step it had made for many years; now the ministry was notably purified, the magistracy altered, and the people strangely refined. Scotland hath been, even by emulous foreigners, called Philadelphia, and now she seemed to be in her flower. Every minister was to be tried five times a year, both for his personal and ministerial behavior; every congregation was to be visited by the presbyteries, that they might see how the vine flourished, and how the pomegranate budded. Likewise, as the bands of the Scottish Church were strong, so her beauty was bright; no error was so named; the people were not only sound in the faith, but innocently ignorant of unsound doctrine; no scandalous person could live, no scandal could be concealed in all Scotland,—so strict a correspondence there was betwixt ministers and congregations. The General Assembly seemed to be the priest, with Urim and Thummim; and there were not an hundred persons in all Scotland to oppose their conclusions; all submitted all learned, all prayed; most part were really godly, or at least counterfeited themselves Jews. Then was Scotland a heap of wheat set about with lilies uniform, or a palace of silver beautifully proportioned; and this seems to me to have been Scotland's high noon. The only complaint of the profane people was, that government was become so strict, they had not liberty enough to sin." In the same artless but most graphic and solemn style, does this minister of the olden time describe the period preceeding the restoration of Charles II. "I verily believe there were more souls converted to Christ in that short period of time, than in any other season since the Reformation, though of treble its duration; nor was there ever greater purity and plenty of the means of grace than was in that time. Every parish had a minister, every village had a school, every family almost had a Bible, yea, in most of the country, all the children of age could read the Scriptures, and

were provided of Bibles either by their parents or their ministers. I have lived many years in a parish where I never heard an oath, and you might have rode many miles before you heard any. Also, you would not, for a great part of the country, have lodged in a family where the Lord was not worshipped, by reading, singing, and prayer. No body complained more of our Church government than our taverners, whose ordinary lamentation was, their trade was broke, people were become so sober."

Now, my friends, is there any thing like the symptoms of an efficient church *here*? Is there any thing *here* to indicate that a church cannot be efficient because she is an *established* church? Is it at all likely that independently of legal support, the people of Scotland would have been furnished so efficiently with means of religious instruction? On the contrary, it seems to me most obvious, that it was the very circumstance of the Church *being* established----obtaining the countenance and support of the State----that, under the blessing of God, gave her the *power* of becoming so efficient? I ask *you*, religious men, if your hearts do not thrill with delight, to go back in your recollections to these good old times of our Scottish Zion, and behold her sending forth over the families of her scattered villages an influence so blissful and so holy? And are you not ready to inquire, if it be for *these* hallowed achievements of the olden time, that she must now be brought down, for *these* glorious and imperishable memorials of her worth that her towers and her palaces must be levelled to the ground? No, you will surely reply; the causes of her comparative inefficiency during the century that is past are easily seen. They occasioned and have perpetuated the Secession. But shall we cast away a useful and valuable instrument because it has gone into disorder? The facts just adverted to, and others of the same kind recorded in the history of our Scottish Church, abundantly demonstrate, that she is eminently adapted to be efficient, and, under the influence of a time of reformation and of "refreshing from the presence of the Lord," *would* be efficient for the great purposes which "the Church of the living God" is intended to promote. My hope is, that this "time to favor" our Zion will ere long come, and that the cry which has been so heedlessly and unchristianly raised in many quarters against her, will give place to another----more judicious and more hallowed---but not less vehement cry, that will be heard in the high places of the land, and, under the blessing of God, prove the means of restoring our beloved Church to the healthful and efficient working of former days.

## DOMESTIC MISSIONS.

Mr. SCOTT :—It is long since you requested me to write a piece for your Journal on Home Missions. I can hardly tell how it comes that I have been so long in responding to your request in any form. I believe one reason has been, that I felt as if it should be a little more than an abstract dissertation : that it should have some facts to *direct*, as well as principles to *prompt* the missionary. I am glad that you and the church at large take a deep interest in this matter, as their contributions of late, and your epistle to me on that subject make manifest. Our ministers in this country for more than half a century have been laboring more like missionaries than settled pastors, a great part of the time, and perhaps none of them more than myself. In one respect, however, our itinerant preaching has differed from missionary labor ; it has been frequently, by presbyterical appointment, and in answer to applications. Now that is all very well ; and if our scattered people would express to our presbyteries their wants and wishes, it would be very well, but many of them know not where, or when, our presbyteries sit, nor how to apply. They are incompetent, and they are criminally indolent, and some of them conscious that they cannot make an adequate compensation for a visit, and so they wait and wait until the spiritual constitution becomes enfeebled, and perhaps the taste depraved so that another than the true gospel will answer the purpose. Arrangements have been made to obviate some of these difficulties, and others, I trust, will be soon obviated ; sums have been collected to aid the small societies and scattered individuals, who have not means to reward, with adequate hire, the laborer. But where are they to be paid ? The open account on the back of our valuable journals sometimes tells where the faithful dwell, but alas ! while all labor to have means to convey them to the point of destination, and to support their families when they come thither ; many, very many feel too poor to spare two or three cents a week to bring these intelligences about the church and the world to their door, and to be an index to point the ministers way to their dwellings. I suggested, last year when at Newburg, the propriety of notifying our scattered people of the propriety of giving their location through our journals, or writing to some of the ministers, where they dwelt, but on examination I find many of them are unknown to the editors of our journals, and a notice of the kind mentioned would not reach, or find them. The result of all then, is, that a man may travel and ask and ask ten miles all around them and not find them, perhaps hear of of their location after he has past twenty miles. To prevent, as much as possible occurrences of this kind it will perhaps be prudent for presbyteries, not to be precise in appointments, but leave the probationers and others a good deal of discretionary power ; and in the second place, it is best for the travelling preachers not to be in too much of a hurry ; take time and labor incessantly as you go along, visit schools,—talk to the teachers,—lecture the children,—feed the

lamps. While the moral organization of Anti-slavery men continued, it afforded favorable opportunities for secular days' exhibition of moral and religious principle. Should the Spirit of the Lord bring the elite of society to labor in any great cause of humanity, ordinarily our missionaries will of course avail themselves of the facilities thus afforded. In the mean time, let every one be a pioneer to his successors, and report through our journals the result of his reconnoiterings. Let each traveller set up stakes to direct the path of his successors and tell through our journals or otherwise where and how the scattered and feeble remnant may be found. Northern Illinois, and all Iowa, and Wisconsin should be explored, and that without delay. These parts are rapidly filling up with comfortable dwellings and elegant villages, and want nothing to make them desirable locations only the regular dispensation of pure gospel ordinances. Those who travel through these States should carry psalm books and tracts with them, reading lines may do some good to illiterate people, for whom this was at first recommended, but literary people who have been accustomed to book singing can do nothing in this way; tracts too, are very important; let the preacher put his name on a tract, the name is remembered, and it might be well enough to add, *Covenanting Minister* or *Reformed Presbyterian*. The discourses of missionaries should not be very long, but they should preach a great many of them, and afford the people as often as possible, an opportunity of conferring and asking questions.

We need very much a tract society, to issue tracts explanatory of our principles in a plain and familiar manner. People are frequently found who think we preach better than the ministers they are accustomed to hear, but ascribe all to superior talents and learning and not to its true cause—a better system. The truth is the great liar has been long laboring to persuade men that all systems are alike, or nearly so, in order that they may be diverted from believing the truth, and hindered from trying all and choosing the best. It is a very painful fact that in travelling through the west many are very careless about preaching: Some left old settlements careless whether they ever enjoyed stated ordinances or not, perhaps rather thinking religious instructions and sabbath days a burden; some came here hoping soon to enjoy the privileges they left; but hope deferred has made the heart sick. Many by long fasting, and unwholesome provisions have contracted disease of a spiritual nature, analogous to dyspepia in physics. They need nursing cordial and care before they have much vigor of constitution or keenness of appetite for either milk or meat. Many, very many have so little religious instruction that sermons that would be reckoned common place and very plain are quite too deep for their comprehension, and if diets of examination are appointed with a view to make up the deficiency of their knowledge they shun the place lest their leanness and ignorance should be discovered. A few of the most intelligent of the neighborhood and of our sabbath day hearers were all that attended the catechetical exercises. None can tell

how distressing it is after travelling hundreds of miles to do good to a destitute people, to find them fastidious, whose edification he came to promote. "Who hath believed our report?" I have labored in vain and spent my strength for nought. O, that the arm of the Lord might be revealed and a reinvigoration of God's work be seen. It is pleasant to preach to hearers, numerous attentive hearers; painful to speak in small apartments and these not crowded.

This is verily a time of Sion's trouble. The ways of Sion mourn; but there is a time of deliverance coming, let not young men be discouraged: He that now goes forth bearing the precious seed will naturally mourn; but the sower and the reaper shall after a season rejoice together. He that foretold this period of darkness, has promised better times and they will come. The handful of seed though sown on mountainous regions will yet yield a rich harvest. The seed time is apparently a barren time, and yet the farmer must not be discouraged, must not loiter unless he wants to beg in harvest and have nothing. How delightful it will be to preach when men will in crowds be asking their way to Sion! Yes, that time is not far distant. There is a question of consistency that will naturally present itself to the mind of every conscientious minister, especially every covenanting minister in performing missionary tours: What topics should I discuss? The plain common place topics of christian theology: or the peculiar distinctive principles of our church? On the one hand he will sometimes think these people have not religion enough to appreciate the importance of the great revival principles of the reformation. We must try to raise the tone of piety and elevate the scale of morality among christians generally and even among covenanters, otherwise we may expect a falling away of those that are members of the church, rather than an accession of people from without. On the other hand the great principles of social religion and morality, in other words the duty of people to give formal, professional and practical subjection to the authority of God and Christ as announced in the Bible must be taught by some class of teachers; and by whom can these lessons be so appropriately taught as by those who have long been sighing and crying for the sin and rebellion of nations? Can it be expected that those teachers and denominations, who make the will of the people *supreme law*, either will or can expose the sins of any land; they are too near the scenes to see them distinctly; they have too much participation in them to expose them faithfully; they have too long vindicated them as God's ordinances to testify against them.

What then is to be done? Perhaps the best way after all is to do both, preach plainly the doctrines of faith and repentance, practical duties, and at the same time let not the great principles of our testimony be neglected; ministers must not shun to declare the whole counsel of God; they must keep nothing back. They have however special need of wisdom when they testify against practices and principles which others call scriptural and correct. To demonstrate that, we must swear to sustain a system in to alter it, to associate

with bad men in the support of a bad system, or that with the professed object of effecting the reformation of society, seems plainly to be doing evil that good may come, and yet how difficult it is to make, even men that seem pious see the absurdity? These corrupt systems must be first subverted and an entire change wrought upon the minds of men, before man will turn from evil ways that have long been popular. Still it is the duty of faithful teachers to give line upon line, and precept upon precept, and not be weary in well doing. It is a work of faith and a labor of love that God will not forget though man should oppose. The weapons of our warfare though not carnal, are mighty through God to the pulling down of strong holds of social sin. If a man wants to be popular, he will of course be tender with, and share popular sins, but if he wants to glorify God and benefit men upon large and lasting scale, he must cry aloud and not spare, even should slavery be the idol. He must assail Baal, and Astharoth as well as the little penotes and household gods which every body but the owner and worshipper knows to be despicable and base.

I have been out from home fulfilling presbyterial appointments and missionating for more than two months, and expect to be at least two weeks absent, as I am about 400 miles from home on the vacant route, and the way I suppose I must go is about 150 miles. I preached, and visited, and lectured in schools, in St. Louis, first week; 2d week I preached to a little society of covenanters in Sexinton, M'Caupin county, Ill. I went thence and visited some old benevolent friends in Greigsville, Dr. Peter's family; preached to a very worthy little society in Chili, Hancock county; proceeded thence to Iowa, and preached one day near Farmington, to a society called Cedar Society, a branch of the congregation called the congregation of Pine Grove and Cedar. In Pine Grove I preached two Sabbaths, and dispensed the sacrament to about 35 covenanters. Thence I made an effort to teach, in one week, a young congregation near Milwaukie, in one week, and the roads being very bad, I killed a fine animal by the effort. I did not succeed, by the detention. I found some old friends hearers and members present. I was helped to another beast. Providence was kind and furnished me with friends when in particular need. I heard from several friends whom I did not see. A relation of my wife in Lyndon, Whiteside county, told me of some covenanters, and says he intends to erect a church on his own land, in the verge of the village. Jas. Dickson, near Cemo, says he will patronise the covenanter ministers whenever he has an opportunity. His mother, who was a member of my congregation in Ryegate, lives about 20 miles from that place, she told me of two or three families up the Rock River. Mrs. Dickson, his aunt, whom I wished very much to see, but could hear nothing more of her, till I was 20 miles past where she is in Jamesville. Here we have organized a congregation with about fourteen members, and expect eight or ten more to join. If all around that I have seen and heard of could be gathered up, and when roads are



made and people get horses, that can be done easily, with a blessing upon judicious labor, there will be a congregation of thirty or forty. We ordained yesterday three Elders, James Wright, Sen., John Turner, and J. M'Connel. I should have been very pleased with the organization if the deacon elect had not declined. The same happened at Pine Grove: the elected deacon declined, but since I have been solicited by the Elder of that place to return that way and ordain him. If these two young congregations had deacons the organization of all the congregations of our presbytery would be complete.

*Saturday Evening.*—To-day we received six members, three by certificate and three by examination. Four did not present their certificates, being all in a bustle and not settled, and perhaps not in as healthy and composed frame as might be desired. There are about twenty-seven or twenty-eight covenants in this immediate neighborhood. I handed twenty tokens and I can count eight more, that call themselves covenants; and besides these there are several around, some of whom I notified by letter, and some are not notified. There ought to have been longer time spent in preaching in the outposts, when there are individuals; the people need to be roused from lethargy. O that the blessed breath of God's Spirit would breathe upon the dry bones of this region, that they might live. The law that we here receive to have good hope, and that is encouraging, but for this assurance I confess I should be discouraged.

Yours, with great respect,

J. MILLIGAN.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS  
AND SLAVERY.

At the late meeting of the Board, held in September last, the subject of slavery, "among the Cherokees and Choctaws," received a very considerable degree of attention. It appears that slave-holding converts have been admitted into the communion and membership of the Church in these Indian stations. During last winter a delegate was sent by the prudential committee to visit the Cherokee and Choctaw Missions, the chief object of which was, "to inquire more particularly into their relations to the subject of slavery."

As it regards the "effects of slavery," the delegate, Mr. Treat, in his report remarks:—"In relation to this point there can be but one opinion. The institution is decidedly prejudicial, in a great variety of ways, to the most important interests of both nations; and this is the conviction of some of the slaveholders themselves.

Among the Cherokees it is generally, if not universally, unprofitable; and though it is more valuable in the Choctaw country, in consequence of the greater adaptation of the latter to the raising of cotton, it prevents to a considerable extent, there as elsewhere, that self-relying industry and enterprise which are so desirable in such a community. It should be stated, however, that labor appears to have less dishonor attached to it in both these nations, than in some other slaveholding communities. And if we look at the moral effects of slavery on these tribes of Indians, we find them to be very much as they are found to be in other parts of the world. If there is any difference it grows out of the fact that the moral condition of the people is lower than that of some other slaveholding communities; and consequently the injury inflicted upon them is less palpable. I know of no other qualification which it is necessary to make. \* \* It is very clear, moreover, that the influence of the mission is neutralized to some extent, by the existence of slavery. Whatever effects injuriously the industry or morals of the Indians, must necessarily operate as a hinderance to missionary success. Besides, this institution among the Indians, as elsewhere, tends to foster and strengthen that selfishness, which is the grand obstacle to the reception of the truth as it is in Jesus. And it will be seen more fully hereafter, that the missionaries feel themselves not a little straitened whenever they come in contact with the system; *hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society.*" The last clause of the quotation we have put in italics for the purpose of directing the attention of our readers to what we believe to be one of the very worst effects of slavery.—In a slaveholding community the gospel is seldom, perhaps never fully preached. That must indeed be a dreadful evil that has the effect of sealing the mouths of those who speak in the name of God, to man, in regard to that part of their message which denounces God's displeasure against all sin!—against *the sin of slaveholding* as well as drunkenness and uncleanness!

Mr. Treat, in a letter sent by direction of the prudential committee, bearing the date of June 22, 1848, and addressed to the members of the Choctaw Mission, express very freely his views on the subject of slavery. In general these views are worthy of a Christian. We are glad indeed to be able to give such a quotation as the following. It shows the scriptural view which the Committee have of a missionary's duty in such circumstances. And we may add, also, the duty of every minister of the gospel. No man who is faithful to the trust committed to him will withhold the truth of God, whatever prudence he may deem necessary to exercise as it respects time and circumstances in exhibiting it. Thus the Committee very distinctly state. "It is the duty of the missionary, we suppose," say they, "to declare 'all the counsel of God.' He may not, in his exposition of the Divine will, restrict himself to those forms of transgression which are specifically denounced in the Scriptures. What pastor thinks of placing himself on this narrow basis? No.

The man who carries the gospel to the heathen, must keep his eye always open ; and whatever he sees around him that is contrary to this gospel, he must consider as falling within the province of his high commission. We do not say when, or where, or how he shall bring the truth to bear upon any sin. \* \* \* \* But that the work must be done in some way, and at some time and place ; that it must be done in the name and in the fear of the God of Missions, is to us very clear. From this general law, for the conduct of missions, we think that slavery can claim no exemption." In regard to slavery, the writer of the letter referred to, says :—" I have already said, that we regard domestic slavery as at war with the rights of man, and opposed to the principles of the gospel. We do not claim that Christ or his Apostles expressly condemned this system in the New Testament. But we do claim that they said and did much that by fair implication bears strongly against it ; while on the other hand, they said and did nothing that, by fair implication, gives it the least sanction. Suppose, for example, that brief but comprehensive injunction of our Saviour, ' Whatsoever ye would that men should do to you, do ye even so to them,' to be carried out to its legitimate results. What would become of slavery ? In all its essential features it would cease at once. Whatever might be the result as the legal relation, its spirit would die. And then the Scriptures invest every man with privileges and responsibilities which are utterly inconsistent with his remaining in a state of servitude. The slave cannot receive the fruit of his toil according to the Divine arrangement. He can neither enjoy all the rights, nor perform all the duties of a husband or parent, as set forth in the Bible. He cannot develop those intellectual powers which, as seen in the light of revelation, are a treasure beyond all price. Above all, he cannot, in most cases, have that untrammelled access to God and his holy word, which is worth more to him, as a lost, yet immortal and accountable being, than any thing else."

With this just expression of the sin of slavery, we are utterly at a loss to reconcile the existence of it in the church, if it is such an evil, if it is followed by such effects, it seems to us that slavery should never have found a place within these missions, nor any other part of the church. And if, by inadvertence, it had found its way within the church, it should have been forthwith expelled. We maintain that consistency required this. Slavery, in our judgment, is not only a violation of specific statements made in the Bible, but at irreconcilable variance with the spirit of the gospel. And its sufferance in the church tends more to lessen the influence of true religion among liberal minded, but godless men, than any thing else that can be named. There are evils we admit that do not demand as a remedy, excision from the church, or suspension from its privileges, which should, in the first instance at least, be treated with forbearance and mildness ; but we cannot admit that slaveholding comes within this category. If it did, where, we ask, could the sin be found that demands the censure of excision, or suspension from

privileges? Slavery includes in it a violation of all the precepts of the second table of the moral law! It is a direct violation of the eighth and tenth, and, as it exists in the United States, is almost necessarily followed by the violation of the sixth and seventh precepts. Is a sin of such magnitude,—of such terrible consequences,—and so outrageous, of all that is lovely and merciful in the gospel, to be forborne with, or winked at? Is it to find a shelter in the church, in the house of God,—in a community which has for its Head the compassionate Saviour, who was “sent to proclaim liberty to the captives, and the opening of the prison to them that are bound,” who “executeth judgment for the oppressed,” and who “turneth the way of the wicked upside down?”

In the report of Mr. Treat, we are grieved to read such statements as the following, which we quote :—“A few owners of slaves were early received into Christian fellowship. The only inquiry raised by the missionaries seems to have been, ‘does the candidate give reasonable evidence of his being a new creature in Christ Jesus?’ They appear to have required the slaveholder to furnish the same amount of evidence that others furnished; but they did not consider the mere fact of his sustaining this relation a barrier to his admission to the Lord’s table. And this is their practice at the present time.” How would this kind of judging, in regard to the admission of members, be received by the Christian community, if applied to any other class of grievous acknowledged sin? Would not the whole Christian community lift up their voice against it, and scorn it down, and that most justly? In regard to the *habitual drunkard, thief, or whoremonger*, how would it sound to say, “the only inquiry raised by the missionaries seems to have been, does the candidate give reasonable evidence of being a new creature in Christ Jesus?” And why may we not as easily imagine the “new creature” compatible with habitual drunkenness, theft, or uncleanness, as with the habitual sin of slaveholding? The difference is imaginary, and is founded upon prejudices which are at war with the character of the gospel, and unauthorized by its just and equitable discipline! No good reason can be assigned why the slaveholder, while he continues such, may be admitted into the Church, any more than the drunkard, or the thief, or the unclean person, while he continues such, may be admitted.

Such an unwarrantable distinction in favor of Slavery has done much to increase it in the United States; and till the distinction is abolished, and the church act in regard to this, as they do in regard to other flagrant sins, the evil cannot be overcome. This gives it countenance and respectability in the estimation of many, and sustains it in the community. Let the church generally do her duty,—refuse to receive slaveholders into the enjoyment of her privileges, and where members persist in the sin after being properly dealt with, suspend them from the enjoyment of privileges, and we venture to say that there would not be power enough on the side of Slavery long to sustain it in the United States. “The institution” would soon

sink under the weight of its own guilt and infamy. Firmly, though mildly, we raise our voice in warning against the sin of slaveholding; and call upon the Christian communities throughout the country to cleanse themselves from that abomination.

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## CHOLERA.

This dreadful scourge is hastening on its way from land to land. Pursuing a course similar to that in its former visit, it comes from the land of the East, bearing death in its bosom as it speeds Westward. The disease passing through the continent of Europe has broken out in several cities in the British Empire; and judging from its former course it may be expected soon to make its appearance on this side of the Atlantic. Indeed there is reason to presume that cases of cholera have already appeared in some of the Atlantic cities.

We have not the means, nor has the medical profession as yet sufficient data to enable them to reason altogether satisfactory, or arrive at settled conclusions as to the physical cause of this alarming pestilence. Much however has been ascertained by medical practitioners which has been, and may still be greatly servicable in the treatment of the disease. There is reason to fear that cholera may become a frequent visitor; and before long be found in the ordinary list of diseases. But we have the hope in that case that it will be better understood and more readily subjected to medical treatment. Three hundred years ago typhus fever was as little understood, as Asiatic Cholera is at the present day, and excited a consternation in Europe as paralyzing and confounding as ever the latter has done. Typhus fever, though still a dreadful disease especially when it assumes an epidemic form, has lost much of its alarming character, and is in general successfully treated on principles well known to the medical profession, and so we anticipate that it will be with Asiatic Cholera.

With this view of the subject in our mind, and the apprehension that ere long cholera may again visit us, we presume it will not be unacceptable to our readers to furnish them with some general rules that may be useful in regard to its prevention and treatment. We would be sorry to countenance quackery, or do any thing that might induce our readers to dispense with medical aid in this, or any other disease when it can be obtained; but it is the duty of every one to seek by every possible means in his power the prevention or alleviation of a great public calamity. Adopting the suggestions of skillful persons who have very carefully investigated this subject we recommend as means of prevention,

1. The utmost regard to personal and domestic cleanliness.

2. Excessive fatigue, or whatever tends to exhaust the physical powers should be avoided.

3. Avoid exposure to damp and cold, particularly during the evening or night season. Keep the feet warm and dry, and preserve through the whole system if possible a uniform circulation of the blood.

4. Perfect temperance. By which we mean not only abstinence from intoxicating drinks, but all excess of every kind.—The moderate use of the table,—restraint and rigid government of the passions and appetites,—and regular habits.

5. Putrid and offensive matter, such as decayed vegetable or animal substances; and such as arises from stagnant water or the effluvia of open sewers and drains, should all be carefully removed from the vicinity of human dwellings. Wherever any of these exist to any extent sufficiently great to offend the sense of smelling then there is manifest danger to the health of the neighborhood.

6. Warm comfortable clothing should not be dispensed with.—For this is necessary to maintain the equilibrium of the system. In connexion with this, when exposed to the disease, a flannel bandage worn around the body so as to enclose the bowels has been recommended by good authority. For ourselves we have considerable confidence in this as a means of prevention. And perhaps the advice may be improved by substituting in place of such belt, a flannel jacket, by which the whole body from the shoulders to the hips may be covered.

7. Endeavor to preserve equanimity of mind. Indulgence in fear,—strong emotions of danger continually present to the mind enfeeble and enervate the physical powers and thereby pre-dispose the body to disease, and especially such a disease as the cholera.

8. Let lodging, and sleeping rooms especially, be kept dry, warm, and well aired.

9. The slightest derangement of the stomach and bowels should be attended to, and the cause immediately removed. The disease is generally preceded by such premonitory symptoms often unaccompanied with pain, but must not on that account be neglected.

10. If there is reason to suppose that the disease is present, no time should be lost; medical aid should be obtained without delay.

The local situation of families, particularly in the country may sometimes preclude the *immediate* visit of a physician; and even in more convenient neighborhoods the urgency of the case may be such as not safely to admit of any delay. Every moment is precious. Should cholera again visit our land, every family should stand prepared for the emergency of a sudden attack on its members. The following extract may be serviceable in such emergencies. We take it from the journal of Dr. Scudder a physician attached to the American mission in Madura. (India.). "Nov. 17, 1847. On Monday one of our school boys died with the cholera. Another was brought to me yesterday, very ill with the same disease. I detained him for several hours. His disease was checked before he was

taken away. I gave him ten grains of calomel with forty drops of laudanum. In the evening I went to his house, and found him so comfortable that I had strong hopes of his recovery, and I felt the delightful pleasure of having done something for his relief. I have visited him several times to day and entertain the hope that he will soon be well.

I would remark that the only medicine in which I place confidence in cholera, is calomel, with laudanum or finely pulverised opium, Of course I am speaking of the disease in its commencement. The doses which we give to an adult, are fifteen grains of calomel with one hundred and twenty-five drops of laudanum, or fifteen grains of calomel with five grains of very finely pulverised opium. These doses may appear large to those who have never witnessed the cholera; but nothing short of them should be given. We never give calomel in small doses at such times, fearing it may not produce the effect desired, and fearing even that the disease may be increased."

A diversity of opinion seems to exist among medical practitioners in regard to the value of disinfectants either as preventives or remedies in this disease. Some being of opinion that no reliance can be placed in such; this opinion however is evidently not well founded, because it is opposed to well known facts. The chlorine of lime was used with great success in several of the Scottish towns in the former ravages of this disease. It acted as a preventive in neighborhoods where it was freely used; such places being very much exempted from attack: and in places where applied after the disease had broken out the use of chlorine of lime was always followed by abatement of the disease. There is much reason to suppose that the existence and progress of cholera is connected with the state of the atmosphere; if so, then the use of disinfectants such as chlorine of lime, may be successfully applied; and it will be the duty of both families and public authorities, to have recourse to such, as means of prevention, especially in low, damp, or filthy neighborhoods where the air is impure.

It should not be forgotten that this fearful evil is an especial messenger of the Lord of Hosts. It comes to do the work of the Lord on the earth—to chasten and rebuke the nations. Thus, God in his providence inflicts judgment upon the sinful. "I have sent among you a pestilence after the manner of Egypt." But while God is thus afflicting men it becomes them to humble themselves before him in sincere repentance, lest he say to them in the words of the prophet "yet have not returned unto me saith the Lord."—Amos, 4, 10.

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For the Reformed Presbyterian.

PREAMBLE AND RESOLUTIONS PASSED BY THE MIAMI CONGREGATION, SEPTEMBER, 28, 1848.

Whereas, peace in a congregation, next to truth is most desirable, and should be sought and pursued earnestly, in the persevering use of all lawful means; and,

Whereas, it is our earnest desire to follow the things which make for peace, and which tend to heal, even when peace is broken—making, as we have heretofore made, a matter of forbearance differences of opinion on the subject of the power of the deacon ; and,

Whereas, we desire neither to offend or drive to discussion on the one hand, nor to impugn the standard of the church on the other, by urging any measure interfering with said standards, or with the enlightened conscientious scruples of any member of the congregation—or by making any new term or bar to communion, not already existing and to which we are not all mutually and solemnly bound ; and,

Whereas, great distractions have been occasioned by ultra measures in attempting to make ultra views on the subject of the management of the temporal affairs of the church a bar to our fellowship as brethren in the same ecclesiastical bonds, bound to the same faith, and bound under the solemnity of ordination vows “ *to follow no divisive courses*” therefore ; and,

Whereas, the whole financial concerns and their management in this congregation have been almost entirely kept from the knowledge of the congregation—no reports of the greater part of the money matters ever known—rather no regular or full reports ever made at all—settlements scarcely ever made—every thing, in one word in a state of confusion, it would seem high time some system of order should be adopted ; and,

Whereas, Christ’s own institutions are the best calculated to preserve order and secure prosperity under the divine favor and blessing ; and,

Whereas, *neither the congregation, nor session, nor pastor has ever asked to have deacons elected and ordained, nor yet ask, this never being the matter at issue among us ;* and,

Whereas, Elders have the right to manage temporalities belonging to the church by dedication—a right exercised in virtue of the diaconate, which office they hold ; and,

Whereas, Elders have generally, in this and all congregations in Europe and America, in the absence of deacons, taken up and managed all collections, for whatever purposes, and have held and taken care of church property, such as the sacramental vessels &c., even when trustees existed, thereby yielding the principle which should be practised and carried out, viz :—that *ordained* officers should have *oversight* of things dedicated to church purposes ; and,

Whereas, this course is in accordance with the spirit of Christian meekness, forbearance and peace,—and with the spirit and design of the action of the Synod on this subject

Resolved, therefore—1. That hereafter there shall, in this congregation, be no more trustees or committee men elected to manage the affairs of the congregation ; but that, till the congregation shall otherwise determine, the ruling Elders shall be the only trustees of the congregation.

Resolved,—2. That all moneys, papers, books, accounts, dues,



registers, &c., belonging to the congregation, now in the hands of any trustee or committee, shall be handed over to the Elders, and that the Elders shall be their lawful successors holding the same in trust, and authorized to carry out the will of the congregation in all its temporal and financial concerns.

Resolved,—3. That the Elders will be expected by this congregation to keep, in regular book form, all financial transactions, and make annual or semiannual reports in full to the congregation in regular congregational meetings, so that the whole congregation and every member shall have the opportunity of knowing how every thing given at any time and for any purpose shall have been appropriated by the officers of the congregation.

Resolved,—4. That Session be requested to approve of these preamble and resolutions, and that the Elders proceed forthwith to the carrying them out as hereby expressed to be the will and desire of the congregation.

It was then finally resolved,—That the preamble and resolutions be published in the periodicals of the church.

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PRESBYTERY OF PITTSBURGH.

Pittsburgh Presbytery met pursuant to adjournment in New Alexandria, Nov. 23. There were six ministers and five ruling members present. Rev. John Wallace was appointed Moderator, and Rev. Thomas Sproul continued Clerk.

The principal object of this meeting was to ordain Mr. A. M. Milligan, and install him as Pastor of the New Alexandria congregation.

It was resolved that pursuant to the promise given to the Board of Foreign Missions, Robert J. Dods be ordained on the present occasion.

The candidate delivered the usual prices of trial which were unanimously sustained. The ordination sermon was preached by the Moderator from Jonah iii: 2. The candidate having responded affirmatively to the queries, was ordained by prayer, and the laying on of the hands of the Presbytery, and A. M. Milligan was installed pastor of the New Alexandria congregation.

William A. Acheson, licentiate, presented his certificate and dismission from the New York Presbytery. He intimated his desire to be dismissed in two or three weeks to the Illinois Presbytery. The Clerk is directed to give him a certificate and dismission in accordance with his request.

Boyd McCulloch, graduate of Du Quesne College, is received under the care of Presbytery as a student of theology.

A call from the congregation of Cedar Lake, within the bounds of the Lake's Presbytery, and transferred by that court, was laid on the table. As Rev. James Love, the person on whom the call was made, was not present, the disposition of it is deferred till next meeting.

The Board of Managers of the contemplated literary institution presented a report which was accepted. A paper, containing resolutions, with reference to some suggestions in the report was received by a member of court. It was, on motion, accepted. It is as follows :—

1. *Resolved*, That the male and female literary institutions founded at Williamsburgh, be designated Westminister College, and Westminister Female Seminary, respectively.

2. That the Managers be instructed to appoint three of their own number, to whom the property shall be conveyed, to be held in trust for this Presbytery; and that vacancies occurring in that board of trust, either by suspension from the privileges of the Reformed Presbyterian Church, removal, resignation or death, shall be filled by the Presbytery.

3. That all the ministers and elders belonging to this Presbytery be earnestly enjoined to take up subscriptions within their respective bounds without delay, and report to David Gregg, Treasurer, Pittsburg.

4. That this Presbytery will exercise its control over the literary matters of these institutions, on principles of Christian liberality. Our design is to advance the interests of society in a literary, moral and religious respect. We declare not only our willingness but our earnest desire to receive the co-operation of our fellow men in our endeavors to build up institutions for the public good.

5. That a committee of five be appointed to publish an address setting forth the advantages of this location for such institutions, and other matters suited to awake an interest in the success of our undertaking.

The committee appointed under the fifth resolution are Sprouell, Crozier, Hannay, Boyd, and Henning.

*Resolved*, That all former Clerks of this Court be directed to bring to the next meeting all presbyterical papers in their possession.

Presbytery adjourned to meet in Williamsburgh on the second Tuesday of April, 1849, at 10 o'clock, A. M.

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#### NOTICES OF BOOKS.

SCIENTIFIC AGRICULTURE, &c., by M. M. RODGERS, M. D. Erastus Darrow. Rochester, pp. 279.

The design of this work is to apply the sciences of Chemistry, Geology, Botany, and Meteorology, to the business of Agriculture. All these branches of knowledge involve principles more or less necessarily connected with successful management of the soil. By the very condition of its nature, the soil is subjected by the creative power of God to certain laws; and it is only in so far as these laws are respected that it gives forth its products. We do not say *known*, because in a great many instances the farmer does not *know*, though he may practically respect the laws according to which the earth yields her increase. In short, he adopts a course of agriculture which is the result of the experience of others; but in regard to the principles why such a course is preferable to any other, he may know nothing. This is in fact a kind of agricultural quackery; and while such an empirical mode of farming is practiced the toil of

the husbandman will not be fully requited. Without any additional labor, but a more judicious course of cropping, and a more skillful adaptation of food to the kind of crop to be raised, in the form of manures, would greatly increase the return. Indiscriminate cropping must soon exhaust the soil, unless there is as much returned to it in the shape of manure as is taken out by each crop. But a succession of different crops lessens, to a certain extent, the amount necessary to be returned in this form. The indiscriminate application of manure may prove worse than lost labor and expense, it may occasion the partial loss of a crop.

The application of Science to Agriculture is to enable the practical farmer to proceed on known principles, which are uniform in their operation, and by respecting which he may be amply repaid for his labor.

The author of "Scientific Agriculture" gives his readers an elementary view of the sciences named above; this forms the first part of the work; the second part is properly the application of the elements taught in the preceding part. We think the study of this book, which the writer has made very intelligible, will amply repay the inquisitive and judicious farmer; and for this reason we recommend it to his attention. For the benefit of our readers we notice that it may be obtained of the publisher in this city. Baker & Scribner and C. M. Saxton, New York; J. P. Jewitt, and J. French, Boston; E. D. Truman, Cincinnati; Keith & Wood, St. Louis; Elliott & English, Pittsburgh.

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**DEMOCRACY VS. DOULOCRACY**, by *William Wilson, A. M.*, Pastor of the Church of the Covenanters, and Chancellor of the Protestant University of the United States. Cincinnati, 1848.

Some readers may have difficulty in understanding precisely what the writer intended by the title of his pamphlet. He seems to have suspected this, and has therefore provided for the difficulty by a large and learned note. And then there is the title page! This contains letter press enough, with the aid of a few wood cuts, to have made a volume big enough for a holiday present. Here we have a congregation of authorities, consisting of prophets, apostles, and poets, christians and heathens, all thrust into the title page. But our readers will be anxious by this time to know what "Doulocracy" means: the author defines it to be "the government of servants or slaves."

The professed design of the pamphlet is opposition to slavery; as far as this question is concerned many stubborn truths are stated, and so far it has our approval. Slavery is a foul sin, for which no apology should be offered in the United States. But we have no confidence in the means here urged for opposing it. The pamphlet bears unequivocal marks of political electioneering. The writer makes the Slavery question the stalking-horse under the cover of which Mr. Van Buren might be introduced to the Presidency. With all our anxiety for the prevention of Slavery in newly acquired territory, we count little upon the honesty of politicians. The extension of Slavery will be resisted or acceded to, just as it suits party purposes, and not otherwise. But we must close this notice, which we do by suggesting to the writer in the first place, whether it is in harmony with his claim of licence "pastor of the Church of the Covenanters" thus to throw himself into the political arena? In the second place, whether he may not have exposed himself to the charge of using scripture language profanely. As for example, when he says that "the old parties are shattered, as if smitten by the little stone out out of the mountain without hands." In still worse keeping, and more indecent for a minister of the gospel, to express his joy at the anticipated triumph of his political party, as he does, by using the solemn doxology of Rev. 19: 6—"Alleluia, for the Lord God Omnipotent reigneth." In our judgment there is gross profanity in such use of Scripture.

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**THE MEDIATOR, OR THE CHARACTER AND TRIUMPH OF MESSIAH, THE PRINCE**, by *J. M. McDonald*. Cincinnati, 1848.

This is a pamphlet of twenty-four pages, the plan of which is thus expressed by the writer: "The subject of this essay presents for our consideration two things—the fitness of the Mediator to overcome his enemies, and the victories he has achieved and will achieve, in the destruction of the anti-christian system."

On the former of these topics, the writer specifies the "great power,"—and "the wisdom" of the Mediator—his investiture "with universal dominion,"—and the fact that "he controls the movements of Divine Providence." The latter he illustrates by the triumph of the Mediator "in the redemption of Israel from Egyptian bondage,"—"in the destruction of Sennacherib's army,"—"in the destruction of Babylon,"—"in the destruction of the Pagan Roman Empire,"—And that "the Mediator will yet triumph in the destruction of the Anti-Christ."

The essay is well written and shows that the writer has given considerable attention to the subject. The view which is taken of prophecy in the concluding part of the essay is in general correct, though with some of the details we cannot agree. As an example he seems to identify the beast "of the earth"—the second beast of John's vision with the Pope. Now this "beast" symbolizes the Romish hierarchy and not the Pope. The papal power is symbolized in the same vision by "an image" of the (first or ten horned) beast, which receives its "life" from the hierarchy. It is of importance in the study of prophecy not to confound the hierarchy with the papal power. A more extensive acquaintance with this subject will show the writer the propriety of questioning some of his subordinate statements. We judge from the designation, "Presbyterian Tract," which is prefixed to the essay that it is intended for distribution. And glad should we be to see the country, East as well as West, flooded with such excellent tracts as this, on the various points of "the testimony of Jesus."

## TO THE SUPPORTERS OF THE REFORMED PRESBYTERIAN.

When we undertook the management of this periodical, it was with the settled determination that should its former Editor, by a return of health, be able to resume his labors, we would commit it again into his hands. We were deeply apprehensive at the time that it might be long before this might take place. Our fears have happily, in part at least, been dissipated. His residence in the south during the past winter did much to encourage the hope of his health being very much restored. His visit to the South this fall, most favorably confirms our hopes. According to the last account we have received from him, such was the improved state of his health, that he consents to our urgent request to resume the Editorship of the R. P. And with our next number we will close our Editorial labors, and bid adieu, in this capacity, to the readers of the Reformed Presbyterian.—ED-

## AN APPEAL ON BEHALF OF OUR FOREIGN MISSIONS.

We are sorry to learn that the funds of our Foreign Mission are very low. We have been kindly favored by the Treasurer with a statement of the funds received and disbursed during the past six months, and which we shall publish in the present number if we can make room for it. From this source we learn that there is only \$153,03 on hand, a sum altogether inadequate to meet necessary current expenses. The simple statement of this fact, which we have been requested, by a member of the committee, to lay before our readers, will, we trust, stir up the friends of the mission to make such exertions as may honorably sustain it. Hayti was selected as the field in which we should begin our Foreign Missionary labors. After the most mature consideration this was preferred as the most eligible station. It has not been sufficiently tried to justify the abandonment of a field of labor so deliberately chosen. To suppose this necessary is almost to reproach us with want of public spirit. For our own part, so far from doing any thing of this kind, we would urge with all our might the increased efficiency of missionary labor, that the brother who has been appointed by Synod as associate to our missionary now in Hayti, be sent out without any unnecessary delay. We understand that he awaits anxiously the instructions the committee on this subject. But with an almost *empty treasury* it would not be deemed prudent, on the part of the committee, to incur the expense of an additional laborer when they have not funds enough to meet the claims already staring them in the face.

The facts need only to be known, and when known they will call forth the sympathies and energies of the Church, we may safely hope, in behalf of our Foreign Mission. A little, even a *very little*, (say one cent a week,) given by every member of the Church, who is able to earn his bread, would do more than meet the demand of the Mission, as far as existing arrangements would require. We are not authorized to speak in the name of the Committee, but we exercise our privilege as a member of the Church, and a friend of our Foreign Mission, to speak in its behalf. We suggest then, first, that all monies raised for this purpose, but not yet forwarded, should forthwith be sent on to the Treasurer; in the second place, that where no regular organized system of raising funds for this object exists, that sessions bring the subject immediately before their respective congregations. And, finally, that those who already give endeavor to increase their gifts. Such offerings, if presented with a right disposition will not lose their reward. "Cast thy bread upon the waters: for thou shalt find it after many days."—ED.

THE

# REFORMED PRESBYTERIAN.

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THE RELATIONS OF LIFE A TALENT.

“Occupy till I come.”

[Continued from page 325.]

There is another domestic relation—that of master and servant; although not of so great importance as those which have been already mentioned, it gives us, in many instances, an opportunity of doing good, and of course constituting a situation of trust. Like the other domestic relations spoken of its duties are commanded on the parties reciprocally by the authority of God: “Servants be obedient to them that are your masters, according to the flesh; not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart; and ye masters do the same thing unto them, forbearing threatening, knowing that your master also is in heaven, neither is there respect of persons with him.”

That we may glorify God in the world it is not necessary that we should occupy the most elevated and responsible situations. These higher trusts and responsibilities are the lot of but comparatively few. The great mass of mankind are confined to narrower, although not altogether unimportant spheres: and it is by doing faithfully the duties of these narrower spheres that they improve the talent which God has committed unto them; and the relation in which they are placed in society by the providence of God, is itself the talent.

The proud and overweening who are in the constant habit of valuing persons or things merely by their exterior pomp and show, will not indeed count much on the influence of the more humble classes of society for enlarging the sum of general good in the world. It is not, however, the less true. When the traveller pursues the course of a river, wending its way through the many provinces of an empire, he finds that this mass water is not wholly collected from a few large streams, but from an immense number of smaller tributaries, which however insignificant taken singly, form by their united contributions the vast assemblage of waters. So it is in the case of which we now speak. Influence and responsibility are not confined to the eminent few, but are involved in the character and conduct of the great mass of mankind: the most humble individuals, placed in the most humble relations of life, are not without their influence and their opportunities of usefulness. Each has his talent, which, though small in itself, the united effect of the whole taken together is incalculably great.

It is with this view that I mention at present the widely spreading relation of master and servant as an important talent. Nor is the means of utility wholly on the side of the master. Servants as well as masters may, in their own unobtrusive relation, manifest the influence of the gospel of Jesus Christ in a way that may tell effectually upon a godless neighborhood. When servants are careful to discharge with diligence the duties to which they have bound themselves by this relation, and when at the same time they are duly attentive to the important business of religion. Such things cannot be observed by even wicked and irreligious people without feeling themselves reproved by the example of fidelity and piety which is thus exhibited by those whose humble situation in life they might otherwise be inclined to despise. The force of religion thus shewing itself in the most lowly circumstances of life cannot be uninfluential. A man has frequently the property and interests of his master or employer among his hands; his duty is then to promote with all fidelity and honesty interests thus committed to his charge; not purloining or being an eye servant, knowing that God hath called him in his station to be faithful in all things.

The duty of the master or employer on the other hand is to receive with cheerfulness and satisfaction such faithful services, and to reward them by scrupulously paying their stipulated hire.

“Servants be obedient to them that are your masters; with good will doing service as to the Lord and not to men. And

ye masters do the same things unto them, forbearing threatening, knowing that your master also is in heaven, neither is there any respect of persons with him."

Leaving these domestic relations we find other of a general and public character which claim our attention.

First, the relation of magistrate and subject. Civil order and rule are necessary for the good of society—without these it cannot indeed exist in an organised state. It is probable that although man had continued in his state of primitive innocence, that a regular order and subordination would have been necessary, but fallen and degraded as he now is, it is indispensably necessary. Magistracy has its origin in the will and appointment of the ruler of the universe, who has ordained it for the good of his creatures. And it is now placed in the hands of Jesus Christ as part of his mediatorial kingdom. The Redeemer has "upon his vesture and his thigh a name wrtten, King of Kings, and Lord of Lords." By him "Kings reign and Princes decree justice."

He has declared in his Word to both the people and their rulers the duties of this relation, and how they ought respectively to perform them. The magistrate "is the minister of God for good; for he beareth not the sword in vain; he is a revenger to execute wrath upon him that doeth evil. Let every soul be subject unto the higher powers."

It is the duty of a people to be subject to lawfully constituted authority, rightfully exercised; and to support it as the ordinance of God. And it is the duty of magistrates to rule in the fear of God; to be a terror to evil doers, and to command and protect them that do well.

From this brief view of the mutual relation of a people and their rulers, it appears of vast importance; it may be made the instrument of great good or of great evil.

In their different places both rulers and those over whom they rule, have a talent committed unto their charge which they are to occupy for the glory of God.

The duty of a government is to regulate and direct the civil affairs of a community by just and wholesome laws, and protect its subjects in their persons, character and property; and finally to restrain vice and irreligion by deserved disapprobation, and to countenance well doing by suitable rewards.

Obedience and support are the duties of the people.

When a magistrate is anxious to employ his talent of rule for the glory of God and the good of society, his opportunity of usefulness is very abundant. By prudent government he may prevent much evil: by wholesome discipline or punishment he may correct much that is disorderly, and by a judi-

cious and christian-like exercise of his office countenance and encourage all that is virtuous and honorable. Or he may do the opposite of all this, and turn his opportunity of usefulness into an awful instrument of evil. With so much at command of doing good or ill the office of a ruler is unquestionably a great talent. And although the relation of subject is not so vast and important, it is not without its responsibility and its means of usefulness. Subjects can co-operate with their rulers in effecting what is good, or they may weaken their hands and retard or altogether baffle their designs; or they may unite with their rulers in prosecuting the most profligate conduct, or enacting the most wicked laws.

There is another public relation: that which exists between ministers of religion and their people. God has designed to save sinners by his Son Jesus Christ, who gave himself a ransom for them, to deliver them from this present evil world according to the will of God our Father. To secure the application of the death of Christ in the effectual calling of sinners to the knowledge and obedience of the truth, a church has been constituted to collect a people unto God from among the sons of men. Jesus Christ, the Head of the Church, has given her laws and ordinances; these are designed as instruments for accomplishing the object of the Divine purpose, the salvation of sinners. One of these ordinances is the christian ministry. The business of which is to preach the gospel, administer the sacrament of baptism and the Lord's Supper, and to rule in the church by the application of the laws and discipline which Christ hath given to his house.

The faithful discharge of the duties of this relation must have an immense influence, not only on the affairs of this life, but on the momentous concerns of eternity. The ministers of religion are the spiritual stewards of God, to give to every one his portion in due season. When the Word of God is preached with fidelity, and the laws of his house applied with impartiality, the result is most obvious: sinners are brought to the knowledge of Divine truth and the practice of godliness. The gospel is the power of God to salvation to every one that believeth. If, however, the minister of religion deals unfaithfully in the things of God and with the souls of men; they, instead of believing on the name of the Son of God, and being made heirs, heirs of God and joint heirs with Christ Jesus, may be hardened in their iniquity, encouraged in their opposition to the authority of the Most High, and as vessels of wrath be fitted for greater condemnation and more terrible destruction from the presence of the Lord. The great influence of the ministerial relation is such as makes the Apostle



Paul ask, "who is sufficient for these things?" The talent committed to the minister of religion is of no ordinary magnitude; connected with it are the best, the immortal interests of never dying souls, who must either be happy in the enjoyment of God throughout eternity, or miserable in everlasting exclusion from his fellowship. Those who hear the gospel are called to attend to it with diligence; "work out your salvation with fear and trembling, knowing that it is not you that work, but God that worketh in you, to will and to do of his own good pleasure." Although the salvation of the sinner is entirely of the free grace of God, yet he is called to be diligent in the use of means. The fact then of his being a hearer of the gospel, which is the power of God to salvation, is a mighty privilege. It is a talent, which if improved, shall be unto him the savor of life, or if neglected, it shall be the savor of death.

The gospel is no matter of trivial concern to either ministers or people; it does not, it cannot leave men as it finds them; it makes wise unto salvation, or it leaves, without excuse, those who harden their hearts against God. "How shall we escape if we neglect so great salvation?"

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DEFENCE OF CIVIL ESTABLISHMENTS OF RELIGION.

BY THE REV. WILLIAM MACKRAY.

III.—ARGUMENT FROM THE LIGHT OF NATURE.

[*Continued from page 336.*]

By the light of nature I understand those notices of God, and of our duty to him, which men have independently of revelation. Now; it does seem to me one of the first dictates of reason, that God, as the Creator and moral governor of the world, is to be recognised, and honored, and worshipped, not only by men individually, but by men in their social capacity, and in the respective stations in which they are placed. Are they heads of families?—It is their duty most obviously to establish in their families the worship of Him, who is "the God of the families of the earth." Do they preside over large communities?—Have they the government of nations?—It is imperative on them, in their official capacity, to maintain the honor, and promote the worship of Him,

from whom they derive their power—by whom “kings reign and princes decree justice.” Are they associated into states? It is incumbent on them, in their public united character, to recognize, and acknowledge, and worship Him who is the “King of nations,” and to whom they are indebted for their national existence and whole prosperity. It is not surely, as has been well expressed, by a writer who is an honor to his country and his age, for rational, intelligent, immortal men, “to herd together like a number of eattle, making provision merely for their external protection, accommodation, and order, forgetting the God that is above. A constitution which did not recognise religion, nor make any provision for its maintenance and defence, would be in so far an atheistical constitution;” in reference to which nothing else could be expected, than that God would set his face against it and confound it.

For the sake of illustration, bring these abstract principles to bear on religious practice. And, for this purpose, let us advert to the Sablatic institution—the *substance* of which is obviously taught by the light of nature. Reason, we have said, apart from revelation, teaches that God is to be worshipped by men, not only individually and in the capacity of families, but publicly in united assemblies—that, depending on that Almighty Being for life and breath, and all things, the people of the same community should assemble themselves to acknowledge their obligations, and to worship Him with united praise. It is, moreover, the dictate of reason, that, for the performance of this service on the part of his creatures to the great Creator and benefactor of all, there ought to be an appropriation of stated portions of time;—for how should this duty be generally or regularly regarded, if there were no fixed seasons known and appropriated for the purpose? In fine, and as a necessary inference from these principles, reason suggests that these stated times for offering public homage to the Supreme Creator and Governor ought to be set apart, not merely by common consent of the community, but by public authority. For, first of all, civil rulers owe this as a duty from themselves and their people to the Most High. And then, the interposition of the public authority is absolutely necessary in order to the stated seasons of public worship being generally respected and observed. It is only the public civil authority that can enjoin abstinence from labor and from secular employments; and it is in this way alone, that general external regard for the stated times of public worship can be expected to take place. Take, for example, a land, the bulk

of whose population are irreligious—nay, take even our own Christian land, with all its light and all its religious principle, and leave the stated season of public worship unguarded by human laws,—let there be no enactments that worldly business and employments shall on that day be suspended,—and would you have a public national Sabbath?—Would the determined season of publicly acknowledging and worshipping God obtain any thing like general regard? It would be absurd to expect that it should—so long as there are such multitudes of our people decidedly carnal, irreligious, ungodly men, in whose minds the authority of God has no weight, and in whose esteem the concerns of the world are of unspeakably more value, than the concerns of religion. The observance of the stated season of public worship would, in this way, be left to the pleasure of individual men;—and thus, would the peace and tranquility of our Sabbaths be gone, and the pious and devout portion of our people would have their minds disturbed, in their progress to the house of God, and in their exercises there, and amidst their retirements on the evenings of the hallowed day in the bosom of their families—by the bustle of multitudes of worldly men around them, prosecuting as on other days their worldly occupations! Let the advocates of the doctrine, that human laws have nothing to do with religion, but should leave men to act as they please in religious matters, look to *this* consequence of their scheme, and, sure I am, ingenuous and pious minds will be induced, not only to view it with suspicion, but to shrink from it with fear.

It is of importance, likewise, to remember, on this part of our subject, that, independently of the duty which states and their rulers owe to the Supreme Creator and Governor, and of the argument for our doctrine which arises from thence, the view of the subject which we are prosecuting is strengthened by the consideration, that religion is essential to the welfare of human society—that it lies at the very foundation of its happy existence—that its high and holy sanctions are indispensably necessary to the power and efficiency of national laws. In vain will you introduce among mankind the very wisest and best of human enactments, if you bring not the great principles of religion to bear on their observance. Depravity has taken so deep and firm a hold of the human heart, that, if the idea of God, and of the authority and judgments of God, be not impressed on the minds of men, no human laws—not even the most sanguinary penalties—will restrain them from bursting forth into the highest

degrees of profanity and crime. It is the belief of the existence of God, and of Divine Providence, and of an approaching day of solemn and final retribution, that gives all their energy to the institutions and the laws of men. It is this that invests the highest punishment that human laws can inflict with its peculiar terrors; and, unquestionably, if a conviction of these solemnizing realities were once utterly removed from the minds of men, the severest laws would prove but a rope of sand—ignorance, irreligion, infidelity, and vice, would burst through every opposing barrier, and transform human society into a scene of horror. “The withdrawal of the truths in question (those to which I have been adverting) from a man’s faith,” says one of the profoundest writers of our age, “would necessarily break up the moral government over his conscience. \* \* \* \* Let the spectacle be looked on in thought of vast national multitudes, filled, agitated, and impelled, by the restless force of passions and appetites. Say what measure and what kinds of restraint there would be on such crowds, so actuated, to keep them from rushing into evil. Take off, as far as you dare, any given restraint, to see what will follow. Take off or withhold from these beings, possessed and inflamed as you see them to be,—remove from them all the coercion that could be applied, in the form of just ideas of the righteous Almighty Governor,—a luminous exposition of what it is for moral agents to be good, and what to be evil, with the vast importance of the difference, and the prospect of a judgment, retribution, and eternal existence. All this being removed from resting on and grasping the spirits of the innumerable assemblage, imagine them yielded up for their passions and appetites to have the dominion, excepting so far as it shall be opposed and limited by something else than those solemn counteractions, something remaining or supplied when they are annihilated. And *what* will, for this use, so remain or be supplied? What a lamentable scene ensues, if all that will be left or be found to maintain the opposition and suppression is,—from *within*, so much innate blind preference for goodness as even such a state of things cannot destroy,—and from *without*, that measure of resistance which all men make to one another’s bad inclinations, in self-defence!” Alas! my friends, the very thought of such a subject appals the mind. It is impossible for us to entertain it. We are constrained to take refuge from its horrors in the very doctrine for which we are contending. It is surely for the rulers of states to cast the shield of legal sanction over the cause of religion; to give national support to its institutions; and to provide for

the poorest of their people the means of instruction in its great principles; and in this way, will they most effectually promote the order and happiness of their commonwealths, diminish the need of penal statutes, and repress that dark and fearful tide of depravity, which will else break down every obstacle in its course, and cover the face of human society with desolation and death.

Now, my brethren, that these sentiments are the dictates of nature is obvious from the fact, that, in every nation of which we have any record, there has existed a national recognition and establishment of religion. In the more enlightened nations of the ancient world, Greece and Rome, the philosophers and legislators bore decided testimony to the high importance of a national faith. In their legal codes, a prominent place was assigned to the statutes that had reference to religion, they were held peculiarly sacred, and the men who were invested with civil authority were enjoined to exercise a peculiar guardianship over their observance. Nor, even in the more unenlightened and barbarous regions of the earth, has there ever been found a people, among whom, in one shape or other, a religious establishment did not exist. Amidst all the varieties of national constitution, and laws, and manners, by which the nations of the earth have been characterised, *this* has uniformly proved a feature in their history—that religion has been recognised, and sanctioned, and supported by the State. And what, although we must admit, that the systems of religion thus supported have been false? It is the great *principle*, that religion ought to be embodied in the national constitution, for which we plead; and this principle remains untouched, and comes prominently forth to our view amidst all the ignorance, superstition, and idolatry, by which mankind have been debased. It has obtained the universal consent of men in all nations and ages of the world, and is thus demonstrated beyond controversy to be the dictate of reason—to be the voice of God. Nor, for my own part, can I perceive how this argument from the universal consent of men can possibly be rejected in the present case by any who acknowledge—and who does *not* acknowledge—its force as an argument for the existence of a God, a Providence, and a future state.

## THE FOREIGN MISSION.

Why has not the second missionary, appointed by Synod, been sent out? is the inquiry frequently made since it has been ascertained that such is the fact. Has the one who has gone done all the work? or is it ascertained that nothing can be done? Is it discovered that the Church should not send the gospel to the heathen? Or is the person appointed known to be unfit for the business? Has the Presbytery to which he belongs neglected to ordain him, or does he refuse to go? Not one of all these suppositions is the fact; and of course none of them is the reason of the delinquency inquired after. Still there must be a reason; and we believe it will be found in the three which we proceed to assign:—

1. The Board did not meet. That was unfortunate; and if a meeting was impracticable, there is no blame. About these matters we profess not to know. The failure of the Board to meet in the fall was certainly a serious hindrance to the contemplated object. We are sorry that the Board did not meet, and we hope that this difficulty will not again occur.

2. There is a want of funds in the treasury to sustain a second missionary. We confess that the late report of the Treasurer has a meagre appearance. A few dollars have dribbled in during the summer, and the balance on hand by the former report has been greatly reduced in amount. But we conceive that the state of the treasury is not a proper index of the state of our missionary funds. Collections are frequently made in the spring and fall, early during the summer. And the departure of the second missionary would have been a stimulant to the churches' beneficence, especially if it could have been in any way made known that another missionary was to go. Our people need to be reminded of their duty, and we do think a periodical must have a large amount of matter pressing after it, if it could not find room to tell its readers that Mr. R. I. Dods was expected to sail in November for Hayti, and that funds were needed for his outfit and salary. Had such an intimation been seasonably made, we are persuaded that there would be no want of funds. But, moreover, what has become of the strong faith that was manifested at Synod with respect to this mission?

The truth is there is no reason to apprehend that Mr. Dods would not be supported if sent out. Our congregations have never failed to respond liberally to any reasonable call on them, for contributions. They are indeed somewhat chary

with regard to the purposes to which their beneficence is applied. They must know that their liberality is doing a public good, or they will withhold it. And this fact gives the reason why they seem sometimes to be weary in well-doing. Among those who knew the missionary proposed to be sent out, there was a strong desire that he should go. They have confidence in him, and would have contributed liberally to his support.

3. We should employ our missionaries *at home* when they can do more good. This is the prevalent sentiment that is working with the weight of a mountain on our enterprise. It has come to us from the far west, and it pervades the Church in other quarters. The opinion is plausible, and we are sure brethren are conscientious in entertaining it. In order, however, to show its fallacy, we will state and illustrate a few plain propositions.

First. The heathen must be converted. The promises and prophecies of the Bible clearly evince the truth of this.

Second. Their conversion will not be by a miracle. The age of miracles is past. God works now by means.

Third. The Church is required to send to the heathen the means of conversion. The commission given by our ascended Lord to the ministry, will never be fully executed till this is done. "Go ye into all the world and preach the gospel to every creature."

Fourth. The covenanting Church is not excepted out of this obligation. If so, let the proof be given. Has the Captain of salvation placed her in the rear of his army, or a corps of reserve? No; verily. Her station is in the van; in the hottest of the battle—the place where valiant men are. She is sworn to war against Paganism as well as against Popery and Infidelity.

There is, it is true, much to do at home; and reasoning from appearances, we might expect more success from the preaching of the gospel here than among the heathen. But what do facts say with regard to this? Let the oldest of our ministers, from the best data at hand, ascertain how many souls he has been the means of converting during his ministry. The probability is that the whole number will not exceed what would be considered but partial success during one year spent in a heathen missionary field. We are not to calculate respecting the means that Christ has employed to enlarge his spiritual kingdom, according to the carnal principles of worldly men. Duty is ours. If the Head of the Church puts it into the hearts of his servants to cultivate a Foreign Missionary field—if he puts it into the hearts or

others, "willingly to offer themselves," then to oppose such a mission is to withstand God.

At the same time let not the cause of Home Missions be neglected. Let us not expose ourselves to the Saviour's reproof to the Pharisees: "These things ye ought to have done, and not have left the others undone."

#### BRAINARD.

We agree with our esteemed correspondent in calling the objection referred to above, a "fallacy." It is a fallacy both in theory and practice, and ought to be corrected. It is wrong in theory because it contradicts the command of Christ: "Go ye into all the world and preach the gospel to every creature." It is false in practice, for all experience on the subject proves that care for the souls of perishing men at a distance, does not interfere with the means of providing for a similar object at home. The truth is, the more a man cares for his own soul and the souls of those immediately near him, he will thereby be stirred up to a greater anxiety for those at a distance. There is a very easy test by which this may be tried. Who does most for Domestic Missions? The man who does little or nothing for Foreign Missions, or the man who does much? There may be exceptions, but as a general rule, it is the latter!—*Editor.*

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#### PORTRAITS OF EMINENT WORTHIES.

The following graphic and characteristic descriptions of distinguished Covenanters we take from a review of select biographies in the *Presbyterian Review*. Would to God that the earnest zeal, the spiritual-mindedness, the holy fervor, and prayerful wrestlings that their ministry might be blessed, for the good of sinners, which so much distinguished these faithful men, may arouse us to greater activity and faithfulness in our Master's cause!

"Who, for instance, is that man of God, now at his night prayers, sitting up in the bed, and "covered negligently" with his Scotch plaid; now on his knees "in the next room" overheard by his wife, (who fearing, from his long stay, he may catch cold, has been constrained to rise and follow him,) speaking, as by interrupted sentence, "Lord, wilt thou not grant me Scotland?" and after a pause, "enough, Lord, enough;" now wrestling night after night, for hours, in the



silent loneliness of the town Church at Ayr, for the souls of the stiff-necked people committed to his care, "irking not in that solitude all the night over;" and now, in his exile at Saint Jean D'Angely, petrifying the prayerless friar, (who, in his alarm at the continual whispering, has cautiously crept to his host's chamber door,) by his amazing wrestings—for the friar "heard not only the sound, but the words distinctly, and communications between man and God, and such as he knew not had been in the world."

We follow the wrestler from the Lord's pavilion to his study: there we find him no mere sciolist, presumptuously going forth with his "unbeaten oil" to the service of the sanctuary. We follow him to the pulpit;—there we see no mere display of intellectual dialectics, luring away the hearer's gaze from the great object, Christ—to the ingenious man who holds the object up;—nor any mere fine rhetoric or noisy declamation, as if the dead soul was to be charmed out of the grave, by the tinkling of a symbol, or roused out of it by sheer clamour; nor any "affecting at a weeping-like voice," nor "interrupting with oft-sighing,"—as if impressiveness were on the inverse ratio of naturalness. No; JOHN WELSH sympathises too intensely with the tears of Him who wept over Jerusalem,—stands too immediately in the light of that eye which is "like to a flame of fire,"—has realised too fearfully in his own soul "the fearful pit and miry clay," and toodelightingly the joy of being set upon the rock,—to mar the great work he has in hand by any such applauses. Mr. WELSH's preaching, says his biographer, "was spiritual preaching; his utterance tender and moving. He did not so much insist upon scholastic purposes; he made no show of his learning. And as to the results of his preaching, we find the wonder to be,—not as in these parched days of ours, that a single soul in a year, or perhaps in five or ten years, is known to have passed from death unto life, but,—that one Sabbath passes by, or one sermon is preached, or one prayer meeting held, without the manifest making bare of the Lord's arm. "Many years after Mr. WELSH's death, Mr. DAVID DICKSON, at that time a flourishing minister at Irvine, was frequently heard to say, when people talked to him of the success of his ministry, (and Dickson's was eminently successful,) "that the grape gleanings in Ayr, in Mr. WELSH's time, were far above the vintage of Irvine in his own." And we follow him to the world: there we recognise the same spiritual man. True, he is no hermit, no ascetic, no pillared Anthony. WELSH is a cheerful, companionable man. But, no where do we miss the "Galilean." In every society he

“walks before the Lord.” And his circle of familiars—who are they? Only such friends as he thinks are persons with whom he may maintain the communion of the saints.

And yonder is another, pleading with souls on that notable Monday, (21st June, 1830,) in the church-yard of the Shott's. It is after a night spent “with some Christians in conference and prayer;” the youthful preacher (for he is only 27,) has been alone in the fields about eight or nine in the morning. Such a misgiving has come upon him, considering his unworthiness and weakness, and the multitude and expectation of the people, that he has been “consulting with himself to have stolen away somewhere, and declined that day's preaching.” Satan is “resisting,” for he dreads a preacher like this; but the Lord rebukes the tempter. Livingstone dares not so far distrust God; he goes to the sermon. “I had about an hour and an half,” he says, “upon the points I had meditated on, (Ezek. 36, 25, 26,) and in offering to close with some words of exhortation, I was led on about an hour in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like in public all my life.” The result has been registered in the Lamb's book of life. And what says this man of God as to the secret of that power with which he wields the sword? Hark, reader! the living man is speaking. “It is most probable that no gift, no pains a man takes to fit himself for preaching, shall ever do good to the people or himself, except a man labor to have and keep his heart in a spiritual condition before God, depending on Him always for furniture and the blessing. Earnest faith and prayer, a single aim at the glory of God and good of people, a sanctified heart and carriage, shall avail much for right preaching.”

And within yon prophet's chamber, with the bewildered bellman listening at the door, is another of those “living” men. The scene is laid at Larbert, on the Lord's day. The first sermon is over. The minister has retired in the interval to a chamber in a house near the Kirk. The hour for afternoon worship has arrived. The bell is rung. Some noblemen, who have far to ride home after the afternoon's sermon, begin to weary, and desire the bellman to go and hearken at the door if there be any appearance of his coming. After a little the bellman returns. “I think,” says he “he shall not come out the day at all, for I hear him always saying to *another*, that he will not, nor cannot go except the other go with him; and I do not hear the other answer him a word at all.” It is Robert Bruce in the presence-chamber, getting his instructions and his credentials from the King.

Bruce is in the pulpit. That “very majestic countenance,”

that Moses-like mien, that impressiveness of tone, which gave to his sermons, and "especially to his reading of the word, such a force," says Livingstone, "as I never discerned in any other man;" that power in prayer which made every sentence like a strong bolt shot up to heaven; that notable faculty of searching deep in the Scriptures, and of making the most dark mysteries most plain, but especially in dealing with every one's conscience, so that "many of his hearers thought that no man, since the apostles, had spoken with so much power." These are the furnishings he has gotten in the pavilion and by which he approves himself as a minister of God.

And what "living epistle" is that written on yon care-worn but sun-lit brow? "A most profound, learned man, a most plain and pains-taking minister, and a most heavenly Christian as was in his time," is the brief but explicit certificate given of him by Livingstone; and withal, let it be added, that man of profoundest erudition, and "most sharp piercing wit," combined with a spiritual mindedness, (the spirituality of one whose garments, like the King's, smell of the myrrh and aloes, and casia," perfuming the ivory palaces,) which might well put to shame many an erudite controversialist of our own and of other days. The name we need scarcely pronounce—it is the holy Samuel Rutherford.

And in the distance a prison is seen, rearing its dingy front. It is the Bastile of Scotland—Blackness Castle. And what strains of chastened gladness are those which ascend from its grim recesses, mingling their melody with the graver music of the waves which roll at its base? It is Mrs. Janet Hamilton, (lady of Alexander Gordon, of Earlston,) "glorying in her tribulation," praising Him who, in his infinite mercy, has given to her not only to believe on Jesus, but also to suffer for his sake.



WESTMINSTER COLLEGE, AND WESTMINSTER FEMALE SEMINARY.

Reference to these institutions was made in the Minutes of the Pittsburgh Presbytery, given in our last number. We gave the following extract from the published address of the Committee. Having stated their determination "to exclude from the literary course every book that is of immoral tendency—of this kind there are many used in most colleges"—they proceed to say:—

"It is our desire, however, that it should not be thought that in these institutions the standard of literature will be low-

ered. We design the very opposite. There is abundance of class books, pure in their morality, and elegant in their diction, to supply the place of those we propose to exclude. Pupils will be carefully and thoroughly instructed in the languages usually taught in such seminaries; in the natural and moral sciences; and it is intended to give particular attention to the Hebrew and Greek—the original languages of the sacred Scriptures. A thorough education we view as a necessary means to produce a high toned and widely diffused morality. The comprehension of the whole range of human accountability, and duty, requires the utmost mental expansion, and this can be attained only by the diligent and laborious cultivation of the whole field of literature. The means are by a divine arrangement adapted to the end, and this adaptation it will be our aim to keep steadily in view.”

We trust this design, so auspiciously begun by the Pittsburgh Presbytery, may prove highly satisfactory. The education of youth, whether intended for the ministry of the gospel or the ordinary pursuits of life, should be under the control of Christian influence; which it cannot fully be, unless conducted under the direction of the Church of God, by her authorized officers. Our Fathers of the covenant, of both the first and second Reformations, understood this subject better than any of the other reformers of the sixteenth or seventeenth centuries. Their views of popular education placed them far beyond their cotemporaries; they were indeed far in advance of the age in which they lived in this respect. Their views have neither been fully carried out, nor even fully comprehended, by their successors. A thorough education, obtained under the influence and direction of the Covenanter Church, is yet a desideratum; but we hope it may not long continue so. We have the means; it is only necessary that these should be drawn forth, which may be done without any extraordinary effort. We take Westminster College, &c., as an omen for good, and wish it all success.

In this connexion, we would not overlook a similar enterprise, undertaken by the Presbytery of the Lakes; who, though less favored in regard to pecuniary resources, may nevertheless be able to make it a blessing to that region of country. Following the example of the brethren in these Presbyteries, the day is not far distant, we trust, when every Presbytery shall find itself in circumstances to imitate the example thus given.

## THE SABBATH.

*A Letter addressed to His Excellency the Governor, the Honorable the Lieutenant Governor, Senators and Members of Assembly, of the State of New York.*

GENTLEMEN :—

The subject in regard to which I take the liberty of addressing you, in your executive and legislative relations, is one of vast importance to the community, as well in a commercial, as in a moral and religious point of view. The dignity of man consists in the conformity of his character and conduct to the will of God. The service of God is the designed employment of man : he is fitted for this, by the powers with which he is endowed. Man may be, indeed, is degraded, from the high moral condition in which he was created, and for which he was qualified in the conformity of his nature to the law of God,—he is degraded from this high condition by sin ! The aim of Christianity is to bring men back to God, from whose service they have revolted, and re-unite them in the bonds of perpetual friendship,—“ God is in Christ reconciling a guilty world unto himself.”

The Sabbath, as a day appropriated to religious worship, as well public as private, is a necessary means to the great end, of bringing men to God. By the Divine law, we are allowed six days of the week for our own secular business ; but God claims the seventh portion of our time to be devoted entirely to religious services, except so much of it as may be required by the demands of necessity and mercy. This he exacts from man, as the homage of the creature to the Creator !

The principle of the Sabbath is revealed in the moral nature of man ; he has a sense of a Supreme Being ; a conscious feeling that he ought to serve him,—and aspirations after immortal bliss as the gift of God. Depravity may be so strong as to bewilder the mind, and alienate it from all that is good, and all that is lovely. Yet amid the moral wreck of humanity there is evidence of the design of God in the creation of man. Man's chief end is the glory of God ! To love and serve him with all his heart, and strength, and mind. This necessarily implies the appropriation of a portion of time for such services. The law of man's moral nature does not determine how much time should be given to the worship of God ; it does not say whether it should be the seventh, or any other portion, but it clearly establishes the PRINCIPLE that some part of our time should be religiously devoted and employed in the worship of God ! Here we may put the question, which an inspired Apostle has put in another connexion : “ Doth not even nature itself teach you ? ” We must lose sight of our dependence upon God, ere we can forget to render to him the homage of religious service by which this dependence is expressed !

The principle which we have traced by the preceding remarks to the moral constitution of man, assumes a specific form by the appointment of God, contained in the supernaturally revealed law of the Sabbath. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. This precept determines the precise amount of time embraced in the law of the Sabbath. In its principles it is a moral—natural institute; but the extent of its application, is a moral positive appointment. That we ought to employ part of our time in the worship of God, is his voice speaking through the medium of our moral nature, how much this should, is his voice speaking to us by supernatural revelation, which declares it to be the seventh part. The law of the Sabbath is embraced in one of the precepts of the moral law republished, at Sinai, in a written form. The amount of time here specified agrees with that stated in the primitive institute:—"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the Seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

The law of the Sabbath thus demands the consecration of the seventh part of our time entirely to the worship of God. The reason assigned, as well in the primitive institute, as in its re-publication in the decalogue, "For in six days the Lord made heaven and earth," &c., shows that the Sabbath is intended as a perpetual memorial of the power, and the wisdom, and the goodness of Almighty God, as manifested by the work of creation. God demonstrates in the work of creation that he is the true God, and therefore to be worshipped by his intelligent creatures: the Sabbath as a memorial of what God has done, brings before our minds the grounds of the homage which we owe him, and a cheerful obedience on our part to the law of the Sabbath, is itself an act of homage. The goodness of God to the children of Israel, in bringing them "out of the land of Egypt, the house of bondage," is given as an additional motive why they should hallow the seventh part of their time to his especial service—"therefore the Lord thy God commanded thee to keep the Sabbath-day." This is superadded to the original motive, but does not interfere with it. The latter shows the universality and perpetual obligation of the law of the Sabbath. It extends the duty of Sabbath-keeping to all men without exception, and establishes its perpetuity by the simple consideration that "in six days the Lord made heaven and earth," &c.

It is necessary to distinguish between the Sabbath, and the par-

particular day on which it may be kept. The primitive institute defines the former and admits of no change; but in perfect harmony with this unchangeable character of the Sabbath, it may be kept on the first, as it was originally on the seventh day of the week. That we are at liberty to make such change on our own authority we do not say; but what we do say, is, that a change from the last to the first day of the week, is no change of the law of the Sabbath. All that this demands, is the hallowing of one day in seven as the Sabbath of the Lord our God. The particular day forms no part of the morality of the law, but is dependent on positive appointment merely, and therefore admits of change without interfering with the law itself. The change can be effected only by the authority of God. He has done so! This took place when the work of redemption was finished. The day which ushered in this glorious manifestation of the power, and the wisdom, and the goodness of God,—the day on which Christ arose from the dead, is to be honored in all time coming, as that on which the Sabbath is to be kept. The change is authorised by the example of the Apostles acting under the immediate instruction of their Master. “The first day of the week” thus became the Sabbath-day, and in a sense peculiar and proper in itself, “the Lord’s” day. And to be henceforth, till the end of the world, honored as the Christian Sabbath!

The law of the Sabbath is addressed to societies as well as individuals;—it is obligatory on man in his social state. The civil ruler is addressed by the fourth commandment, as well as the individual citizen; for while the latter is enjoined to keep the rest of the Sabbath, and restrain his family and domestics, the former is commanded to see that “the stranger within his gates shall not do any work” on that day. Further, the ends for which civil society is established; namely, the glory of God and the good of men, suggests the obligation of society to enforce the observance of the Christian Sabbath on its citizens: and just because it is an act of social homage to the Lord of the Sabbath, and a vitally important means of promoting the moral welfare of the community! In this connexion, we add the commendable example of civil rulers as recorded in the Bible, to establish the obligation of civil society to obey the law of the Sabbath. It is not, we admit, within the power of a human legislature, to ensure the sanctification of the Sabbath, but it can do much by wholesome laws, prudently enforced, to promote and maintain Sabbath observance.

In the first place, it is a duty which society owes to God, to enforce respect to the precepts of the moral law,—to that precept which says, “Remember the Sabbath-day to keep it holy,” as well as that which says, “Thou shalt not steal,” or that which says, “Thou shalt not kill.” Civil government is appointed by the Supreme Lord and King of all the world for his own glory and the good of society. Hence, the duty of which we speak, as well as the exhortation of the Apostle in reference to the civil ruler: “For he is the minister of God to thee for good. But if thou do that

which is evil be afraid : for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. 13 : 4.

In the second place, it is a social duty to enforce Sabbath observance, because it is certainly and very intimately connected with the well-being of society. Honesty, or any other virtue, enjoined by the law of God, is not more intimately connected with national prosperity, than is a right observance of the Christian Sabbath. This is apparent from the following Scriptures : " Thus saith the Lord, keep ye judgment and do justice. Blessed is the man that doeth this, and the Son of Man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then thou shalt delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Judah, thy father ; for the mouth of the Lord hath spoken it."—Is. 56 : 1, 2, and 5, and 13, 14.

In the third place, it is a duty to enforce Sabbath observance, because this is necessary to the protection of citizens in the enjoyment of an important privilege. Every member of the community that admits the truth of Christianity, and has any thing like a sense of religion, (and this class is not a small one,) regards the Sabbath not only as a Divine institute, but a sacred privilege which they highly value. Not only as a tribute which they owe to the God of heaven, and which they ought to pay, but an enjoyment of the most blissful character which they will not voluntarily forego ! These have a right to be protected in the quiet and undisturbed possession of this privilege, as much as they have to be protected in the possession of their houses, or estates, or good name ; the former is as much within the reach of State legislation as the latter. It is no interference with the Church of God,—it is no meddling with her internal concerns for the Legislature to take order, that " the Lord's day" may be outwardly observed as a day of " rest," by the suspension of all secular business, except such as may be required on grounds of necessity or mercy. Nor would the enforcement of such laws conflict with the rights or privileges of any one. No man has a *right* to do secular business on the Sabbath, and just because no man has a *right* to transgress God's law. No law-making power exists in society that can set aside the principles of the moral law, which God at first wrote with his own hand in the constitution of our nature, and subsequently revealed to us in a supernaturally written form, in the precepts of the decalogue. True liberty consists in conformity to this,—it is licentiousness to oppose or disregard it ! It is difficult to comprehend how any one who openly contemns the Sabbath,—and who, by business or amusement, does violence to the religious feelings, and thereby disturbs those around



him, in their peaceful enjoyments of the Sabbath, can claim sympathy, or be permitted to pursue such a course with impunity. Were such a plea admitted in behalf of the Sabbath-breaker, why not also, in behalf of the thief or the murderer? One man may have quite as strong a desire to steal his neighbor's property, or to do violence to his neighbor's person, as another may have to disturb his neighbor in his quiet enjoyment of Sabbath-keeping. But such desires ought to be repressed, not gratified,—repressed in the one case as well as in the others. For no argument can be admitted in the one that does not with equal force apply to any of the others. The Christian has as good a right to his Sabbath-keeping, and as strong a claim to be protected in its enjoyment by public authority, as he has to the protection of his life and property. And when the Sabbath-breaker is coerced, there is no more interference with his liberty than there is when the thief or the murderer is restrained by punishment.

In the fourth place, the physical constitution of man, and the animals employed in his service, require the rest provided for by the weekly-Sabbath. It is not an institute adapted merely to our moral nature, but also to our physical constitution. Man requires the rest of the Sabbath not less for recruiting his body, than as a means of improving his higher powers. For the former as well as the latter purpose, "the Sabbath was made for man." At the close of six days toil, man needs the seventh as a day of rest, and God has given it to him, in the Sabbatic institution. Experience on this subject establishes the fact, that continued toil in despite of Sabbath observance, is most unprofitable. That neither man, nor the inferior animals in his service, can be subjected to such with advantage, in regard to the products of labor. As well may we attempt practically to contemn the law of night and day, as the law of the Sabbath. The labor of the day is not less needed for the sweet enjoyment of sleep, than that sleep is needed to invigorate the body for the succeeding day's business. The rest of the night is required to repair the physical waste of the past day; but the daily waste is grater than the nightly repair. Hence the animal economy requires some additional rest to preserve it in a healthy state,—the weekly return of the Sabbath,—it is a compensation for a continued drain upon animal life, that is not otherwise provided for.

This single consideration alone, were there no motives of a higher kind, merits the most serious attention of every Legislature. Does not every well regulated commonwealth enact sanitary laws to protect the community, and secure public health? Do they not feel themselves called upon to lessen and remove, if possible, by wise enactments, danger arising to the community from alarming epidemical diseases? For similar reasons are they not called on to make such laws as may enforce the observance of the Sabbath? The neglect of the latter is as fertile a source of danger to the health of the community as the former!

The laws of this State recognise the Christian Sabbath, and make

certain doings thereon, an offence against the commonwealth! Here then is a principle of law already in existence, which if fully carried out would leave less cause of complaint on account of Sabbath desecration. But we solicit the attention of the Legislature to the inquiry whether the principle already recognised, may not be safely, as well as rightfully, extended in its application—whether it may not be extended to public business of every kind—whether it may not be your duty so to apply the principle of Sabbath observance by the enactment of such laws as are admitted to be within your Legislative provence!

The canals of the State are under the absolute control of the State Government, which has the power of saying in reference to these, that they shall not be open, for carrying freight, or passengers, or otherwise be used on “the Lord’s day.” Similar enactments can be made in regard to Rail-Roads, Stage-coaches, and other conveyances, for freight or passengers. And so, in regard to every kind of business by which the Sabbath is openly and publicly violated!

Laws to enforce Sabbath observance, are due to God as an expression of social homage, which cannot be withheld without incurring a tremendous responsibility of guilt! They are due to the community whose best interests you are bound to promote. Such laws would be productive of the most happy results—restraining the vicious on the one hand, and protecting the moral and the virtuous on the other. In the present state of things, the Christian part of the community are grieved with the open profanation of the Lord’s day every where around them, as well as disturbed in the personal enjoyment of its privileges; they look to you for protection from these annoyances. Thousands of worthy and well qualified persons are now debarred from employment in all such business as require attention on the Sabbath, because they are too conscientious to dishonor God’s holy day by secular labor! As the law-making power to a free people, I appeal to your sense of equity and right, is it fair, is it just, that this class of men should be thus rudely set aside,—thus debarred from the opportunity of making a competent provision for themselves and families? And for what reason?—Only because they prefer to obey God, rather than follow a sinful practice! But this is not all; are the places, it may well be asked, which such men *might* fill, as well filled? This is doubted, and not without good reason. I am not prepared to admit, whatever may be their other qualifications, that men who disregard “the Lord’s day,” will be as faithful to their employers, as those who regard it, or that their labor will be as profitably performed. I appeal then, to your patriotism, to your love of country, to your regard for its commercial prosperity, to remove the cause of such evil, by throwing over the Sabbath-keeper, and his Sabbath-keeping, the shield of legal enactment! Again, are there not many, who have difficulty in satisfying their own minds as to the propriety of en-

gaging in secular business on "the Lord's day," but whose moral principles are too weak to resist the temptation of lucrative employment,—temptations strengthened perhaps by domestic necessities? In behalf of this class of men, I appeal to your own felt-sense of human weakness! Is it wise to expose this class (and it is a large one) to temptations, which, if successful, must make them *worse men* and *worse citizens*, by weakening the power of conscience?

Sabbath-labor is a most unnecessary waste of life and property. As a violation of the moral law of our nature, it tends to make men reckless in regard to all that is good; as a violation of the law of our physical constitution, it is a continued drain on the fountain of life, which unfits for labor. Regard to property, and humanity to the inferior animals, were there no stronger, would be sufficient reasons for demanding cessation of labor on "the Lord's day." In illustration of this, take as an example the waste of animal life, and of course of property, thus occasioned in the business of the canal. It may be safely said, that there is no business so destructive to animal life as this, and others of a similar kind; and chiefly, because the animals so employed are denied the physical rest of the Sabbath. They are thus overworked by incessant toil! This alone, irrespective of the higher considerations, to which I have called your attention, is worthy of legislative inquiry. The inquiry would not be less remarkable in its results, as furnishing data to ascertain the comparative waste of animal life in this, and other employments, where the rest of the Sabbath is allowed, than humane in its principle. The extraordinary waste of life, in the case of canal horses, compared with those used for farming purposes, would, I am well convinced, utterly astonish every one, who has not given special attention to the subject.

Finally, the strictest regard to Sabbath observance, could not affect any one injuriously. As much labor would be done in six days, and done better, than is now done in seven, in all cases where labor is exacted on the Sabbath—the laborer would have as much for it—the employer would be better served—and all concerned would be freed from that heartless bondage of incessant toil—a life without Sabbath-keeping! Other things being equal, the man who brings to his week's labor his body recruited, and his mind animated by the rest of the Sabbath, is best prepared for prosecuting it with vigor. Even the infidel, who does not regard the Sabbath as a divine institution, is a gainer by resting on that day. For, though he *cannot* sanctify the Sabbath in such a state of mind, yet he *can* enjoy it as a day of rest, and enjoy with it many of the temporal advantages which it secures!

No subject brought under the consideration of the Legislature, during its present session, it may well be assumed, is so fraught with important consequences to the community as this. It is submitted, therefore, to your legislative wisdom, to give the whole sub-

ject such a full and impartial investigation, with all convenient speed, as may ensure to the community a strict observance of the Sabbath.

I am, gentlemen, yours respectfully,  
DAVID SCOTT.

ROCHESTER, January 18, 1849.

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CALVIN'S EXCELLENCE AS A COMMENTATOR.

CALVIN, like LUTHER, was a man of courage; but he wanted Luther's fire, he wanted Luther's ardent frankness of disposition; he wanted, in short, the faculty which Luther possessed, in a pre-eminent degree, of laying hold on the affections, and kindling the enthusiasm of a mighty nation.

CALVIN, like Luther too, was a translator of the Scriptures, and it is worthy of remark, that he also wrote in a far purer and better style than any of his contemporaries, or than any writers of an age near his own. But he had not the honor which God conferred on Luther, of sending forth the sacred volume as a whole, through that great nation in which his language was spoken, and of thus pouring, by one single act, a flood of light upon millions of his countrymen.

But whatever advantage may lie on the side of Luther in the comparison, so far as it has yet been carried, we still find it on the side of CALVIN in grasp of intellect, in discriminating power, in calmness, clearness, and force of argument, in patience of research, in solid learning, in every quality, in short, which is essential to an expositor of Holy Writ. We are the better able to institute this comparison, because Luther himself wrote a commentary on the Scriptures; but the slightest inspection of the two commentaries will convince the reader of CALVIN'S intellectual superiority; and will show that as a faithful, penetrating and judicious expounder of the Holy Spirit's meaning in the Scriptures, he left the great Leader of the Reformation at an immeasurable distance behind. The doctrinal system of CALVIN is too well known to require explanation in this place. It is, however, a mistake to suppose that, on those points in which Calvinism is deemed peculiarly to consist, he went a single step farther than Luther himself, and the great majority of the Reformers. He states his views with calmness, clearness and precision; he reasons on them dispassionately, and never shrinks from any consequences to which he perceives them to lead. But it would be the height of injustice to charge him with obtruding them at every turn upon his reader, or with attempting to force the language of Scripture to bear testimony to his own views.

No writer ever dealt more fairly or honestly with the Word of God. He is scrupulously careful to let it speak for itself, and to

guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important, or some theory which he is anxious to uphold. This is one of his prime excellencies. He will not maintain any doctrine, however, orthodox and essential, by a text of Scripture which to him appears of doubtful application, or of inadequate force. For instance, firmly as he believed the doctrine of the Trinity, he refuses to derive an argument in its favor, from the plural form of the name of God in the first chapter of Genesis. It were easy to multiply examples of this kind, which, whether we agree in his conclusions or not, cannot fail to produce the conviction, that he is, at least, an honest Commentator, and will not make any passage of Scripture speak more or less than, according to his view, its Divine Author intended it to speak. CALVIN has been charged with ignorance of the language in which the Old Testament was written. Father Simon says that he scarcely knew more of the Hebrew than the letters ! The charge is malicious and ill-founded. It may, however, be allowed that a critical examination of the text of Holy Scriptures was not the end which CALVIN proposed to himself ; nor had he perhaps the materials or the time necessary for that accurate investigation of words and syllables to which the Scriptures have more recently been subjected. Still, his verbal criticisms are neither few nor unimportant, though he lays comparatively little stress upon them himself. His great strength, however, is seen in the clear, comprehensive view he takes of the subject before him, in the facility with which he penetrates the meaning of his Author, in the lucid expression he gives to that meaning, in the variety of new yet solid and profitable thoughts which he frequently elicits from what are apparently the least promising portions of the sacred text, in the admirable precision with which he unfolds every doctrine of Holy Scripture, whether veiled under figures and types, or implied in prophetic allusions, or asserted in the records of the Gospel. As his own mind has completely imbued with the whole system of Divine truth, and as his capacious memory never seemed to lose any thing which it had once apprehended, he was always able to present a harmonised and consistent view of truth to his readers, and to show the relative position in which any given portion of it stood to all the rest. This has given a completeness and symmetry to his Commentaries which could scarcely have been looked for ; as they were not composed in the order in which Sacred Books stand in the volume of Inspiration, nor perhaps in any order of which a clear account can now be given. He probably did not, at first, design to expound more than a single book ; and was led onward by the course which his expository Lectures in public took, to write first on one and then on another, till at length he traversed nearly the whole field of revealed truth. That, in proceeding with such want of method, his work, instead of degenerating into a congeries of lax and unconnected observations constantly reiterated, should

have maintained, to a great degree, the consistency of a regular and consecutive commentary, is mainly to be imputed to the gigantic intellectual power by which he was distinguished. Through the whole of his writings, this power is every where visible, always in action, ingrafting upon every passing incident some forcible remark, which the reader no sooner sees, than he wonders that it had not occurred to his own mind. A work so rich in thought is calculated to call into vigorous exercise the intellect of the reader; and what is the best and highest use of reading, to compel him to think for himself. It is like seed-corn, the parent of the harvest.

It has been objected against Calvin, by Bishop Horsely—no mean authority in Biblical criticism—that “by his want of taste, and by the poverty of his imagination, he was a most wretched expositor of the prophecies, just as he would have been a wretched expositor of any secular poet.” It is true this censure is qualified by the acknowledgement, that Calvin was a man of “great piety, great talents, and great learning.” Yet, after all, perhaps, it would not be difficult to show that, as an expounder of the poetical portions of the Holy Scripture—the Psalms, for instance—Bishop Harsly more frequently errs through an excess of imagination, than Calvin does through the want of it. However this may be, it is not intended here to assert, either that Calvin possessed a high degree of poetical taste, or that he cultivated to any great extent the power of the imagination. His mind was cast in the more severe mould of chartised, vigorous and concentrated thought. They who seek for the flowers of poesy, must go to some other master; they who would acquire talents of sustained intellectual exercise, may spend their days and nights over the pages of Calvin.

But that which gives the greatest charm to these noble compositions, is the genuine spirit of piety which breathes through them. The mind of the writer turns with ease and with obvious delight to the spiritual application of his subject. Hence the heart of the reader is often imperceptibly raised to high and heavenly things. The rare combination of intellect so profound, and reasoning so acute, with piety so fervent, inspires the reader with a calm and elevated solemnity, and strengthens his conviction of the excellence and dignity of true religion.—*Rev. John King.*

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THE PRESENT CRISIS.

The most astounding of the revolutionary movements in Europe, because least to have been expected, is that of the city of Rome—“the Eternal City”—as she has vainly, if not profanely, been called. Wretched, degraded Italy, revolution, the spirit of the times, hath taken hold even of thee. After a feeble attempt at resistance,

the populace possessed themselves of the Quirinal, the palace of the Pope. The pontiff thus in fact became the prisoner of his subjects, who dictated to him their own terms, which he was not in capacity to resist. He entered a formal protest; and this was all that could be done by the boasted successor of St. Peter! Following the example of the King of France, and the Emperor of Austria, Pius the Ninth ran away from his crown and rebellious subjects on the night of the 24th of November, 1848. Yes! the sovereign pontiff, in the disguise of a lackey—the only means left to him, by which he could effect his escape—flees from Rome to find an asylum within the Neapolitan territory. “At an hour previously agreed on,” says the correspondent of a London paper, “the Pope retired into a private room for the purpose, apparently, of conferring with the gentleman I have just named, (the Count de Spohr, the Minister of Bavaria,) and he disguised himself in the livery of the Bavarian legation. In a few minutes the carriage of the Minister was called, and the Count de Spohr, followed by the Pope, disguised as his servant, entered his carriage, the Pope mounting on the box alongside of the coachman. The artifice succeeded; no suspicion arose, either in the Quirinal or the outward guards, and the Pope was enabled to breathe the air of liberty. Immediately on arriving at the residence of the Bavarian Minister, another metamorphosis was made. The Pope took off the livery suit, and dressed himself in the usual costume of the Minister’s Chaplin, or *aumonier*.” In this disguise he reached Gaeta, which is within the Neapolitan territory, on the evening of the 25th, in company with the Count.

However this remarkable affair may terminate—whether through the interposition of the European cabinets, Pius the Ninth shall be restored to his place and power in the city of Rome, or whether he shall spend the remainder of his days in exile—the fact itself is not the less instructive as one of the signs of the times! It is portentous to the most strongly established dynasties of the Old World. If the sceptre of more than a thousand years, upheld by the common consent of Europe, and superstitiously revered by the religious feelings of a large portion of its inhabitants, is thus vilely cast away, what may become of the other Anti-Christian powers of Europe?

The King of Prussia endeavors to arrest the progress of revolutionary principles, by the most prudent course, perhaps, that could be adopted in the case, the promulgation of a new and *liberal* constitution. But whether this may not now be too late—whether it may not allure the people to new demands, or whether it may in the result prove only a piece of king-craft to lull the excited Prussians to quiet, and afterwards to be cancelled at the royal pleasure—is an unsolved problem. History has yet to make the record. For the present, we can only look at it as one of the strange things that marks the European crisis!

The insurrection of Vienna has been quelled after a brief but bloody struggle. Royal vengeance is glutting itself on the leaders

of that hapless effort to cast off the imperial yoke. *Order* and *Anti-Christian legitimacy* reign in Vienna. The feeble Emperor has resigned his throne to the occupation of his nephew. All will not do! Those strange elements of infidelity, and political liberality, which burst forth like an eruption of Vesuvius, are only smothered by mere dint of power; the voice of complaint is silenced only by the roar of cannon. They re-appear; and the house of Hapsburgh is doomed, like that of the Bourbon, to exile and oblivion! When and how, God only knows; we cannot tell! But whether imperial legitimacy, or infidel liberality, reign in Austria, the lesson taught by these events is too plain to be misunderstood. They are the expression of Divine wrath—a portion of one of the vials of his indignation against the Anti-Christian “earth.”

The French Republic have elected a President. That event, justly supposed critical in the history of France, has quietly passed over. The popular voice, we may say, for the first time in that country, declared who shall be its chief magistrate. Upon whom has this choice fallen? A distinguished citizen, remarkable for wisdom and prudence? Ah, no! Unhappy France, is thy capital, and thy provinces again to be smeared with the blood of thine own citizens? The election, by an almost unanimous popular vote, of Louis Napoleon Bonaparte, augurs no good to the peace of Europe. In the absence of all those great endowments that could recommend him to the supreme executive of a great nation—recommended only by the echo of a great name, and the fame of the bloody deeds of the late Emperor, his uncle. In these circumstances, he must have won for himself a title to confidence by a wise and discreet administration before his accession to power, can be esteemed a blessing to France. That this shall be realized, we much doubt. It may only be the precursor, and we much fear it shall, of events more disastrous to the peace of France, and of Europe, than those which have already befallen it.

The most remarkable movement in some respects of the Crisis, yet chronicled, is that which we have first noticed in this article,—the flight of Pius the IXth, from the city of Rome. This strange step was not taken, we are satisfied, without foreign counsel and advice. It was not taken on the mere responsibility of Pius himself; subsequent events may yet prove, as we doubt not they shall, that the resolution was taken under the influence of French intrigue. The presence of Pius in France, would have given considerable weight to the new state of things in that country,—a weight that might have been equal to the balance of power in Europe! If our conjecture is correct, she has not yet reaped, and may never reap, the advantage promised by the intrigue. In the meantime Pius has taken refuge within the kingdom of Naples, and Gæta, the obscure, is now the residence of “the image of the beast.”

Long before the flight of the Pope, the loss of his temporal power seemed a probable event; but should he be permanently deposed of this, we are far from acceding to the opinion, that it will prove



beneficial to the interests of liberty and true religion in Europe. We have been repeatedly surprised at the opinions given on this subject in various public journals, by intelligent protestant writers, who seem to think that the loss of temporal power is the immediate presage of the downfall of Popery. The opinion we hold to be delusive, and in a practical point of view, dangerous to the cause of truth, as it may tend to produce inaction among Protestants! That Popery is drawing near its close, (though this may be farther off than we fondly anticipate,) yet we are far from thinking that it has lost either the power or the will, to do mischief; and we are equally far from thinking that the loss of his *temporal*, will lessen his *spiritual* power, or in any way weaken the influence of Popery in the world! So far are we from thinking this, that we are strongly inclined to the opinion, that it may prove favorable to both. It may inspire new energy in the superannuated system of iniquity, that its head is sent forth to the world bereft of political power,—a pilgrim, with nought to sustain him but his crozier, and his name!

The temporal power of the Pope has never been of much importance, and whether he retains, or whether he is bereft of it, will not *directly* affect his spiritual power: the only effect is the one we have supposed,—an *indirect* influence to increase, by exciting the sympathies of Papists, and pseudo-Protestants, in his behalf. This is not the first time that the power of the Pope, as a temporal prince, has been suspended, and that too, without *tending* to the diminution of his spiritual power. Upon no rational ground of hope, then, can we conclude that the present, in this respect, will differ materially from the past!

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OBITUARY NOTICE.

Died, at his residence, on the Cherry Fork of Brush Creek, Adams Co., Ohio, 9th Dec., 1848, SAMUEL MILLIGAN, in the 87th year of age. He was a native of Scotland, and heard the younger John McMillan, when he was a child of about five years of age, preach from Rev. 3 : 20. Some of the impressions made on his mind by the discourse he retained till his death. He was deeply exercised in Divine things. For many years he waited with earnestness for the Redeemer's call, and prepared for it with diligence. He was received into the fellowship of the Reformed Presbyterian Church by the venerable James Reid, after coming to the western continent. He had been at a loss to find the Shepherd's tents; but resumed his connexion with the flock when he found them. So much was his mind engaged in "the evidence of things not seen," that the worldly strain which his neighbors and friends allowed themselves, in their conversation, to take, was to him often a source of grief.—*Communicated.*

## LITERARY NOTICE.

*The Songs to be used in the worship of God, prepared under the authority of the Associate Synod of North America, by DAVID THOMPSON. Philadelphia, WILLIAM S. YOUNG.*

This is an Essay of 21 octavo pages, on a very important subject. It is designed to illustrate what we have no doubt is the Scriptural view of the subject, namely, that the Bible psalmody alone should be used in the worship of God. The discussion is exceedingly satisfactory; for, though brief, it embraces the whole question at issue respecting the use of the Bible and human psalmodies. The argument shows the fallacy of the objections made by the friends of the latter against the former, as well as the direct argument in its behalf. We heartily recommend the pamphlet, not only to our readers, but to the friends of evangelical religion in general. For we are well assured that the use of human psalmody tends to produce and cherish unscriptural views of gospel doctrines.

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 DELAY OF ANSWERS TO PRAYER.

Some prayers are not answered, because, though earnest at the time, the petitioner has grown indifferent afterwards.

Some prayers are answered, but the answer is a long time arrived before the petitioner adverts to it. Like a man who despatches for the physician one express after another, and at last he arrives, and is actually in the house; but unapprised of his presence, the sick man sends off another messenger to hasten his approach. Or as you may have sent for some book, or other object, which you were anxious to possess, but as it is long of making its appearance, your anxiety to see it begins to abate, and by-and-bye you have almost forgotten it; when, some day, you take up a parcel that has long lain unopened in a corner of the room, and find that it is the very thing you were once so impatient to get. "And when did this arrive?" O! months ago. "How strange, then, that I should never have noticed it till now!" In extreme agony Jacob vowed a vow, and prayed a prayer: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then the Lord shall be my God, and this stone which I have set up for a pillar, shall be God's house." It was an earnest and importunate prayer. It was answered. Every petition was fulfilled. All that he asked, Jacob obtained. He got bread to eat; he got raiment to put on. He was delivered from Esau, his brother.

He came back to his father's house in peace, and in unimagined prosperity. But it never occurred to Jacob that his prayer was answered till the Lord himself reminded him. He might have seen the answer in his peaceful tent, in his grazing flocks and herds, in his large and powerful family, and in himself—the fugitive lad come home a prince and patriarch. But it was not till the Lord appeared and said, "Arise, go up to Bethel, and dwell there; and make there an altar unto God that appeared unto thee when thou fleddest from Esau, thy brother;" it was not till then that Jacob recollected the vow, or detected the answer; and had the Lord not reminded him, Bethel and its pillar might have faded forever from Jacob's memory. And so parents, in the days of their children's infancy, often pray for their children's conversion, and when they see their wayward freaks and wicked tempers, the tear starts in their eye, and they are ready to give up hope. But one by one the Lord brings them to himself. The prayer is partly or wholly answered, and ere they are gathered to their fathers, these parents find themselves surrounded by a godly seed. But it never strikes them that here is an answer to prayer. Or a company of Christians pray for a revival of religion, and they fix their eye on a particular spot of the horizon, nothing doubting but that it is there the cloud must appear. And whilst they kneel, and pray, and mourn that the sky continues brass, they never notice that in the opposite quarter the heavens are melting, and there is an abundance of rain. Though not in the form nor in the direction which they first desired, still the blessing is come, and, perhaps, in measure it surpasses their fondest expectations, and their largest prayer.—*Hamilton.*

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#### POISONS—THEIR TREATMENT.

Any substance, which, when taken into the system, is capable suddenly or ultimately, of destroying life, may be called a poison. Some of the most serious accidents which are liable to befall children, and which require the most prompt relief, are cases of accidental poisoning. There are many substances used in the arts, and for domestic purposes, and also fruits, roots, and berries, which children are liable to eat or drink, and become poisoned. When oil of vitriol or aqua fortis is swallowed—some alkali, such as soda, saleratus, hartshorn, or even wood ashes and water should be instantly given to neutralize the acid.—When any strong acids, as those named, be spilled upon any part of the surface, they should be washed away by warm water and soap, and the part poulticed. If common ley or hartshorn be swallowed, vinegar and water, sour cider or lemon juice should be drank freely—or if these are not at hand, milk or some kind of oil may be substituted.

In cases of poisoning by mineral substances or vegetable, an emetic of ground mustard in water, or infusion of boneset, or whatever can be obtained, should be administered. In case no emetic can be had, large doses of oil, milk, whites of eggs, or even water, may serve to prevent fatal effects. Poisoning by laudanum or opium, may be counteracted by vinegar, strong tea and coffee. These few remarks may serve to prevent loss of life in a few cases, but the treatment of most cases of poisoning and the proper antidotes to various poisons, are known only to the physician—medical aid, therefore, should always be obtained as early as possible.—*M. M. Rodgers.*

